

# **THE NEW TESTAMENT**

**GEORGE JOYE**

**1534**

**Wipf and Stock Publishers**  
**Bible Versions Reproduction Series: Volume #66**

**THE NEW TESTAMENT**

**George Joye's first edition**

FROM A VERY POOR MICROFILM COPY

**Translated by: GEORGE JOYE**

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# Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain







# The new Testament

as it was written / and caused to  
be written / by them which heard  
yt whom alls doo iudge to  
be Christ Iesus / as he  
manifested that they  
shuld preach it  
into all crea-  
ture.

The Gospell of S. Matthew

The Gospell of S. Marke

The Gospell of S. Luke

The Gospell of S. Iohn

The Actes of the Apostles.

I will poure oute of my spyte  
vpon all fleshe / and your sonnes  
and your daughters shal prophe-  
sy / your yonge men shal be vi-  
sions / and your olde men shal dre-  
me dreames.

Golden Number	Indiction	Age of the world.	Age of the world.	Age of the world.
m. d. xxiij	i. aprilis	60	60	60
m. d. xxv	xxi. aprilis	61	61	61
m. d. xxvii	xlii. aprilis	62	62	62
m. d. xxix	xxvii. mar.	63	63	63
m. d. xxxi	xxviii. aprilis	64	64	64
m. d. xxxiii	xxix. mar.	65	65	65
m. d. xxxv	xxxi. aprilis	66	66	66
m. d. xxxvii	l. aprilis	67	67	67
m. d. xxxix	xxvii. mar.	68	68	68
m. d. xli	xxviii. aprilis	69	69	69
m. d. xlii	i. aprilis	70	70	70
m. d. xliii	xxi. aprilis	71	71	71
m. d. xlv	xxii. aprilis	72	72	72
m. d. xlvii	xxiii. aprilis	73	73	73
m. d. xlviii	xxiv. aprilis	74	74	74
m. d. l	xxv. aprilis	75	75	75
m. d. li	xxvi. aprilis	76	76	76
m. d. lii	xxvii. aprilis	77	77	77
m. d. liii	xxviii. aprilis	78	78	78
m. d. lvi	xxv. mar.	79	79	79

The first day of the month of April is the first day of the year.  
 The first day of the month of May is the first day of the year.  
 The first day of the month of June is the first day of the year.

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ff	d	Pauli epis. Luci. & cici.	b
ff	e	Appolonte virginis	e
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ff		Sabini/iuliane mar.	
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ff	c	Sexaginta nouem mar.	c
ff	d		d
ff	e		e
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ff	g		g
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[illegible]

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	d	
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iiii	<b>f</b>	Stephani pape	xxiii
iii	<b>g</b>	Sancti Iuliani	xxiv
ii	<b>a</b>	Sancti Iuliani	xxv
	<b>b</b>	Sancti Iuliani	xxvi
	<b>c</b>	Sancti Iuliani	xxvii
	<b>d</b>	Sancti Iuliani	xxviii
	<b>e</b>	Sancti Iuliani	xxix
	<b>f</b>	Sancti Iuliani	xxx
	<b>g</b>	Sancti Iuliani	xxxi

# The Gospel of S. Mathew. The .i. Chapter.



**I**n his is  
the bo  
ke off  
the ge  
nera  
cion /

of Iesus Christ the  
sonne off Dauid  
the sonne also off  
Abraham. Abrahā  
begate Isaac Isaac  
begate Jacob Ja  
cob begate Judas  
and his brethren

Lu. iii. e

Ge. xxi. a  
Ge. xxv. g.  
Ge. xxxix. g

Judas begate Phares and Saram off  
Thamar.

Phares begate Esrom

Esrom begate Aram

Aram begate Aminadab

Aminadab begate Naasson

Naasson begate Salmon

Salmon begate Boos of Rahab

Boos begate Obed of Ruth

Obed begate Jesse

Jesse begate Dauid the kynge

Dauid the kynge begate Solomon

of her that was the wyfe of Ury

Solomon begate Roboam

Ge. xxxviii. g  
I. pa. ii. a  
I. ut. iii. d

II. re. xii. f  
I. pa. iii. b.

# The Gospell of S. Mathew.

Roboam begate Abia

Abia begate Ala

Ala begate Josaphat

Josaphat begate Joiam

Joiam begate Osiab

Osiab begate Joatham

Joatham begate Achaz

Achaz begate Ezechias

Ezechias begate Manasses

Manasses begate Amon

Amon begate Josias

ff. pa. xxxvi; Josias begate Jechonias and his brethren about the tyme of the captivite of Babilon.

After they were led captivite to Babilon

J. par. iii. c lon/Jechonias begate Salathiel

Salathiel begate Josobabel

Josobabel begate Abiud

Abiud begate Eliachim

Eliachim begate Azor

Azor begate Sadoc

Sadoc begate Achin

Achin begate Eliud

Eliud begate Eleasar

Eleasar begate Matthan

Matthan begate Jacob

Jacob begate Joseph the husbando of Mary/of whome was borne that Jesus which is called Christ. I.

All the generations from Abraham to David are fourtene generations. And from David unto the captivite of

Babylon / are fowtene generaciōs.  
And fro the captiuitie of Babylō vnto  
Christ / are also fowtene generaciōs.

The birth off Christ was on thys  
wyse. When his mother Mary was  
marryed vnto Joseph / befole they came  
to dwel to gether / she was foude with  
chylde by the holy goost. Then her hus-  
bande Joseph beyuge a perfect man  
and loth to defame her was mynded to  
put her away secretly. While he  
thus thought / behold the angel of the  
lord appeared vnto him in slepe sayng:  
Joseph the sonne of Dauid / feare not  
to take vnto the Mary thy wyfe. For  
that whych is conceaued in her / is off  
the holy goost. She shall brynge forth  
a sonne / ad thou shalt call his name Je-  
sus. For he shall saue bys people from  
there synnes. **Luce. ii. c.**

**B** All this was done to fulfil that wh-  
ich was spokē of the lord by the pro-  
phet sayng. Beholde a mayde shall be  
with chylde / and shall brynge forth a  
sonne / and they shall call his name E-  
manuel / whych is as much to saye by  
interpretacion / as God is with vs. **Isa. vii. c.**

Joseph as soone as he awoke out of  
slepe / byd as the angel of the Lord  
had hym / and toke his wyfe vnto hym  
ad knewe her not tyll she had brought  
forth her fyrst sonne / and called bys

The Gospell of S. Mathew  
name Iesus. The. ii. Chapter. ✠



When Iesus was borne in  
Bethleē a tounē of Jew-  
ry / in the tyme of kynge  
Herode: beholde / there ca-  
me wyse men fro the east  
to Ierusalem saynge: whe-  
re is he that is borne kynge of the Je-  
wes? we haue sene hys starre in the  
east / and are comē to worshipe him.

Herode the kynge / after he had herd  
the thys / was troubled / and all Ierusa-  
lem wryth hym / and he sent for all the  
chefe prestes and scribes off the peo-  
ple / and demaunded off them where  
Christ shulde be borne. They sayde un-  
to hym / in Bethleem a tounē of Jewry  
For thus it is wrytten by the prophet:  
And thou Bethleē in the londe of Jew-  
ry / shalt not be the leest as perteyneth  
ge to the prynces of Iuda: for out of  
the shall come a captayne / whych shall  
gouerne my people of Israel.

Then Herode pryncely called the wyse  
men / & diligently enquired of them  
the tyme of the starre that appeared.  
And sent thē to Bethleem saynge: whe-  
re ye become / whither searche diligently  
for the chylde And whē ye haue founde  
him bringe me word that I maye come  
and worshype him also. Whē they had  
herde the kynge / they departed and lo

Mich. 5. 2

Joel 2. 1

## The .ii. Chapter.

the starre which they sawe in the east  
went before them/ vntyll it came & stode  
ouer the place where the chylde was.  
When they sawe the starre/ they were  
maruelously glad/ And entred into the  
house/ and found the chylde with Ma-  
ry his mother / and kneeled doune and  
worshipped hym / and opened theyr  
treasures/ and offered vnto him gyftes psal. lxxi. d  
gold/ franckynsente/ and myrr. And  
after they were warned in theyr slepe  
that they shulde not go ageyne to He-  
rode/ they returned in to theyr owne  
countree another waye. K

C After that they were departed K to  
the angell of the lorde appeared to Jo-  
seph in his slepe saynge. Arise and take  
the chylde and his mother/ and fflye into  
Egypte/ and abyde there tyll I brynge  
the worde for Merod wyl seke the chyl-  
de to destroye hym. Then he arose/ and  
toke the chylde and his mother by ny-  
ght/ and departed in to Egypte / and  
was there vnto the deeth of Merod/ to  
fulfyl that which was spokē of the lor-  
de by the prophet/ whych sayeth: Out Ozer. xl. a  
of Egypte haue I called my sonne.

Then Herode perceauynge that he  
was mocked of the wyse men/ was ex-  
ceedynge wroth/ and sent forth and slue  
all the chylde that were in Bethleem  
and in al the coostes there of/ as many  
as .iiij.

# The Gospell of S. Mathew.

as were two yere olde and vnder / aco-  
dyng to the tyme whych he had dili-  
gently searched oute of the wyse men.

Then was fulfilled that which was  
spoken by the prophet Jeremy / saynge  
**Wile. xxi. c** On the hilles was a voyce herde / mo-  
nynge / wepyng / and greate lamen-  
tation. Rachel wepyng for her chy-  
ldren / and wolde not be comforted be-  
cause they were not. ¶

¶ When Herode was dead / Lo an  
angell of the lorde appeared vnto Jo-  
seph in Egypte saynge: aryse and take  
the chyld and hys mother / and go in  
to the lode of Israel. For they are dead  
which sought the chyldes deeth. Then  
he arose vp / and toke the chyld and  
hys mother / and came into the londe off  
Israel / But when he herde that Arche-  
laus dyd raygne in Jewry / in the rou-  
me of hys father Herode / he was afra-  
yde to go thither: not wylstondyng  
after he was warned in hys drepe / he  
turned a syde in to the parties of Ga-  
lile / and went and dwelt in a cyte called  
**Jude. xii.** Nazareth / to fulfill that whych was  
spoken by the prophetes: he shalbe cal-  
led of Nazareth. ¶

## The. iij. Chapter. ¶



**I**n those dayes Iohn the Baptist came and preached in the wilderness of Iuda. xxj. c. Jewys saynge: Repent ye/ xxj. c. xlv the kyngdome of heauen is at hand. j. a. Thys is he of whom it is spoken by the prophet Esay/ which sayeth: The voyce of a cryer in wilderness/ prepare the lordes waye/ and make his pathes right. Jo. i. c.

This Iohn had his garment of Camel's hair/ and a gyrdle of a thynne aboute his loynes. His meate was locustes and wyldc honny. Then went oute to hym Jerusalem/ and all Jewry/ and all the region rounde aboute Jordan/ and were baptysed of hym in Jordan/ knowledginge their synnes. L.

¶ When he sawe many of the pharisees and of the Saducees come to his baptism/ he sayde vnto them: O generation of vipers/ who hath taught you to fyre from the vengeance to come? Lynge forth therfore the frutes belonngyng to repentance. And se that ye saye I haue Abraham to our father. For I saye vnto you / that God is able of these stones/ to rayse vp chyldren vnto Abraham. Euen now is the axe put vnto the roote of the trees / so that every tree which bringeth not forth good fruit. R. iij.

# The Gospell of. S. Mathew.

scnte / shalbe hewen doune / and caste  
in to the fyre.

**Mat. i. b.** I Baptise you in water in token of  
**Luc. iij. c**repentance/ but he that cometh af-  
**Joan. i. d.**ter me/ is myghtier then I: whose ho-  
es I am not worthy to beate: he shall  
baptise you wth the holy goost and  
wth fyre/ whych hath also hys fanne

**Luc. iij. d** in his honde and wyl pource his flow-  
re/ and gadze the wheet in to his gar-  
net/ and will burne the chaffe with euer  
lastynge fyre. ¶

**Mat. i. b.** ¶ Then came Iesus from Galile in  
**Luc. iij. d** to Jordan to Ihon for to be baptised of  
hym. But Ihon forbode hym / saynge.  
I ought to be baptised of the/ and com-  
mest thou to me? Iesus answered and  
sayde to hym: Let yt be so nowe. For  
thus yt becommeth vs to fulfill all ry-  
ghtuousnes. Then he suffered hym. And  
Iesus as soone as he was baptised ca-  
me krayght out off the water. And lo  
heaven was open vnto hym/ and he sa-  
we the spirite of God descende lyke a  
dove/ and lyght vpon him. And lo/ the-  
re came a voyce from heauen saynge  
**M. Mc. i. d** This ys my deare sonne in whom ys  
my delyte. ¶

¶ The. iij. Chapter. ¶



hen was Iesus led awa-  
ye of the spirit into a des-  
ert/ to be tempted of the  
deuyll. And when he had  
fasted fourty dayes and  
fourty nyghtes/ at the

Mat. i. b.

Lu. iiij. a.

last he was a huncred. Then came by  
tyll him the tempter and sayde: yf thou  
be the sonne of God / commaunde that  
these stonys be made brede. He answe-  
red and sayde: yt is wyrtten/ man shall  
not lyue only by bred / but by every  
worde that procedeth out of the mou-  
th of God.

Deu. viij. a.

Then the deuyl tok hym by into  
the holy cite and set hym on a pynacle  
of the temple/ and sayde vnto hym: yf  
thou be the sonne of God/ cast thy selfe  
downe. For yt is wyrtten/ he shall geue  
hys aungels charge ouer the/ and wyl-  
th they honde they shall steyr the by  
that thou dash not thy fote agaynst a  
stone. Iesus sayde vnto him: yt is wri-  
ten also: thou shalt not tempte thy lo-  
de God.

psal. xc. c.

Deu. vi. c.

The deuyl toke hym by agayne and  
ledde him in to an excedinge hygh mo-  
untayne/ and shewed him all the kyn-  
domes of the worlde and the bewty of  
the/ and sayde vnto hym: all these wyl  
I geue the/ yf thou wylt fall downe and  
worshype me. Then sayde Iesus vnto

# The Gospell of S. Mathew.

**hym. Anoyd Satan. For it is wyrtten!**  
**den. vi. c** Thou shalt worshippe thy lorde God and  
**and. p. d.** hym only shalt thou serue.

Then the deuyll left hym/ and lo/  
 the angels came and ministered vnto  
 hym. **I**

**Mat. i. b.** **I** When Iesus had herde that Ihon  
**Lu. iij. c.** was taken / he departed into Galyle/  
**Joā. iij. f** and left Nazareth / and went ad dwel  
**Mat. i. c.** te in Capernaum / which is a cite vpon  
**Lu. iij. e** the see / in the coastes of zabulon and

Neptalym / to fulfyll that whych was  
 spoken by I say the prophet / saynge/  
**Isaie. ix. a** Beholde the lorde of zabulon and Neptalim / the waye of the see beyonde Jor-  
 dan / Galile of the Gentyls / the people  
 whych sat in derknes / sawe greate  
 lyght / And to them whych sat in the  
 reyon and shadowe off deeth / lyght  
 is spronge.

From that tyme Iesus begā to prea  
 che / and to saye repent ye / for the kyng-  
 dom of heauen is at honde. **I**

**Mat. i. d.** **I** As Iesus walked by the see off  
**Luce. b. a** Galile / he sawe two brethren / Symon  
 which was called Peter / and Androw  
 his brother / castynge a nett in to the  
 see (for they were fyshers) and he say-  
 de vnto them / folowe me / and I wyl  
 make you fyshers of men. And they  
 strayght waye left their nettes / and  
 folowed hym.

## The .v. Chapter.

And he went forth from thence/and sawe other two brethren/ James the sonne of zebede/ and John his brother in the shippe/ with zebede their father mendinge theyr nettes/ & called them: and they without sayinge lefte the shype and their father & folowed him. ¶

✠ And Jesus went aboute all Galile/ teaching in theyr synagoges/ and preachyng the Gospell of the kyngdom/ and healyng all manner of sicknesses/ and all manner dyscasses amonge the people. And his fame spred abroad through oute all Syria. And they brought unto hym all synke people/ that were taken wyth dyuers dyscasses and grypnyngis/ and them that were possessed wyth deuyls/ and those whych were lunatike/ and those that had the palsey: And he healed them. And there folowed him a greate nombre of people: ¶ from Galile:/ and from the ten cites/ and from Ierusalem/ and from Jewry/ and from the regions that lye beyonde Jordan.

## The .vi. Chapter. ✠

**W**hen he sawe the people/ he went vp into a mountayne/ & when he was set/ his disciples ca vnto him and he openeth his mouth/ and taught them say-

# The Gospell of S. Mathew

**Luc. vi. d.** yuge/ Blessed are the poore in spirite/  
for theys is the kyngdom of heauen.  
Blessed are they that moene / for they  
shalbe cōforted. Blessed are the meke/  
for they shall inhereth the earth. Bless-  
ed are they whych hunger and thirst  
for rightuousnes for they shalbe filled  
Blessed are the mercifull for they shal  
obteyne mercy. Blessed are the pure  
in herte / for they shall se God. Blessed  
are the maynteyners of peace for they  
shalbe called the chyldre of God. Bless-

**1. pet. iii. c** sed are they whych suffre persecution  
for rightuousnes sake / for theys ys  
the kyngdom of heauē. Blessed are ye  
when men shall reuple you and perse-  
cute you / and shall falsly saye all man-  
ner of euyl saynges agaynst you for  
my sake. Reioyce and be glad / for grea-  
te is youre rewarde in heauē. For so  
persecuted they the prophetis whych  
were before youre dayes.

**Mat. ix. g** ✠ Ye are the salt of the erthe / but ad-  
**Lu. xii. g** ys of the salt be once vnusaney / what can  
be salted ther with ? yt is thence forth  
good for nothyng / but to be cast oute  
at the doores / and that men treade it vn-  
der fete. Ye are the lyght of the worlde  
**mat. tiii. c** A cyte that is set on an hyll cannot be  
**Lu. viii. c** hydd / neither do men light a candell and  
**and. xi. c.** put yt vnder a bushel / but on a candell  
with / and it lighteth all them whych are

## The .v. Chapter.

In the houle Se that yowre light so shyn  
ne before men / that they maye se yow  
re good woikes / and glozify yowre fa  
ther which is in heauen.

✠ ye shal not thynke that I am come  
to dysanull the lawe / or the prophetis:  
no I am not come to dysanull them/  
but to fulfyll them. For truly I saye  
vnto you / tyll heauē and earth perishe **Luce. xij. b**  
one yot / or one tytle off the lawe shal  
not scape / tyll all be fulfilled

Who so ever breaketh one of these **Jaco. ij. b**  
leest cōmaundmentes / and shal teache  
men so / he shalbe called the leest in the  
kyngdom of heauen. But whosoever  
shal obserue & teache them / that per  
sone shalbe called greete in the kyng  
dom of heauen. ✠

✠ For I saye vnto you / except yowre  
righteousnes excede / the righteou  
nes of the scribes & pharises ye cānot  
entre in to the kyngdom of heauen. ✠

ye haue herde how yt was sayd vnto  
thē of the olde tyme: Thou shalt not **Exo. xx. c**  
hyll. Whosoever shal hyll / shalbe in **Deut. v. b**  
daunger of iudgement. But I saye vnto  
you / whosoever is angre with his bro  
ther / shalbe in daunger of iudgement.  
Whosoever shal saye vnto his brother  
rache / shalbe in daunger of a counsell.  
But whosoever shal saye vnto his bro  
ther thou fool / shalbe in daunger of hell

# The Gospell of S. Mathew.

**Epie:** Therefore when thou offerest thy gyfte at the altre/and there remembre that thy brother hath eny thyng agaynst the/ leue there thyne offeringe before the altre/ and go thy waye first and reconcile thy selfe to thy brother / and then come and offer thy gyfte. **¶**

**Luc. xii. g** **¶** Agree with thine aduersary at once whyles thou arte in the waye wyth him lest thine aduersary deliure the to the iudge/and the iudge deliure the to the minister/and then thou be cast into prison. I saye vnto the verely/ thou shalt not come out thence tyll thou haue payed the verymost farthinge.

ye haue herde howe it was sayde to **Exo. xx. c** them of olde tyme: Thou shalt not commit aduoutrie / **Ecc. xii. d** But I saye vnto you/ that whosoener eue cha wye lustynge after her / hath committed aduoutrie with her already in his heart.

Wherefore yf thy right eye offend the/plucke hym out and cast him from the: Better ys for the that one of thy members perishe then that thy whole body shulde be caste into hell. Also yf thy right hande offend the/cut hym of and caste hym from the: Better ys that one of thy members perishe/then that all thy body shulde be caste into hell. **¶**

**Gen. xxi. ii** **¶** It ys sayd/who so euer put awaye



his wyfe/let him geue her a testimony  
all of her deuocemēt. But I saye vnto  
you / whosoever put away his wyfe  
(except yt be for fornicacion) causeth **Matt. x. d**  
her to breake matrimony. And whoso. **Luc. xvi. d**  
ener marieth her that is diuorced / bre. **1. cor. vii. b**  
aketh wedlocke.

Agayne ye haue herde how it was **Leui. xix. c.**  
sayd to them of olde tyme / thou shalt **Exo. xx. b.**  
not forswere thy selfe / but shalt perfor **Deut. v. b**  
me thyne othe to god. But I saye vnto **Jaco. v. c.**  
you swere not at all / neither by heuē for  
it is goddes seate / nor yet by the erth /  
for it is his fote stole. Neither by Jeru  
salem / for yt is the cyte of the greate  
kyng / neither shalt thou sweare by thy  
head / because thou canst not make one  
hair whyte or blacke / But poure com  
municaciōshalbe / yee / yee / naye / naye.  
For what soeuer is more then that / co  
meth off euell.

ye haue herde howe it is sayd / an **Exo. xxi. c**  
eye for an eye / a tothe for a tothe. But **Deut. xix. d**  
I saye vnto you / that ye with stand not **Leui. xxiii**  
wronge / But yf a man geue the a bld. **Luc. vi. c.**  
we on thy right cheeke / turne vnto him  
the othere. And yf eny man wyl sue the  
at the lawe / and take thy coote from  
the / Let hym haue thy cloocke also.  
And whosoever wil compell the to go  
a myle / go with hym twayne. Gye  
to him that asketh / and from him that

# The Gospell of. S. Mathew.

**Epie.** Therefore when thou offerest thy gyfte at the altre/and there remembre that thy brother hath eny thyng agaynst the/ leue there thyne offeringe before the altre/and go thy waye fyrst ad reconyle thy selfe to thy brother / and then come and offre thy gyfte. ¶

**Luc. xii. g** ¶ Agre with thine aduersary at once whyles thou arte in the waye wyth him lest thine aduersary deliure the to the iudge/and the iudge deliure the to the minister/and then thou be cast in to prison. I saye vnto the verely/ thou shalt not come out thence tyll thou haue payed the vtmost farthinge.

ye haue herde howe it was sayde to **Exo. xx. c** them of olde tyme: Thou shalt not covet thy neighbours wyfe. **Ecc. xii. d** myt aduoutrie / But I saye vnto you/ that whosoever eyeth a wyfe lustynge after her / hath committed aduoutrie with her already in his hert.

Wherfore yf thy right eye offendeth/plucke hym out and cast him from the: Better yt is for the that one of thy members perishe then that thy whole body shulde be caste into hell. Also yf thy right hand offendeth/cut hym of and caste hym from the: Better yt ys that one of thy members perishe/then that all thy body shulde be caste in to hell. ¶

**Gen. xxiii** It ys sayd/who so euer put awaye

## The. v. Chapter.

his wyfe / let him geue her a testimony  
all of her deuocemēt. But I saye vnto  
you / whosoever put away his wyfe  
(except yt be for fornicacion) causeth **Mat. x. v.**  
her to breake matrimony. And whoso. **Luc. xvi. v.**  
euer marieth her that is diuorced / bre. **1. cor. vii. v.**  
aketh wedlocke.

Agayne ye haue herde how it was **Leui. xix. c.**  
sayd to them of olde tyme / thou shalt **Exo. xx. v.**  
not forswere thy selfe / but shalt perfor **Deut. v. v.**  
me thyne othe to god. But I saye vnto **Jaco. v. c.**  
you swere not at all / neither by heuē for  
it is goddes seate / nor yet by the erth /  
for it is his fote stole. Neether by Jeru  
salem / for yt is the cyte of the greate  
kyng / neether shalt thou sweare by thy  
head / because thou canst not make one  
hair whyte or blacke / But your com  
municatiō shall be / yee / yee / naye / naye.  
For what soeuer is noye then that / co  
meth off enell.

ye haue herde howe it is sayd / an **Exo. xxi. c.**  
eye for an eye / a tothe for a tothe. But **Deu. xix. v.**  
I saye vnto you / that ye with stond not **Leui. xxiii.**  
wronge / But yf a man geue the a blo- **Luc. vi. c.**  
we on thy right cheeke / turne vnto him  
the othe. And yf eny man wylleue the  
at the lare / and take thy coote from  
the / Let hym haue thy cloocke also.  
And whosoener wil compell the to go  
a myle / go with hym twaue. Gyue  
to him that asketh / and from him that

**The Gospell of .S. Mathew:**  
 wolde bowe tourne not awaye:

**Leu. xix. d.** **Leu. vij. d.** **Mat. vj. e.**  
 ¶ Ye haue herde howe ye is sayde /  
 thou shalt loue thynne neighbor / and  
 hate thine enemy. But I saye vnto you  
 loue yourre enemyes. Blesse them that  
 couthe you. Do good to them that ha-  
 te you / praye for them whych do you  
 wronge / and persecute you / that ye ma-  
 ye be the chyldren of youre heuently fa-  
 ther / for he maketh hys sunne to aryse  
 on the yuell / and on the good / and send-  
 eth his rayne on the iuste and on the  
 vniuste. For yf ye shal loue them / whiche  
 loue you / what rewarde shall ye ha-  
 ue? Do not the publicans euen so? And  
 yf ye be frendly to yourre brethren on-  
 ly / what synghuler thyng do ye? Do  
 not the publicans lyke wyse? ye shall  
 therfore be perfecte / euen as youre he-  
 nently father is perfecte.

**The. vij. Chapter.**

**T**ake hede to yourre almes /  
 That ye geue it not in the  
 syght of mē / to the entent  
 that ye wolde be sene of  
 them. Or els ye get no re-  
 warde of yourre father in  
 heauē. When so euer therfore thou ge-  
 nest thynne almes / thou shalt not make  
 a trompet to be blowen befoze the / as  
 the ypocrytes do in the synagogis and

## The. vi. Chapter.

In the stretis/for to be prayfed of men  
 Verely I faye vnto you: they haue the  
 fe reward. But when thou doest thy  
 me almes / let not thy lyfte hond kno  
 we what thy ryghte hond doeth/that  
 thyne almes maye be fecret/ and thy fa  
 ther which feyth in fecret fhall rewarde  
 be the openly. ¶

And when thou prayeft / thou fhalt  
 not be as the ypocrytis are, for they  
 lone to ftand and praye in the fynago  
 gis/and in corners of the stretis/be cau  
 fe they wolde be fene of men. Verely I  
 faye vnto you/they haue theyr rewar  
 de. But when thou prayeft/ entre in to  
 thy chamber/and fhut thy doore to the/  
 and praye to thy father which ys in fe  
 crete/and thy father which feyth in fe  
 cret/shall rewarde the openly.

But when ye praye / bable not mo  
 che/as the gentyls do / for they thynke  
 he that they fhall be herde / for there  
 moche babylngis fake. Be ye not lyke  
 them therefore. For your father kno  
 weth wherof ye haue neede/before ye  
 afke of hym. After thys maner there  
 fore praye ye.

O our father which arte in heauē/  
 hallowed be thy name. Let thy kyngdō  
 come. Thy wyl be fulfilled/as well in  
 earth/as yt is in heauē. Geue vs thys  
 daye our daily breade, And for geue

Luce. xi. 2

# The Gospell of S. Mathew

vs our trespases/euē as we forgeue  
them which trespas vs. Leade vs not  
into temptation/ but deliuer vs from  
Mat. xj. c. euill/ Amen. For and yf ye shall forgeue  
ecc. xxiij. other men there trespases / your  
father in heauē shall also forgeue you  
but and ye wyl not forgeue men thei  
trespasses / no more shall your father  
forgeue your trespases.

✠ Moreover when ye faste/be not  
sad as the hypocrites are. For the disfi-  
gure they faces/that yf might appeare  
vnto men that they faste. Verely I sa-  
ye vnto you/they haue thei reward  
But thou/ when thou fastest/ annoy-  
te thyne head/and washe thy face/that  
yf appeare not vnto me howe that thou  
fastest/ but vnto thy father which is in  
secrete / and thy father whych secretly in  
secret/ shall reward the openly.

Luc. xij. d. Gather not treasure to gether on  
earth / where rust and moettes corrupte  
and where theues breake through and  
steale. But gather ye treasure toge-  
ther in heauen/where neither rust/ nor  
moettes corrup / and where theues ne-  
ther breake vp/ nor yet steale. For whe-  
re soeuer your treasure is/there are  
your heartes also. ✠

Luc. xj. c. The light of thy body is thyne eye.  
Wherefore yf thyne eye be spangle / all  
thy body ys full of lyght. But and yf

# The. vi. Chapter.

thyne eye be wicked/then is all thy bo-  
dy full of dercknes. Wherefore yf the  
light that is in the be dercknes / howe  
greate is that dercknes?

✠ No man can serue two masters.  
For other he shal hate the one / and lo- **Luce. xvi. e**  
ue the other / or els he shal loue the o-  
ne / and despise the other / ye cannot ser-  
ue God and mammon. Therefore I sa-  
ye vnto you / be not carefull for youre **Luce. xxi. e**  
lyue / what ye shal eat / or what ye shal **1. pe. b. b**  
dryncke / nor yet for youre body what **psal. lvi. d**  
rayment ye shal weare / ys not the ly-  
fe more worth then meate? and the  
body more of value then rayment? Be-  
holde the foules of the ayre for they so-  
we not / neither reape / nor yet cary into  
the barnes / and yet poure heuently fa-  
ther feedeth them. Are ye not better  
then they?

Which of you (though he take thou-  
ght therfore) could put one cubit vnto  
his stature? And why care ye then for  
rayment? Beholde the lyes of the fel-  
de / how they growe / They labour not  
neither spyne / And yet for al that I saie  
vnto you that euen Solomon in al his  
royalte was not arrayed lyke vnto one  
of these. Therefore yf god so clothe the  
grasse which is to daye in the felde and  
to morowe shal be cast into the fourna-  
ce / shal he not make you more to the same  
b. j.

**The Gospell of S. Mathew**  
**unto you/o ye of lytle fayth?**

**Therefore take no thought sayinge/**  
**what shal we eat or what shal we drin**  
**ke or where with shal we be clothed?**  
**(After al these thinges seke the gētils)**  
**For your heavenly father knoweth**  
**that ye haue neede of all these thinges.**  
**But rather seke ye first the kyngdome**  
**of heauen/and the righte wysnes there**  
**of and al these thinges shalbe ministered**  
**unto you. I**

**Care not therefore for the daye folo**  
**winge. For the daye folowinge shal ca**  
**refor it alse. & the daye trouble ys suf**  
**ficient for the same alse daye.**

**The. vii. Chapter.**

**Lu. vi. f.**  
**mat. ii. a**  
**mat. ii. c**  
**Lu. vi. f.**



**Judge not lest ye be iudged**  
**For as ye iudge so shal ye**  
**be iudged. And with what**  
**measure ye mete/with the**  
**same shal it be mesured to**  
**you agayne. Why sayest thou**  
**to thy brother smite me to plucke oute a mo**  
**re oute of thyne eye/and behold a bea**  
**me is in thine owne eye? Hypocrite!**  
**First cast oute the beame oute of thyne**  
**owne eye/and then shalt thou se clea**  
**ry to plucke oute the mote oute of thy**  
**brothers eye.**



Beue not that which is holy to beg-  
gis/nether cast ye youre pearles befo-  
re swyne/lest they treade them vnder th-  
eir fete/and the other tourne agayne &  
also rent you.

¶ Also and it shal be geuen you. **Sehe mat. xj. c.**  
and ye shall fynde. knocke and it shal. **lu. xj. b**  
be opened vnto you. For whosoever as **Jo. xiiij. b**  
keth receaueth/and he that seeketh fyn- **g. xvi. c. f**  
del/and to him that knocketh/it shal **Jaco. i. a.**  
be opened. yea there eny man amonge  
you which wolde proffer his sonne a sto-  
ne if he asked him bread? or if he asked  
a lye wolde he proffer him a serpent? if  
you then which are euell/can geue to  
yours children good gyftes howe mo-  
che more shal youre father which is in  
heauen/geue good thinges to them that  
aske of him?

Therefore whatsoeuer ye wolde that **Lu. vi. a.**  
men shulde do to you/euen so do ye to th- **Co. iiij. c**  
em. This is the lawe and the prophetis

Enter in at the strayne gate: for wy- **lu. xiiij. c.**  
de is the the gate and broad ys the wa-  
ye that leadeth to destruction: and ma-  
ny there be which go in there at. For  
strayne ys the gate/and narrow is the  
waye which leadeth vnto lyfe and fea-  
we there be that finte it.

¶ Beware of false prophetis whiche  
come to you in shepes clothinge but  
inwardly they are raueninge wolues.

# The Gospell of .S. Matthew

ye shal knowe them by their frutes.  
 Do men gather grapes of thornes? or  
 figges of bryers? Euen so euerý good  
 tree bringeth forth good frute. But a  
 corrupte tree: bringeth forth euyl frute  
 A good tree can not bringe forth bad  
 frute nor yet a bad tree can not bringe  
 forth good frute. Euerý tree that bringeth  
 not forth good frute/shal be hewē  
 downe/and cast into the fire. Wherefore  
 by their frutes ye shal knowe the. Not  
 al they that saye vnto me/Master/Ma-  
 ster/shal enter into the kingdome of he-  
 auen: but he that fulfilleth my fathers  
 wil which is in heauen. Many shal  
 saye to me in that daye /Master/Ma-  
 ster/have we not in thy name prophes-  
 sed? And in thy name haue we not cast ou-  
 te devils? & in thy name haue we not do-  
 ne many miracles? And then wil I kno-  
 wledge vnto them that I neuer knewe  
 them. Departe from me/ye workers of  
 iniquite.

Lu. xij. f

Lu. vi. g

Rom. ii. b

Jaco. i. d

Whosoever heareth of me these say-  
 ynges/and doeth the same I will lyft  
 him vnto a wyse man which bylt his  
 house on a rocke and a bountance of  
 raine descended/and the fluddis cam/  
 and the wyndes blew and beat vpon  
 that same house & it was not ouerth-  
 wen because it was grounded on the ro-  
 ke. And whosoever heareth of me the

### The. viii. Chapter.

he saingis/and doeth not the same shal  
be lykened vnto a folysch man / which  
bylet his housse vpon the sonde and abo-  
undaunce of rayne descended / and the  
fluddis cam/and the wyndis blew/ &  
beet vpon that housse and it was ouer-  
throwen/and great was the fall of it.

And it cam to passe / that when Je-  
sus had ended these saynges/the people  
were astonied at his doctrine. For he  
taught them as one hauinge power ad  
not as the scribes.

### The. viii. Chapter. ✠

**W**hen Iesus was come do-  
wne from the mountay. Mar. i. 9  
ne moch people folowed Luc. 9. 11  
him. And lo / there cam a  
leprie / and worshipped he  
saynge/ Master if thou  
wilt/thou canst make me cleane. He put  
forth his honde and touched him sayn-  
ge. I wil/be thou cleane/and immediat-  
ly his leprosie was censed. And Iesus  
sayd vnto him. Se thou tel noman/but  
go and shewe thy self to the p[re]ste and  
offer the gyfte that Moses commaun-  
ded to be offered in witness to them. Luc. 11. 14

✠ When Iesus was entred into Ca-  
pernaum/there cam vnto him a certayn  
Centurion/beseeching him and sa-  
yng Master my seruante lyeth sicke  
at home of the palsy/and is greuous-  
ly sicke.

**The Gospell of S. Mathew**  
 by payned. And Iesus sayde vnto him  
 I wil come and cure him. The Centu-  
 rion answered and sayde/Syr I am not  
 worthy that thou shouldest come vnder  
 the rofe of my houle / but speake the  
 worde onely and my seruauit shalbe he-  
 aled. For I also my selfe am a man but  
 ter power / and haue souldyers vnder  
 me and I saye to one / go / and he goeth /  
 and to another come / and he cometh / I  
 saye to my seruauit to this / and he doeth it.  
 When Iesus herde these saynges he  
 was rayled / and sayde to them that fo-  
 llowed him. Verely I saye vnto you / I  
 haue not founde so great fayth / no not  
 in Israel. I saye therefore vnto you / th-  
 at many shall come from the east and  
 west and shal rest with Abraham / Isa-  
 ac and Jacob / in the kyngdome of hea-  
 ven / and the children of the kyngdome  
 shalbe cast oute into the brmost tresh-  
 nes / there shalbe wepunge and gnash-  
 ynge of tethe. Then Iesus sayde vnto  
 the Centurion / go thy waye / and as th-  
 ou hast beleued so be it vnto the. And  
 his seruauit was healed that same ho-  
 ure. And Iesus went into Peters  
 house and sawe his wyues mother ly-  
 inge sicke of a feure / & he touched her  
 hande / and the feure left her / and she  
 arose / and ministered vnto them.

Mat. 8. 1. cure  
 In. 4. 4. f

Mat. 8. 1. 2

When the end was come they brought

# The. viij. Chapter.

Into hi many that were possessed with iij. iij. g  
 deuillis. And he cast out the spirittes w  
 th a worde & healed all that were sicke  
 so full that which was spoken by Esa  
 ye the prophet saynge. He toke on him  
 our infirmities & bore our sicknesses. Esa. lxx. b  
 j. pe. ij. b

When Jesus sawe moche people ab  
 out him/ he commaunded them to go o  
 ner the water. And there came a scribe  
 & sayde vnto him/ master: I wil folowe  
 the whiche soeuer thou goest. And Je  
 sus sayde vnto him: the foxes haue ho  
 les/ and the byrdes of the aier haue ne  
 stes but the sonne of the man hath not  
 wheron to laye his heade: Another th  
 at was one of his disciples sayde vnto  
 him/ master suffre me first to go & bury  
 my father. But Jesus sayde vnto him/  
 folowe me & let the dead bury their dead Lu. ix. g

✠ And he entred into a shippe/ and mar. xij. b  
 lu. viij. b  
 his disciples folowed him/ And in the  
 re arose a greate storme in the see/ in so  
 moche/ that the shippe was hyd wch  
 waues/ and he was a slepe. And his dis  
 ciples cam vnto him/ and awocke him  
 saynge/ Master/ sane vs/ we perishe.  
 And he sayde vnto them/ why are ye fe  
 arful/ o ye endeued with lytel fayth?  
 Then he arose / and rebuked the wynd  
 & the see/ and there folowed a grea  
 te calme. And men maruayled and sayd  
 what man is this / that both the wyndes  
 b. iij. g

**The Gospell of .S. Mathew  
and see obey him? ¶**

**Mat. b. a** And when he was come to the other  
**lyc. b. 14. d** side/into the countre of the gergesens  
 there met him two possessed of deuylls/  
 which came out of the graues / and  
 were out of measure space/so that no  
 man might go by that waye. And lo they  
 cryed out saynge/Oh Iesu the sonne  
 of god / what haue we to do with the/  
 art thou come hither to torment vs be  
 fore the tyme be come? There was a  
 good waye of from thē a greate heerd  
 of swyne feedinge. Then the deuyls be  
 sought him saynge/ if thou cast vs out  
 suffre vs to go oure waye into the he  
 erd of swyne. And he said vnto them/  
 go your wayes. Then went they out/  
 and departed into the heerd of swyne.  
 And lo/al the heerd of swyne was cari  
 ed with violence hedlinge into the see  
 and perished in the water. Then the  
 heerdman/fled and went their wayes  
 into the cite/and told e every thinge ad  
 what had foxuned vnto them that we  
 re possessed of the deuyls. And lo/al the  
 cite came out/and met Iesus. And whē  
 they sawe him they besought him to de  
 parte out of their coosts.

**The .ix. Chapter. ¶**



And he entred into the ship Mar. ii. c  
 oe/and passed ouer & cam Luc. v. d  
 into his awne cite. And lo  
 thet brought vnto him a  
 man sicke of the palsey/sp  
 unge in his bed. And when  
 Iesus sawe their faith / he sayd to the  
 sicke of the palsey/soe be of good chee  
 re/thy synnes are forgiven the. And lo  
 certeyne of the scribes sayd in thei sel  
 ues/he blasphemeth. And when Iesus  
 sawe their thoughtes/he sayd/wher fo  
 re thinke ye euil in youre hertis?  
 Whether is espy to saye/thy synnes a  
 re forgiven the/or to saye/aryse & wal  
 ke? That ye maye knowe/ that the son  
 ne of man hath power to forgeue syn  
 nes in earth/then sayd he vnto the sic  
 ke of the palsey/ aryse/ take vpper thy  
 bed/and go home to thine housse. And  
 he arose and departed to his housse.  
 The people tha: sawe it/maruelled &  
 glorified god/which had geue such po  
 wer to men. I

✠ And as Iesus passed forth fro the Mar. ii. b  
 ce/he sawe a man syc at the receyte of Luc. v. f  
 cistene named Mathew/and sayd to  
 him folowe me. And he arose and folo  
 wed him. And it cam to passe / that Je  
 sus sat at meate in his housse. And lo  
 many publicans and sinners/ cam and  
 sat downe alowich Iesus and his dis

# The Gospell of .S. Mathew.

iples. When the pharises had perceiued that/they sayd to his disciples why eateth poue master with publicans & sinners? When Iesus herde that/he sayd vnto them: the whole nete not the phisician/but they that are sicke. Go and learne/what that meaneth: I haue pleasure yn mercy/and not in offeryn

see. b. j. c. ge. for I am not come to call the righ.  
p. rich. j. c. texes/but the synners repentance. ¶  
mar. ii. c. Then cam the disciples off Ihon  
lu. b. f. g. to hym saynge why do we and the pha  
ryses faste ofte and thy dyscyples faste  
not? And Iesus sayde vnto them: Can

the weddinge chyldren moine as longe as the bydegrome ys wylh them? the tyme wyl come when the bydegrome shal be taken awaye from them and then shall they faste. No man geeth an olde garment wylh a peece of newe clothe. For then taketh he awaye the peece agayne from the garment/and the rent ys made worse. Neither do men put newe wyne into olde vessels/for then the vessels breke/and the wyne runneth oute and the vessels peryshe. But they powre newe wyne ynto newe vessels/and so are both saued togyther. ¶

¶ Whyls he thus spake vnto them  
mar. b. h. Lo there cam a certayne ruler/ & wor  
shipped hym saynge: my doughter ys



## The .x. Chapter.

Dead al redy/ but come and laye thy hand  
 be on her/and she shal lyue. And Iesus  
 arose and folowed him with his disci-  
 ples. And beholde a womā which was  
 diseased with an issue of bloud. xij. yea-  
 res/cam behynde him and conched the  
 of his besture. For she sayde in her selfe  
 yf I maye conche but euen his besture  
 onely/I shal be safe. Iesus turned hē  
 about/and behelde her saynge/Wough-  
 ter be of good comforte/thy faith hath  
 made the safe. And she was made whol-  
 le euen that same houre.

And when Iesus cam into the rti-  
 lers house and sawe the minstres/ and  
 the people wondring / he sayde vnto  
 them/Set yon hence: for the mayde ys  
 not dead/but sleeth. And they leughe  
 hym to scorne. As soone as the people  
 were put forth a doores/ he went in and  
 toke her by the hande/ and the mayde  
 arose. And this was naysed throug-  
 hout al the londe.

**D** And as Iesus departed thence/two  
 blynde men folowed hym crying and  
 saynge/Oh thou sonne of Dauid/haue  
 mercy on vs. And when he was come  
 into the house: the blynd cam to hym/  
 And Iesus sayde vnto them. Wene ye  
 that I am able to do this? they sayde  
 vnto hym/ye Master. Then conched  
 he theiꝝ eyes/saynge/accorde vnto

**The Gospel of S. Matthew**  
 poure faith/be it into you. And thei  
 eyes were opened. And he charged the  
 em saynge/Se that no man knowe of  
 it. But thei as soone as thei were depar  
 ted/spred abroad his name throughe ou  
 te al the londr.

**mar. 11. c.** As they went out/beholde/ thei brou  
**Luc. 11. b** ght to him a wine man possessed of a  
 deuyll. And as soone as the deuyll was  
 cast oute/the wine spake. And the peo  
 ple marueled: saynge/it neuer so appe  
 ared in Israel. But the pharisees saye  
 de/he casteth oute deuylls by the power  
 of the chiefe deuyll.

**Mar. 6. e** And Jesus went about al the cities &  
**Luc. 9. a** townes/teachinge in their sinagoges &  
 preachinge the gospell of the kyngdome.  
 And healinge al maner sicknesses and  
 disease amonge the people. But when  
 he sawe the people/he had pitie on the  
 because thei were oppressed awaie/& sca  
 tered abroad enen as shepe / hauinge  
 no shepheard.

Then sayde he to his disciples/ the  
 heruest is greate/but the labourers a  
 re fewe. Wherefore praye the heruest  
 loke/to sende forth labourers into his  
 heruest.

**The .x. Chapter.**

## The .x. Chapter.

**A**nd he called his .xii. Disciples Mar. iij. b  
 and sent him / and gave luc. vi. b. c  
 them power ouer al vncle  
 ne spites / to cast them ou  
 re and to heale all maner  
 of sicknes / and al maner  
 of diseases.

The names of the .xij. apostles are  
 these. The first / Simon which is called  
 Peter / and Andrew his brother. James  
 the sonne of zebede / and Iohn his bro  
 ther. Philip and Bartlemew . Tho  
 mas and Mathew the publican . Ja  
 mes the sonne of Alphe and Lebbeus /  
 otherwyle called Thaddus. Simon of  
 Cane / and Judas Iscariot / which al  
 so betrayed him.

These .xij. sent Jesus / and commun  
 dethem saynge. Go not into the way mar. vi. a. b  
 es that lede to the gentils / and in to Luc. ix. a  
 the cities of the Samaritans enter ye and. x. a  
 not / But go rather to the lost shepe off  
 the house of Israel / go and preache  
 saynge that the kynigdome of heauen is  
 at hande. Heale the sicke / cleanse the le  
 pers / cast the deved / caste oute the de  
 uyls frelype haue receaued / frely ge  
 ue agayne. Wostes not golde / nor siluer  
 nor bawle in your girdels / nor yet scrip  
 towards youre iorney . Neither two  
 cottes / neither shooes / nor yet a rod. For  
 the workmanys worship to haue by

# The Gospell of S. Matthew.

**Luce. x. c.** ye shall come / enquire who; y<sup>e</sup> worthy  
**1. Tim. b. c** y<sup>e</sup> in / and there abyde till ye go thence.

And whē ye come into an house / grete the same. And yf the house be worthy / your peace shall come upon the same. But yf it be not worthy / your peace shall returne to you agayne And who soeuer shall not receaue you / nor will

**Act. xth. g** heare your preachyng / when ye departe oute of that house / or that cite / shake of the duste of your feete Cruely I saye vnto you / y<sup>e</sup> shall be easier for the sonde of sodoima / and Gomora / in the daye of iudgement / then for that cite /

**Luce. x. a** Lo I sende you forth as shepe and ge wolues. Be ye therfore wyse as serpentes / and innocent as doves. Beware of men / for they shall deliuer you bp to the counsellis / and shall scourge you in these synagogis. And ye shall be brought to the head rulers and kynges for my sake / in witness to them and to the gentylis.

**Luce. xth.** But when they put you bp / take no thought howe or what ye shall speake / for y<sup>e</sup> shall be given you / even in that same houre / what ye shall saye. For y<sup>e</sup> is not ye that speake / but the spirite of your father / which speaketh in you. The brother shall betraye the brother to death / and the father the sonne. And

# The .x. Chapter.

Herbydren shall aryse agaynst thete  
fathers / and mothers : and shall put  
them to deethe / and ye shall be hated of  
all men / for my name . But whosoever  
shall continue vnto the ende / shall be  
saued.

**C** When they persecute you in one  
cite / flye in to another . I tell you for  
a treuth / ye shall not spy the all the ci-  
ties of israel / tyll the sonne of man be-  
come . The disciple ys not aboue his **Luce. vi. 2**  
master : nor yet the seruant aboue his **Joā. xiii. 14**  
lorde . It is ynough for the disciple to **and. x. 6**  
be as his master ys / and that the serua-  
unt be as his lorde is . if they haue cal-  
led the lorde of the housse beelzebub  
howe moche more shall they call them  
of his housse holde so : feare the not the-  
refore .

There is no thinge so close that shall  
not be opened / and no thinge so hyd that  
shall not be knowen . **Mat. xiii. 35**  
**Luce. viii. 8**  
**and. xii. 3**

What I tell you in beethnes / that  
speake ye in lycht . And what ye heare  
in the eare that preache ye on the hous-  
se toopes .

And feare ye not them which kyll  
the body / and be not able to kyll the sou-  
le But rather feare him / which is able  
to destroye bothe soule and body in  
hell Are not two sparowes sold for a  
farthyng ? And none of them dothe

# The Gospell of. S. Mathew.

lyght on the grounde / wth out poure  
father. And now are all the heatis of  
yours headis nombred. Feare ye not  
therfore / ye are of more value / then  
many sparowes.

mat. vii. d Who so euer therfore knowlegeth

Luc. ix. c me before men / him will I knowledge

q. xij. b before my father in heauen. But who-  
soeuer shall denye me before men / him  
will I also denye before my father whi-  
ch is in heauen.

Lu. xij. f. Thynke not / that I am come to sen-  
de peace in to the earth. I came not to  
sende peace / but a swerde. For I am  
come to set a mā at barpaunce ageynst  
his father / & the daughter ageynst her  
mother / & the daughter in lawe ageynst  
her mother in lawe. And a māes foes  
shal be they of his owne houtholde.

Lu. xiiij. f He that loueth his father / or mother  
more then me / is not worthy of me And  
he that loueth his sonne / or daughter  
more then me / is not mete for me. And  
he that taketh not hys crosse and folo-  
weth me / is not mete for me. He that  
synneth hys lyfe / shall lose yt / and he  
that loseth hys lyfe for my sake / shall  
synne yt.

Luc. x. c He that receaueth you / receaueth me  
Joā. xij. c And he that receaueth me / receaueth him  
that sent me. He that receaueth a pro-  
phet in the name of a prophet / shal re-

# The. xi. Chapter.

eeane a prophetis rewarde And he that receauith a ryghteous man in the name of a ryghteous man/ shall receaue the rewarde of a righteous man. And whosoever shal geue vnto won of these ylle womnes to drynke a cuppe of colde water only / in the name of a disciple I tell you of a trueth/ he shall not lose his rewarde.

Mat. ix. 2

# The. xi. Chapter.

**A**nd it cam to passe when Jesus had ended his preceptis vnto his disciples/ he departed thence/ to preache and teache in theyr cities.

¶ Whē Ihon beyng in prison her- Luc. xij. 6  
de the workes of christ/ he sent two of his disciples and sayde vnto him. Art thou he that shal come/ or shal we loke for another. Iesus answered and sayde vnto them. Go and shewe Ihon what ye haue herde and sene. The bynd se/ the halt go/ the lepers are clesed/ the deaf heare/ the dead are reysed by agayne/ and the gospell is preached to the poore. And happy is he that is not hurt by me.

¶ Euen as they departed / Iesus began to speake vnto the people of Ihon what wēt ye forth to se in the wyldernes/ wēt ye out to se a rede waucting

# The Gospell of S. Mathew.

**Mat. 11. a** ge with the wynde: other what wēt ye out for to se? went ye to se a man clothed in softe rayment? Beholde / they that weare softe clothing are in kinges howses. But what went ye out for to se? went ye out to se a prophet? ye I saye vnto you / and more then a prophet. For this is he of whom yt is wryten. Beholde / I sende my messengers before thy face / which shall prepare thy way before the. ¶

**Luc. 21. d** ¶ I saye vnto you / amonge the chyldren of womē aroise there now a gretter then Ihou baptist. Not with bondinge he that ys lesse in the kyngdom of heuen / ys gretter then he. From the tyme off Ihou baptist hitherto / the kyngdom of heuen suffereth violence / and they that make violence pull yt vnto them. For all the prophetis / and the lawe prophesied vnto to tyme of Ihou Also yf ye wyl receaue it / this ys Elisha / which shuld come. Ye that hath eares to heare / lethim heare. ¶

**Luc. 21. c** But we here vnto shall I lyken this generation? it is lyke vnto chyldren / which yt in the market / and call vnto there felowes / and saye / we haue prayed vnto you / and ye haue not daunced / We haue moyned vnto you / and ye haue not sorowd. For Ihou cam nether sayng nor dymkinge / and they saye he



# The .xj. Chapter.

hath the deuyll The sonne of man can  
eatynge ad drinkynge / ad they saie / be-  
holde a glutton / and a drunke of wy-  
ne / and ascend vnto publicans / ad syn-  
ners. And wysdome ys allowed off her  
chyldeyn.

✠ The begā he to opbiaid the cities  
in which most of his miracles were do  
because they did not repent. Wo be to  
the Chorazin. Wo be to the Betzaida /  
for if the miracles which were shewed  
in you had bene done in tyre & ad they  
had repēted lōge ago in sackcloth and  
ashes neuerthelesse I say to you it shal  
be eiler for Tyre ad Sidon at the daye  
of iudgmēt / thē for you. And thou Ca-  
pernaū which art lift vp vnto heuē shal  
it be thrust downe to hell / for if the mi-  
racles which haue bene done in the had  
bene shewed in Sodo / they had remay-  
ned to this daye. Neuerthelesse I say  
vnto you / it shal be eiler for Sodon in  
the daye of iudgment / thē for the. ✠

✠ The Iesus answered and sayd I  
praise the o father lorde of heuē & erth  
because thou hast hyd these thyngis  
fro the wyse & pruden and hast opened  
thē vnto babes / euē so father / for so it  
pleased the All thingis are geuē vnto  
me of my father And no man knoweth  
the sonne / but the father / neither know-  
eth the father / saue the sonne

Luc. 9.5

Luc. 9.6

Luc. 9.7

# The Gospell of .S. Mathew.

and he to whō the sonne will open him

**Mat. b. 13. a.** Come vnto me all ye that labour and  
are laden/ and I will ease you. Take my  
yoke on you & lerne of me for I am me  
ke and lowly in herte/ and ye shall fynd  
ease vnto youre soules. For my yoke ys  
easy/ and my burden is light.

## The .xii. Chapter. ✠

**Mat. 11. a.**  
**Luc. 11. a.**



And that tyme went Iesus  
on the sabot daye thorow  
the corne and his disciples  
were an hougred/ and be  
gan to plucke the eares of  
corne / and to eate. When

the pharisees had sene that/ they sayde  
vnto him: Behold thy disciples do that  
which is not lawfull to do vpon the sa  
bot day. He sayde vnto them: Haue ye

**1. reg. 21. b**

not red what Dauid did/ when he was  
an hougred/ and they also which were  
with hym? Now he entred into the  
house of God/ and ate the halowed lo  
ues/ which were not lawfull for hym to  
eate/ neither for them which were with

**Mat. 23. 11. a**

hym/ but only for the prestes? Or haue  
ye not red in the lawe / howe that the  
prestes in the temple breake the sab  
bot daye and yet are blamelesse? But  
I saye vnto you/ that here is one grea  
ter then the temple. Wherefore yf ye

**Osee. 6. 1. c**

had wyll what thyng saynge meeneth: I  
require mercy / and not sacrifice. ye

## The .xii. Chapter.

would neuer haue condemned innocēt  
tes. For the sonne of man is lord euen  
of the sabboth daye.

And he departed thence and went in Mat. xii. a  
to their Synagoge/and beholde there Luc. vi. b.  
was a man which had his hande dyed  
bp. And they asked hym saynge/ ys yt  
lawful to heale vpon the sabboth daye?  
because they might accuse him. And he  
sayde vnto them/ whych is he amonge  
you/ yf he had a shepe fallen into a pyt  
on the sabboth daye / that wolde not ca-  
ke him and lyft him out? And how mo-  
che is a mā better then a shepe? Where-  
fore yt is lawfull to do a good dede on  
the sabboth daye. Then sayde he to the  
man/ stretch forth thy hand/ and he stret-  
ched yt forth/ and yt was agayne made  
euen as whol as the other.

✠ Then the pharisees went forth/ and  
toke counsell agaynst hym/ howe they  
myght destroye hym. Whē Iesus knewe  
that/ he departed thence/ and moche  
people folowed him/ & he healed them  
all: and charged them that they shul-  
de not make hym knowne / so fulfyll  
that which was spokē by Esa. xli. a  
the prophet/ which sayeth/ Beholde my sonne  
whom I haue chosen/ my derlyng / in  
whom my soule hath had delyte. I will  
put my spirite on him/ and he shal she-  
we iudgement to the gentyls. He shall  
c. iij.

# The Gospell of .S. Mathew.

not crye / he shall not crye / neither shall any man heare his voyce in the streetis / a broked rebe / shall he not breache and flaxe that begymmeth to burne he shall not quench / tyll he sende forth iudgement vnto victorie / and in his name shall the gentylis truste. **¶**

**Mat. 11. c** **Luc. 11. b** The was brought to him / won posses-  
sed with a deuyll which was both blynd  
de and dooth / and he haeled him / inso-  
much that he which was blynd and do-  
me / both spake and sawe. And all the  
people were amased / and sayde / ys not  
this the sonne of dauid? Whē the pha-  
rises herde that / they sayde / he dryue-  
th the deuyls no nother wise oute but  
by the helpe off belzebub the chefe of  
the deuyllis.

But Jesh<sup>s</sup> knewe therethoughtis and  
sayde to the . Every kyngdom deuyded  
with in it sylfe shal be desolate. Nether  
shall any cite or housholde deuyded a-  
penit it sylfe / contynue. So ys sara cast  
out sara / the ys he deuyded apenit him  
sylfe. How shall then this kyngdō en-  
dure? Also ys J by the helpe off belze-  
bub cast out deuyls / by whose helpe  
do youte chylde cast the out? therefore  
they shalbe youre iudges / But if I cast  
out the deuyls by the spirite of god / the  
ys the kyngdom of god come on you?

Other howe can a man enter into a

## The .xij. Chapter.

mighty mānes house/and violently to  
he aware his goodes/excepte he fynd  
bynde the stronge man/and then spoyle  
le hys house.

**C** The that ys not wylh me ys aga-  
ynst me. And he that gathereth not wyl-  
th me/scattered abroad. Wherfore I say. **Mat. 23. b**  
ye vnto you all maner of synne and blas- **Luc. 11. b**  
phemy shalbe forgiven vnto men / but  
the blasphemy agaynst the holy goost/  
shall not be forgiven vnto men. And  
who so euer speaketh a worde agaynst  
the sonne of man / yt shalbe forgiven  
him/ but whosoever speaketh agaynst  
the holy goost/yt shall not be forgiven  
hym/no nether in this worlde/nether  
in the worlde to come.

Other make the tree good/ and hys **Luc. 6. 9**  
frute good also / or els make the the  
tree euill/and hys frute euill also. For  
the tree is knowen by hys frute. O ge-  
neracion oft bypers/howe can ye saye  
well/when ye your selues are euill?  
For of the aboundance of the hert/the  
mouthe speaketh. A good man oute of  
the good treasure of his hert/bringeth  
forth good thynges. And an euill man  
out of his euill treasure/bringeth forth  
euill thynges. But I saye vnto you  
that of euery ydell worde that mē shall  
haue spoken/they shall geue a countes  
at the daye of iudgement. For by the  
c. 111.

# The Gospell of .S. Mathew.

wordes thou shalt be iustified/and by  
thy wordis thou shalt be condemned.

**Luce. 11. d**

✠ Then answered certayne off the  
scribes & of the pharises saynge. Ma-  
ster we wolde saynese a signe of the we  
answeerd them saynge/the euill & ad-  
nourous generaciō seeketh a signe/but  
there shall no signe be given to the but

**Jone. 4. d.**

the signe of the prophete Jonas for as  
Jonas was thre dayes & thre nyghtes  
in the whales belly; so shall the sonne  
of man be thre dayes & thre nyghtes in  
the hert of the erth. The men of Nin-  
ue shall crye at the daye of iudgement  
with this nactiō/ & d condempne them  
for they repēted at the preachynge of  
Jonas/and beholde a greater then Jo-  
nas is here. The queene of the south  
all crye at the daye of iudgement wry-  
th this generaciō/and shall condempne  
them. For she cam fro the brmost par-  
ties of the worlde to heare the wisdo-  
me of Solomon/and behold here is a  
greater then Solomon.

**Jone. 11. b**

**ill. reg. 2. a**

**4. par. 17. a**

Whē the vniuersall spirite is gone out  
of a man / he walketh through out dry  
places/seekyng rest and fyndeth none.  
Then he sayeth/ I wil retourne agayne  
into my house fro whence I came out  
And when he is come / he fyndeth the  
house empty and swepte / and garnys-  
shed. Then he goeth his waye / and ta-

## The.xiiij. Chapter

With seven spices worlde then him syl  
se/and so entre they in and dwell there  
And the ende of that man is worlde the  
the begynnyng. Euen so shall yt be to  
this frowarde nation.

Whill he yet talked to the people/he  
holde hys mother and his brethren stode  
with out the wys/desyringe to speake  
with him. The w<sup>d</sup> sayd vnto him / be  
hold thy mother and thy brethren stond  
with out/desyringe to speake with the

Mat. iij. d  
Lu. viij. c

He answered and sayd to him/ that  
tolde him/Who is my mother? or who  
are my brethren. And he stretched for  
th hys hond ouer his disciples and sayd  
behold my mother and my brethren:  
for whosoener fulfilleth my fathers  
will whiche ys in heuen/ he is my bro  
ther/my sister/and my mother. ¶

## The.xiii. Chapter.

**T**he same daye w<sup>t</sup> Jesus  
out of the house / and sat  
by the see syde / and moch  
people resorted vnto him  
so greatly that he w<sup>t</sup> and  
sat in a shyppe and all the  
people stode on the shoze. And he spa  
ke many thyngis to the in similitudis/  
saynge/Beholde the sower went forth  
to sowe/And as he soweth/some fell by  
the wapes syde / and the fowllis cam/  
and deuoured it byppe. Some fell vpon

mat. xij. a  
Lu. viij. a

# The Gospell of S. Mathew.

Many grounde where it had not moche  
earth/and a non yt spronge vpp becau  
se yt had no depth of earth/ and when  
the sun was vpp/yt caught beet / and  
for lake off rorunge wydded awaie.  
Some fell amonge thornes/ and the thorn  
nes arose and choaked yt. Warte fell in  
goode grounde / and brought forth good  
frute/ some an hundred fold/ some fye  
tyfold/ some thirtie folde. Whosoever  
hath eares to heare/ let him heare.

And his disciples came/ and sayde to  
him/ Why speakest thou to them in pa  
ables? he answered and sayde vnto the  
It is geuen vnto you to knowe the se  
crets of the kyngdom of heaue / but  
to them yt is not geuen. For whosoever  
hath / to hym shall yt be geuen / and he  
shall haue aboundance. But whosoever  
hath not/ fro hym shall be taken awaie  
euery thinge that he hath. Therefore  
speake I to the in similitudes / for thou  
gh they se/ they se not/ & hearinge they  
heare not/ neither vnderstande. And in

Mat. 13. c. them is fulfilled the prophesie of Esay/  
Mat. 13. b which prophesie saith/ with yowre eares  
Lu. 11. b ye shall heare and shall not vnderstande  
Joan. 9. f. and with yowre eyes ye shall se/ and shall  
act. xxviii not perceaue. For this peoples heart is  
thick. 1. b wexed grosse. And theye eares were  
dull of hearinge & their eyes haue they  
closed / lest they shoulde se wth theye



# The. xiiij. Chapter

eyes/and heare wpyth theye eares/and  
shulde vnderstonde with there hertis/ &  
shulde tourne/that I myght heale the.

But blessed are youre eyes/for they see/and  
your eares/for they heare. Cle- **Luce. x. b**  
rely I saie vnto you/that many prophe-  
tes and perfycte men hane desired to  
see tho thingis which ye see/and haue not  
sene the/ & to heare tho thingis which  
ye heare/and haue not herde them. Ye  
are ye therfore the similitude of the so- **mar. iiii. b**  
wer. When a mā heareth the worde of **Lu. vii. b**  
the kyngdom/and vnderstondeth it not  
there cometh the euyl man/ & catcheth  
away that which was sowne in his hert  
And this is he which was sowne by the  
wape spye. But he that was sowne in  
the stony grounde is he/which heareth  
the worde of God/and anon with ioye  
receaueth yt / yet hath he no rotyss in  
himselfe: And therfore he dureth but  
a season/for as soone as tribulacion or  
persecucion aryseth because of the wor-  
de/by & by he falleth. He that was sow-  
ne amonge thornes/is he that heareth  
the worde of God. But the care of this  
worlde/ And the diuylfulnes off ry-  
che choke the worde. And so is he ma-  
de unfructfull. He whych ys sowne in  
the good grounde / ys he that heareth  
the worde and vnderstondeth yt/ which  
also beareth frute /and bryngeth forth:

# The Gospell of S. Mathew.

Some an hundred folde / some fyfty folde / and some thyrty folde.

Another similITUDE put he forth / bnto them saynge. ✠ The kyngdome off heaue is lyke vnto a man which sowed good seede in his felde / But while men slepte / there cam his foo / and sowed tares amonge the wheate / and went his way / Whē the blade was sronge vp / and had brought forth frute / then appeared the tares also. The seruantes came to the householder / and sayde vnto him: Syr sowedest thou good seed in thy cloffe: from whence then ha: hit tares? He sayde to them / the enuyous mā hath done this. Then the seruantes sayde vnto him / wilt thou then that we go and gader yt? and he sayde / ray less whyle ye go aboute to wede out the tares ye plucke vpp also with them the wheate by the rotes let both growe together tyll haruest come: and in tyme of haruest / I will saye vnto my reapers / gather ye fyrst the tares / and bynd them in sheues to be brent / but gather the wheate into my barn. ✠

mat. xxiij. d  
L. iiij. d

✠ Another parable he put forth bnto them saynge. The kyngdome of heauen ys lyke vnto a grayne of mustard seede / which a man taketh and soweth in his felde which is the leest of all seedes. But when yt is growne / yt is the

# The. xliij. Chapter.

greatest amonge perbes/ and is a tree  
so that the byrdes of the ayer come/  
and byde in the bzaunces of yr.

Another similitude sayde he to them **Lu. xliij. c.**  
The kyngdom of heauē is lyke vnto le  
uen which a woman toke ād hys in. iij.  
peckes of meele/ tyll all was leuēded.

All these thynges spake Iesus vnto **mar. iij. d**  
the people by similitudis/ ād wpythout  
similitudis spake he nothyng to them  
to fyll that which was spokē by the  
prophet saynge: I will ope my mouth  
in similitudis/ & will spake forth thyn  
gis which haue bene kepte secrete fro  
the begynnyng of the worlde. **psalms**  
**lxxvi. a.**

✠ Then sent Iesus the people awa  
ye/ & cam to house/ ād his disciples ca  
me vnto hym/ saynge/ declare vnto vs  
the similitude of the tares of the felde  
Then answered he and sayde to them.  
Ye that soweth the good seed / ys the  
sonne of man/ the felde ys the worlde/  
The chyldren of the kyngdom are the  
good seed. The euill mans chyldre are  
the tares: but the enemy which soweth  
them/ is the deuyl: the harvest ys the  
ende of the worlde / and the reapers be **apc. xliij. c**  
the anngels. For enen as the tares are  
gathered and brent in the fyre / so shall  
yr be in the ende of thys worlde. The  
sonne of man shall send forth his an  
gels/ and they shall gathered out of yrr

# The Gospell of S. Mathew.

Sap. 111b

kyngdom all thyngis that do hurte/ad  
all them whych do inqwyte / and shall  
cast them into a furnes of fyre. There  
shalbe waylynge & gnashynge of teth  
Then shall the iustemen shyne as bry-  
ght as the sun in the kyngdom of their  
father / whosoever hath eares to hea-  
re / let hym heare. **R**

✠ Agayne the kyngdom of heauē is ly-  
ke vnto treasure hydde in the felde/  
the which a mā founte and hydde it/ad  
for ioynere of goeth / and selleth all  
that he hath/and buyeth that felde.

Agayne the kyngdom of heauē is ly-  
ke vnto a marchant/seekynge after go-  
od pearles/which when he had founte  
one precious pearle/went and solde all  
that he had/and bought yt.

Agayne the kyngdom of heauē is ly-  
ke vnto a net cast in to the see/that ga-  
dereth of all kyndis of fyshes/which  
when it is full/mē drawe to londe/and  
sit ad gadre the good into their vessels  
and cast the bad away. So shall yt be  
at the ende of the worlde. The angels shal  
come and seuer the bad from the good  
and shall cast them in to a furnes of fy-  
re/there shalbe waylynge & gnashyn-  
ge off teth.

Jesus sayde vnto them/ hane ye vn-  
derstande all these thynges/they sayde  
ye yea. Then sayde he vnto them/ Ther-

### The. xliij. Chapter.

fole enery scribe which is coninge bnt  
to the kyngdom of heauen ys lyke an  
housholder / which byngeth forth / out  
off hys treasure / chynge bothe newe  
and olde. **f**

And it cam to passe when Jesus had  
syned these Amilundis that he de-  
parted thence / and cam to hys owne  
countre / and taught in there synago-  
gis / in so moche that they were a stoni-  
ed and sayde / whence cam all this wys-  
dom & power vnto him? is not this the  
carpenters sonne? is not hys mothes  
called mary? and hys brethre becalled  
James and Joses / and Symon and Ju-  
das? & are not hys synners all here wi-  
th vs? Whence hath he all these chyn-  
gis? And they were hurte by him. The  
Jesus sayde vnto the. There is no pro-  
phet without honoure / saue in his ow-  
ne countre / and amonge his owne kyn-  
ne. And he dyd not many myracles the-  
re / for their vndelesis sake.

Mar. vi. 2  
Luc. iij. 2  
Jo. iiij. 6

### The. xliij. Chapter.



**M** that tyme Perode the  
tetrarches herde of the sa-  
me of Jesu / and sayde vnto  
his seruantes. This is  
Jhon Baptyst. He ys re-  
sen agayne from dead /  
and therefore hys power ys so grea-  
te. For Perod toke Jhon and bounde

Mar. vi. 2  
Luc. ix. 8

## The Gospel of S. Mathew.

**Mat. xj. c.** hym/ and put hym in prison for herod.  
**Luc. ij. d.** diaspake/ his brother philips wylf for  
 Jhon sayde unto hym: yt ys not lawfull  
 for the to haue her. And when he wolde  
 haue put hym to death/ he feared  
 the people/ because they counted hym  
 as a prophet.

When herodis birth daye was come/ the daughter of herodias daunced  
 before them/ and pleased herod. Where-  
 fore he promysed wryth an oth/ that he  
 wolde geue her whatsoener she wolde  
 aske. And she beyng informed of her  
 mother before/ sayde geue me here Jhns  
 baptists head in a platter. And the kyn-  
 ge sorowed/ neuerthelesse for hyr o-  
 thers sake/ and for their sakes whych sa-  
 ke also at the table/ he commaunded yt  
 to be geuen her. And sent and beheaded  
 Jhon in the prison/ and hyr head was  
 brought in a platter and geuen to the  
 damzell/ and she brought yt to her mo-  
 ther and hyr disciples came and toke vp  
 hyr body/ and buried it/ and went and  
 tolde Jesus.

**Luce. ix. b** When Jesus had herde that / he de-  
**Mat. xj. d** parted thence by shippe into a desert pla-  
**Joan. vj. a** ce out of the waye. And when the peo-  
 ple had herde thereof/ they folowed him  
 a fore out of there cities. And Jesus went  
 forth and sawe moche people/ and hyr  
 herte wyde mette vppon them/ and he

# The.xliij. Chapter.

healed of them those that were sicke.  
 When euen was come his disciples ca  
 to him sayng. This ys a deserte place  
 and the daye ys spent/let the people  
 parte that they maye go into the tou  
 nes/and buye them vitaylls. But Je  
 sus sayde vnto them/They haue noue  
 re to go awaye. Geue ye them to eate.  
 Then sayde they vnto him/we haue he  
 re but. v. loues and two fishes. He say  
 de bringe them hither to me. And he co  
 manded the people to sit downe on the  
 grasse. And toke the. v. loues & the. ii.  
 fishes & looked vp to heauen & blessed  
 and brake & gaue the loues to his dis  
 ciples/and the disciples gaue them to  
 the people. And they all ate/& were suf  
 ficed/And they gadered vp of the gob  
 betis that remained. xij. basketis full.  
 They that ate were in nombre about. v.  
 th. men besyde women and children.

**C** And straight waye Jesus made his  
 disciples enter into a shippe and to go  
 ouer before him whyl he sent the peo  
 ple awaye. And as soone as he had sent  
 the people awaye / he went vp into a  
 mountaine alone to praye. And when  
 night was come he was there him al  
 se alone and the shippe was in the mid  
 des of the see/and was toost with wa  
 nes/for it was a contrary wynde. In the  
 fourth watche of the night Jesus ca  
 m

Mat. vi. f.  
 Ioan. vi. b

**The Gospel of S. Mathew**  
 to them walkynge on the see/ and whē  
 his disciples sawe hi walkynge on the  
 see they were amased/ saynge/ it is so-  
 me spyrte/ and cried out for feare. And  
 straightwaye Iesus spake vnto them  
 saynge/ be of good cheare / it is I/ be  
 not afrayed.

Peter answered/ and sayde/ master  
 and thou be he/ bidde me come vnto the  
 on the water/ and he sayde come. And  
 whē Peter was come towne out of the  
 shippe/ he walked on the water / to go  
 to Iesus. But when he sawe a myghy  
 wynde/ he was afrayed. And as he be-  
 gan to synke/ he cryed saynge/ master  
 saue me. And immediately Iesus stre-  
 tched forth his honde/ and caught hym/  
 and sayde to him. O thou of lytel faith  
 wherfore dydest thou doubt?

And as soone as they were come ynto  
 to the shippe/ the wynde ceased. Then  
 they that were in the shippe / cam and  
 worshipped him/ saynge/ of a truerh  
 thou arte the sonne of Iob. And when  
 they were come ouer / they went in to  
 the londe of Genazareth. And whē the  
 men of that place / had knowledge off  
 hym/ they sent out into al that countre  
 rounde about/ and brought vnto hym  
 al that were sicke/ and besought hym/  
 that they myght touche the border off  
 his beate only. And as many as tou-



## The.xv.Chapter

ched it/were made safe.

## The.xv.Chapter.✠



And to Jesus / scribes <sup>mar. vi. 7</sup>  
and pharises from Jeru  
salem saynge: why do the  
disciples transgresse the  
traditions of the elders?  
For they wash not their

hondes when they eate bread / the an-  
swered/and sayde vnto them/why do ye  
also transgresse the commaundment of  
god/tha youe poure tradycyons? For <sup>exo. xx. c</sup>  
god commaunded/saynge/honoure thy <sup>dent. v. b</sup>  
father and mother and he that speake <sup>eph. vi. a</sup>  
th euyll agaynst his father or mother/  
shall suffer deeth. But ye saye / euery <sup>exo. xxi. c</sup>  
man shall saye to his father or mother <sup>leui. xx. b</sup>  
wharsoeuer thinge I offer / that same <sup>p. 20. xx. c</sup>  
wey profre the/and so shal he not ho-  
noure his father and mother. And th-  
us hane ye made/that the commaund-  
ment of god is without effecte throu-  
gh poure tradycyons. I p. 20. xx. c  
propheied of you & say saynge: Thys  
people draweth in ghte to me with the-  
ir mouthes/ & honoureth me with the-  
ir lippes/ yet their heart is farre frome  
but in bayne thei worship me teaching  
metrine which is nothinge but mens  
p. 20. xx. c  
pceptes. And he called the people to  
him/ & sayde to the heare & vnderstande  
That which goeth into the mouth & c.  
b. ij.

isa. xxi. b

mar. vi. c

**The Gospell of S. Matthew**  
 Ieth not a man/ but that which cometh  
 out of the mought/ defileth the man.

Then came his disciples & sayde vnto hym/perceauest thou howe that the pharysees are offended hearinge thyg saynge? He answered/ and sayde/ all pla- ces which my heauēly father hath not planted/ shalbe plucked vp by the ro-  
**Luc. vi. f** ces. Let them alone thet be the blynde leaders of the blynde. If the blynde leade the blynde both shal fall into the dyche.

Then answered Peter & sayde to hi  
**Mat. vi. f** m/ declare vnto vs this parable. The say- de Jesus/ are ye yet without vnderston- ding? perceauē ye not/ that whatsoe- uer goeth in at the mouth/ descenteth downe into the bely and is cast out into the draught? But those thinges which procede out of the mouth come fro the herte/ and thet defyle a man. For out of the herte come euell thoughtis/ mur- der/ breakinge of wedlocke whorou/ theefte false witnessinge blasphem- y. These are the thingis which defile a man. But to eate with vncleane handes/ defileth not a man. ¶

¶ And Jesus went thence & depar-  
**Mat. vii. c** ted into the coastis of tire and sidon. And beholde a woman which was a ca- nanyte came out of the same coastis/ ad- dyed vnto him/ sayinge/ haue mercy on me for the sonne of dauid/ my dought

# The .xv. Chapter

fee is pptionally bered with a deuil. And  
 he gaue her neuer a worde to answer.  
 Then cam to him his disciples and be-  
 sought him sayng/ sende her awaye/ for  
 she foloweth vs cryinge. He answered  
 & sayd. I am not sent/ but into the looke  
 shepe of the house of Israel. The she  
 cam and fildowne befoze him/ saynge/  
 master sucke me/ He answered & say-  
 de/ yt is not good/ to take the childrens  
 bread and cast it to whelpis. She an-  
 swered and sayde/ it is truthe/ neuer-  
 thelesse the whelpes eate of the crum-  
 mes/ which fal from their masters ta-  
 ble. Then Iesus answered ad sayde un-  
 to her. O woman greate ys thy faith/  
 be it to the euen as thou desirest. And  
 her doughter was made whole euen as  
 that same tyke. **I**

Then Iesus went awaye from them **mar. viij. d**  
 and cam nye vnto the see of galyle &  
 went vppre into a mountayne/ and late  
 donne there. And moche people cam  
 vnto him haninge with them/ halt/ blind/  
 & done/ maimed/ and other many/ ad  
 cast them donne at Iesus fete. And he  
 healed them/ in so moche that the peo-  
 ple wondered to se the done speake/ the  
 maimed whole/ the halt to go/ and the  
 blynde to se/ and they glorified the god  
 of Israel.

**I** Iesus called his disciples to him ad **mar. viij. e**  
**D. iij.**

**The Gospell of S. Matthew**  
 sayde I haue compassion on the people  
 because thei haue continued with me  
 nowe. iij. dayes / and haue nothinge to  
 eat: and I wil not let them departe fa-  
 stinge lest they perishe in the waye &  
 his disciples sayde to hi / whence shuld  
 we get so moche bread yn the wylder-  
 nes / as shulde suffice so greate a multi-  
 tude: and Iesus sayde vnto them howe  
 many lounes haue ye? And they sayde /  
 seuen and a fewe fishes. And he com-  
 manded the people to sit downe on the  
 grounde. And toke the seuen lounes and  
 the fishes and gaue thankis and brake  
 them / and gaue to his disciples / & his  
 disciples gaue them to the people. And  
 thei ate / and were sufficed. And they  
 toke vp of the broken meate that was  
 lefte. by. baskets full. They that ate  
 were. iij. M. men / besyde women and  
 childzen. And he sent a waye the people  
 and toke shippe and cam into the parti-  
 es of Magdala.

**The. xvi. Chapter.**

**W**hen cam so him the pha-  
 rysees with the Saducees &  
 also / and byd temple hym  
 to shewe that he wold shewe  
 them some signe from  
 heauen. He answered and  
 sayde vnto them / Ye euen ye saye / we

mar. viij. b  
 Lu. xij. g

# The.xvi. Chapter

that haue saye weder/ and that became  
 set he saye ys reed / in the morninge ye  
 saye/ to daye shall be soule weder/ and  
 that because the skye is troubelous &  
 reed. O ye pproctes / ye can discerne  
 the fashion of the skye and can ye not  
 discerne the signes of the tymes. The  
 frowarde nation / and aduon:rous se-  
 keth a signe/ there shall none other sygne  
 be geuen vnto them/ but the sygne of  
 the prophet Jonas. So lesse be the ad  
 departed.

Zone.ii.a

**B** And when his disciples were come  
 to the other syde of the water/ they had  
 forgotten to take bread with them. The  
 Jesus sayde vnto them/ Take heed and  
 beware of the leuen of the pharises/ &  
 of the Saduces. They thought among  
 ge themselves saynge/ we haue brou-  
 ght no bread with vs. When Jesus un-  
 derstode that/ he sayde vnto them. O ye  
 of lytell faith / why are your myndes  
 cumbered because ye haue brought no  
 bread? Mo ye not yet perceane/ neither  
 remember those. b. loues when there  
 were. b. iii. men and howe many bas-  
 kettis toke ye vp. Neither the. vii. lo-  
 ues/ when there were. iiij. iii. & howe  
 many baskettis toke ye vp/ why perce-  
 aue ye not the cha: I spake not to you of  
 bread whē I sayd beware of the leuē of  
 the pharises & of the saduces? The b  
 b. iij.

mar. viij. b

Lu. xij. a

**The Gospell of .S. Mathew**  
 berste thei/howe that he had not the  
 beware of the leuen of blyed / but of  
 the doctrine of the pharises/and of the  
 Saduces.

mar. viij. c.  
 lu. ix. 6

loa. vi. 8

¶ When Iesus ca into the coastis  
 of the cite whiche is called Cesarea phi  
 lippi / he asked his disciples saynge/ C  
 whom do men saye that I the sonne of  
 man am? Theri sayde/some saye that th  
 ou arte Ihon baptist/some Helias/so  
 me Jeremias/or won of the prophetis  
 He sayde vnto them: but whom saye ye  
 that I am? Symon Peter answered/ &  
 sayde/thou arte Christ the sonne of the  
 lyuinge god. And Iesus answered and  
 sayde to him/happye arte thou Simon  
 the sonne of Ionas/for fleshe and blo  
 ude haue not opened vnto the that/but  
 my father which is in heauen. And I sa  
 ye also vnto the/that thou arte Ston  
 ne. And upon this same stone / I wyl  
 blyde my churche. And the gates of hel  
 shal not preuaile against it. And I wil  
 geue vnto the/the keyes of the king  
 dom of heauen / and whatsoener thou  
 byndest vpon earth/it shalbe bounde in  
 heauen. And whatsoener thou loosest  
 on earth yt shalbe loosed in heauen ¶  
 Then he charged his disciples/that  
 thei shulde tel no man/that he was Je  
 sus Christ. From that tyme forth/ Je  
 sus began to shewe vnto his disciples/

## The.xviij.Chapter

howe that he must go vnto Jerusalem  
and suffer many thinges of the elders/  
and of the highe prestes/and of the scri-  
bes/and must be killed/and rylt agay-  
ne the thirde daye Peter toke him a-  
side/and began to rebake him sainge ma-  
ster fauer thy selfe/this shall not come  
vnto the. Then tourned he aboute/and  
sayde vnto Peter/So after me Satan  
thou offendeſt me/because thou prece-  
uest not godly thinges / but worldly  
thinges.

**P**eruse then sayde to his disciples: **mar. viij. d**  
 Deny man will folowe me let him forsake **luc. ix. g**  
 he him selfe/and take his crosse and fo- **joā. xij. d**  
 lowe me. For whosoever will save his  
 lyfe/shal lose it/ And whosoever shall  
 lose his lyfe for my sake/shal finde it  
 what shal it proffet a man/ if he shulde  
 wynn al the whole worlde/so he lose his  
 owne soule? Or els what shal a man ge-  
 ue to redeeme his soule agayne withal?  
 For the sonne of man shal come in the  
 glory of his father/ with his angels/ &  
 then shal he rewarde every man accord- **rom. f. a**  
 inge to his dedes. Verely I saye vnto **mar. ix. a**  
 you/ some there be amonge them that **luc. ix. c**  
 here stande/ which shal not taste of de-  
 eth/ tyl they shal haue sene the sonne of  
 man come in his kingdome.

## The.xviij.Chapter.

## The Gospell of S. Mathew

mat. ix. a  
luc. ix. d



And after. vi. dayes Jesus  
toke Peter and James/  
John his brother/ and bro  
ught them vppen to an  
highe mountayne out of  
Israel. And the waye/ and was trans  
figured before them. And his face dyd  
shyne as the sun/ and his clothes were  
as whyte as the lyght. And beholde th  
ere appeared vnto them Moses and Ele  
phas talkinge with him. Then answer  
ed Peter/ and sayde to Jesus/ Master  
here is good beyng for vs / yf thou  
wilt/ let vs make here. iiij. tabernacles  
won for the / and won for Moses/ and  
won for Elephas. Whyll he yet spake/  
beholde a bright cloude shadowed the  
and lo a voyce oute of the cloude sayde  
This is my deare sonne/ in whom I am  
pleased, heare him. And when the disci  
ples heere that/ they fel slat on their fa  
ces/ and were soole afraied. And Je  
sus cam and touched their / and sayde/  
arise and be not afraied. Then he opened  
their eyes/ and sawe no man  
but Jesus onely.


luc. ix. d

mat. ix. b

And as they cam downe fro the mount  
ayne/ he charged them sayng/ se that  
ye shewe this vpon to no man/ til the  
sonne of man be clyen agayne from de  
eth. And his disciples asked of hi  
sayng/ Why the saye the scribes/ that



## The .xxviii. Chapter.


 In the same tyme the discip-  
 les cam vnto Iesus sayng **Mar. 12. 8**  
 who is the greatest in the **Luc. 14. 8**  
 kyngdom of heuē? Iesus  
 called a childe vnto hym/  
 and set hym in the middeg  
 of them / and sayd / Verely I say vnto  
 you / except ye toucne / and become as  
 childe / ye cannot enter in to the kin-  
 gdom of heuē whosoener therfore sh-  
 all submit hym selfe as this childe / he  
 is the greatest in the kyngdom of heuē  
 And whosoener receaueþ such a chil-  
 te in my name receaueþ me Butt who  
 soeuer offend wān of these lytell wons **Mar. 12. 8**  
 which beleue in me / it were better for **Luc. 14. 8.**  
 hym / that a millstone were hanged a-  
 boue his necke / and that he were drow-  
 ned in the depth of the see wā be vnto  
 the world because of euil occasions. It  
 is necessary that euil occasions be ge-  
 uen / neuerthelesse wā be to that man  
 by whom euil occasion cometh wā be **Mar. 14. 8**  
 refoze yf thy hōde or thy fote geue the  
 an occasion of euill / cutt hym of and cast  
 hym from the. It is better for the to  
 enter into lyfe halt or maymed / rather  
 then thou shuldest haue two hon-  
 des / or two fete / be cast into cucull-  
 yng fyre. And yf also thyne eye offen-  
 de the / plucke hit oute and caste hym  
 from the. It is better for the to enter

# The Gospell of S. Mathew.

Into lyfe with one eye / the hangyng two  
eyes to be cast into hell fyre

Se that ye despyle not won of these  
littell wong / For I saye vnto you / that  
in heauē therr angels behold the face  
of mi father which is in heauē I ye ad  
the sonne of man ys come to saue that  
which is lost. Now thynke ye: yf a mā  
had an hōdyed shepe & one of the shuld  
goe astray / wyl he not leue nyntre and  
nyne in the moūtains / and go ad seeke  
that wō which is gone astray: if it hap  
pen that he fynd him / Uerely I saye vnto  
you / he reioyseth more of that shepe  
then of the nyntre and nyne which wēt  
not astray. Euen so ye ys not the wyll  
of your father in heauē / that wronoff  
theis lytell wongs shulde perishe.

✠ Moreover yf thy brother trespas C  
aynste the. Go and tell hym his faute  
betwene hym and the alone. If he hea  
rethe / thou hast wonne thy brother / but  
yf he heare the not / then take with the  
wō of two / that in the mouth of two or  
three witnesses / all sayngis maye stonde.  
If he heare not the tell ye vnto the con  
gregation / yf he heare not the congre  
gation / take hym as an yethen mā / and  
as a publican. Uerely I saye vnto you  
what soeuer ye lynde on erth / shalbe  
bounde in heauē. And what soeuer ye  
lose on erth / shalbe lost in heauen

Luc. xix. b

Luc. xv. a

Luc. xv. a

Luc. xix. b

ecc. xix. b

Jaco. v. d

Deu. xix. b

U. cor. xii. b

Heb. x. e

Joā. viij. f

## The.xviii.Chapter.

Agayn I saye vnto you that if two of you shal agree i certen maner thinge what so euer they shall besye / yt shall be geue them of my father whiche is in heauen. For where two or thre are gathered togeder in my name / there am I in the myddis of them.

Then cam Peter to hym / and sayde **Lk.xviii.** Master / howe ofte shall my brother trespasse agaynst me / and I shall forgeue hym? shall I forgeue hym seven tymes? Iesus sayd vnto hym / I saye not vnto the seven tymes / but senentye tymes seven tymes. ¶ There fore ys the kyngdom of heauen lykened vnto a certayne hynde / which wolde take a countis of his seruauntis / and whē he had begonne to recken / won was broughte vnto hym which ought hym ten thousande talentis / but when he had sought to paye / the lord commaunded hym to be solde / and his wyfe / and his children / and all that he had / and payement to be made. The seruaunt fel doune and besought hym saynge / Syr / geue me respyte / and I wyl paye pteuer ty whit. Tho had the lord pitie on the seruaunt / and lowsed hym / and forgaue hym the det.

The same seruaunt wēt out and founde wone of his felowes / which ought hym an hundred pēce. And leyed hō his

# The Gospell of. S. Mathew

on him/and toke him by the throte/sa-  
 ynge/paye that thou owest. And his fe-  
 lowe felowne/and besought him / sa-  
 ynge/have patience with me/ & I will  
 paye the all . And he wolde not/ but  
 went and cast him into prison/ tyll he  
 shulde paye the det. When his other fe-  
 lowesawe what was done/they were  
 very sore & cam and solde to their lo-  
 de all that had happened. Then the lo-  
 de called him/and sayde vnto him. O  
 enelseruaunt/I forgaue the al that det  
 because thou praydest me / Was it not  
 mete also/that thou shuldest haue had  
 compassion on thy felowe / euen as I  
 had pite on the? & his lord was wro-  
 oth/and deliuered him to the iplers/  
 til he shulde paye al that was due to hi  
 So lyke wyse shal yonce heauenly fa-  
 ther do vnto you/yf ye wil not forgene  
 with yonce hertis / eache won to his  
 brother their trespasses . 4

## The. xix. Chapter

Mat. x. 2



And it folowed when Je-  
 sus had synished those say-  
 ynges/he gat him from Sa-  
 le/ and cam into the too-  
 nis of Jerys beyonde Jor-  
 dan/and moche people fo-  
 lowed him/ and he healed them there.  
 Then cam vnto hym the pharys

# The .xix. Chapter.

to tempte hym/and sayde to hym/is yt  
 lawful for a mā to put away his wife  
 for all manner of causes? he answered  
 and sayde vnto them/ haue ye not rede **Gen. i. d.**  
 howe that he which made mā at the be-  
 gynnynge made them mā and womā? **Gen. i. d.**  
 and sayde for this thyng/ shall a man **Eph. v. g.**  
 leue father and mother/ and cleue vnto **1. cor. vi. d.**  
 hys wyfe/ and they twayne shalbe won-  
 flesshe. Wherfore nowe are they not  
 twayne/ but won flesshe. Let nomā the-  
 refore put a sund/ that which god hath  
 cuppled to gether. Then sayde they to  
 hym/ why dyd Moses commaunde to  
 geue vnto her a testimoniall of diuo-  
 cement and to put her away? he sayde  
 vnto them/ Moses because of the hard-  
 nes of youre hertes suffered you to put  
 away youre wyfes/ But from the be-  
 gynnynge yt was not so. I saye therfo- **Mat. t. c.**  
 re vnto you/ who so euer putteth awa- **Lut. xvi. d.**  
 ye hys wyfe (except yt be for fornicā- **1. cor. vi. d.**  
 cion) & marieth another breaketh wed-  
 locke, & whoso euer marieth her which  
 is dyuorced/ doeth comynge aduourty.  
 Then spake hys disciples to hym/ yf  
 the matter be so betwene man & wyfe  
 then is yt not good to mary. he sayde  
 vnto them/ all mē can not awaye with  
 that saynge/ but they to whom it is ge-  
 uen. There are chaste/ whrch were so  
 bozne out of the mothers belly. And  
 c. j.

# The Gospell of .S. Mathew

There are chaste/ which be made of mē  
And there be chaste which haue made  
them selues chaste for the kyngdom of  
heauen's sake he that can take yel  
hym take ye.

**Mat. x. b** Then were brought to hym yonge  
**ln. xviij. c.** chyldren / that he shulde put hyg hon-  
dis on them and praye / And his disci-  
ples rebuked the: but Iesus sayde vnto  
the suffer the chyldren / & forbid the not

**Mat. x. b** to come to me / for vnto suche belon-  
**ln. xviij. b** geth the kyngdome of heauē. And whē  
he had put his hondis on them / he de-  
parted thence. And beholde wō can /  
ād sayde vnto hym / good master / what  
good thinge shall I do that I maye ha-  
ue eternal lyfe? he sayde vnto hym /  
why callest thou me good? the re is no  
ne good but wō / ād that is god But ād  
thou wilt enre to lyfe kepe the cōma-  
**Ex. x. c** ndmētis. he sayde whiche? And Iesū

sayde / thou shalt not kyll / thou shalt  
not breake wedlocke. Thou shalt not  
steale / thou shalt not beare false wit-  
nes / honour thy father ād mother / ād  
thou shalt loue thine neghbore as thy  
selfe / the yongeman sayde vnto hym / I  
haue obserued all these thingis frō my  
youth / what haue I more to do? Iesus  
sayde vnto hym / yf thou wilt be perfe-  
cte / go and sell that thou hast / and geue  
yt to the poore / ād thou shalt haue crea

# The .xix. Chapter.

sure in heart / and come and folowe me  
when the ponge man herde that say-  
inge / he wet awaye mourninge. For he  
had greate possessions.

Jesus sayde the vnto hye disciples /  
clerly I saye vnto you / a ryche man  
shal with difficulte enter into the kyng-  
dom of heaue. And mozeouer I saye vn-  
to you / yt is easier for a camell to go  
through the eye of a neble / then for a  
ryche man to enter in to the kyngdom  
of heaue whē his disciples herde that  
they were exceedingly amased / sayin-  
ge: who the can be saued? Jesus beheld  
the them: and sayde vnto them: with man  
thys ys bupossyble: but wyth God all  
thyngs are possible.

**D** Then answered Peter / & sayde to  
hym: Beholde we haue forsaken all / and  
haue folowed the / what shall we haue  
therfore? Jesus sayde vnto them / Cle-  
rly I saye vnto you / that ye which ha-  
ue folowed me in the secōde generati-  
on (when the sonne of man shal sit in  
the seate of hye maieste) shal sit also  
vpon .xij. seatis / and iudge the .xii. trib-  
is off Israck And whoso euer forsake  
th housse / or brethren / or systers / or fa-  
ther / or mother / or wyfe / or chyldren /  
or synclod / for my names sake the sa-  
me shal receaue an hundred fold / and  
shal inheret euerlastyng lyfe. **A**

**The Gospell of S. Matthew!**  
**Many that are fyrste shalbe laste/ and**  
**the laste shalbe fyrste.**

**The .xx. Chapter. ✠**

**Mat. x. b.**  
**Lu. xii. d**



**D**yd the hyngdom of heauē  
 is lyke vnto an houshol-  
 der/ which went out erly  
 in the morninge to hire la-  
 bourers into his vynyarde.  
 And he agreed w<sup>th</sup>  
 the labourers for a peny a daye and sent  
 them into hys vynyarde. And he went  
 out about the thyrde houre / and sawe  
 other stondynge ydell in the market  
 place and sayde vnto them go ye also in  
 to my vynyarde / & wharsoeuer is right  
 I wll geue you / and they went theyr  
 waye. Agayne he went out about the  
 fyfte and synthe houre / and dyd lyke  
 wyse. And he went out aboute the ele-  
 uenthe houre and founde other stondyn-  
 ge ydell: And sayde vnto the: Why ston-  
 de ye here all the daye ydell? They say-  
 de vnto hym/ be cause no man hath hyr-  
 ed vs. He sayde to them/ go ye also in-  
 to my vynyarde/ and whosoever shalbe  
 ryght/ that shall ye receaue.

Wheneuen was come the Lorde of B  
 the vynyarde sayde vnto his steward  
 call the labourers/ and geue them their  
 hyre/ begynnyng at the laste/ tyl thou  
 come to the fyrste. And they which we-  
 re hyred aboute the eleuente houre/



## The .xx. Chapter.

came and receaued euery man a peny.  
Then came the fyrst / sup. saynge that  
they shulde receaue more / and they ly-  
kewyle receaued euery man a peny.  
And when they had receaued yt / they  
grudged agaynst the good man of the  
houste saynge These laste haue wrought  
but one houre / and thou hast made the  
equall vnto vs whych haue borne the  
burthen and heat of the daye.

He answered to one of them saynge  
frende I do the no wrounge / dyddeste  
thou not agre wryth me for a peny? Ta-  
ke that whych is due / and go thy way-  
pe I will geue vnto thys laste / as mo-  
che as to the .ys yt not lawfull for me  
to do as me lyeth wryth myne aune?  
Is thine eye euill because I am good?  
So the laste shalbe fyrste / and the fyr-  
ste shalbe laste. For many are called ad  
fewe be chosen. ¶

**C** ¶ And Iesus ascended to Jerusalem Mat. x. d.  
ad toke the .xii. Disciples aparte in the Luc. iii. f.  
waye / and sayde to them / Lo we go vp Mat. x. e.  
to Jerusalem / & the some of man shal lu. xviij. e.  
be betrayed vnto the chiefe prestes / ad  
vnto the scribe / ad they shall condem-  
ne hym to death / and shall deliuer him  
to the gētyls / to be mocked / to be scour-  
ged / and to be crucifyed / and the thrid  
daye he shall rylse agayne.

¶ Then came to hym the mother Mat. x. e  
c. iij.

# The Gospell of S. Mathew:

offebedes children with her sonnes  
worshippynge hym / and besyrnge a  
certaine thyng of hym / He sayd vnto  
her / What wilt thou haue? She sayde  
vnto hym / Graunte that these my two  
sonnes maye sit one on thy ryght hand  
and the other on thy left hande in thy  
kingdome.

Iesus answered and sayd / ye wot not  
what ye aske. Are ye able to drynke off  
the cuppe that I shall drynke of? And  
to be baptised with the bapti that I shal  
be baptised with? They answered to  
him. That we are. He sayd vnto the / ye  
shall drinke of my cuppe / and shalbe ba-  
ptised with the baptim that I shalbe  
baptised with / But to sit on my ryght  
hand and on my left hand / is not im-  
pore to geue / but to them for whom yt is  
prepared of my father. ¶

And when the ieu herde this / they  
despayned at the two brethre. But Je-  
sus called the vnto hym / and sayde / ye  
Mat. x. 9 knowe / that the lordis of the gentyls  
Luce. xx. c haue domination ouer them / And they  
that are great exercise power ouer the  
It shall not be so amonge you / But who  
louer wyll be greate amonge you / let  
hym be youre minister / and whoso euer  
wyll be chiefe / let hym be youre serua-  
nt. Euen as the sonne off man cam /  
not to be ministered vnto / but to mini-

## The.xxi.Chapter.

Her/and to geue his lyfe for the redemp-  
 tion off many. **¶**

And as they departed from Hierico/Mat.x.g.  
 moche people folowed him. And behol Lu.xiiij.8.  
 de two blynde mē syttinge by the way.  
 syde/whenthey herd e/ that Iesus pas-  
 sed by cryed sayinge / Master the son-  
 ne off Dauid haue merci on vs And the  
 people rebuked thē:be cause they shul  
 be holde there peace / But they cryed  
 the moare:sayinge / haue mercy on vs  
 master which arte the sonne of Dauid  
 Thē Iesus stode styl:ād called thē/ād  
 sayde / what wyl ye that I shall do to  
 you:they sayd vnto hym Master that  
 oure eyes maye be opened .Jesus pitie  
 ed them / and touched their eyes/ And  
 immediatly their eyes receued syght/  
 And they folowed hym

The.xii.Chapter. **†**

When they drewe nye vnto Mat.xi.8  
 Jerusalem / and were co- Luke.xv  
 me to Bethphage vnto mo-  
 nte olyuete: thē sent Je-  
 sus two of his disciples/  
 sayinge to them / Go in  
 to the toune that lyeth ouer agayn-  
 ste you / and anon ye shall fynde an  
 asse bounde/and her coltre with her/lo-  
 se them and bringe them vnto me And  
 if eny man saye aught vnto you / sa-  
 ye ye that youre master hath neede off  
 e.iiij.

# The Gospell of S. Mathew.

them/and streightwaie he will let the  
go All this was done / to fulfill that  
which was spoken by the prophet/say-

**Isa. lxxij. d** inge / Tell ye the daughter of Sion: be  
**zach. ix. b** holde thy kinge cometh vnto the me  
**Joel. ij. b.** he sittinge vpon an asse and a colie / the

foole of an asse bled to the yoke . The  
disciples went / and did as Iesus com-  
manded them / and brought the asse  
and the colie / and put on them there col-  
thes / and set him there on. Many of the  
people spied their garments in the  
waie other cut downe braunches from  
the trees / and strewed them in the wa-  
ye Moreover the people that went befo-  
re / and they also that came after cried sa-  
yng: hosanna to the sonne of David.

**Psal. cxvij. d.** Blessed be he that cometh in the na-  
me of the lord / hosanna in the hyest.

And when he was come in to Jeru-

**Mat. xj. b** rusalem / all the cite was moued / sayin-  
**Luc. xix. g** ge who ys this: And the people / saye:

thys ys Iesus the prophet of nazareth  
a cite of galile. And Iesus went in to  
the temple of god / and caste out all the  
that bought and solde in the temple /  
and ouerthrew the tables of the money  
chaungers and the sears of them that

**Isa. lvi. c.** solde doves And saide to the / it is writ-  
te / mine house shall be called the house  
of prayer / but ye haue made it a den of  
**Isa. lvi. b** thens. And the blinde and the halt ca-

# The .xxi. Chapter.

to hym in the temple / and he healed the

When the these priests and scribes  
sawe / the marueyles that he dyd / And  
the chyldre crying in the temple and  
sayinge / hosanna to the sonne of dauid  
they despayned / and sayde vnto hym  
hearest thou what these saye? Jesus say  
de vnto them: haue ye neuer redde / off  
the mouth of babes and suckelings  
thou haste ordeyned payse? And he les  
tethem / and went out of the cite vnto **psal. bti. b**  
**Mar. xi. b**  
bethani: and passed the tyme there. ¶

In the mornyng as he returned in  
to the cite agerne / he hungred / and  
spyd a fygge tree in the waye / and cam  
to it / and fownde nothinge there on / but  
leues only / and sayd to yt / neuer frute  
growe on the hēce forwarde. And and **Mar. xi. c**  
the fygge tree wyddered awaye. And  
when his disciples sawe that / they mar  
uelled sayng / howe sone is the fygge  
tree wyddered awaye? Jes<sup>s</sup> answered  
and sayde vnto them: Verely I saye vn  
to you / yf ye shall haue fayth / and shall  
not dout / ye shall not only do that whi  
ch I haue don to the fygge tree: but  
also yf ye shall saye vnto this mountay  
ne / take thy selfe awaye / and cast thy  
selfe in to the see / yt shalbe done. And  
whatsoeuer thynge ye shal aske in you  
re prayers (yf ye beleue) ye shall recea  
ue yt.

# The Gospell of S. Mathew

Mat. xi. d

Luc. xx. a

✠ And when he was come into the temple / the chiefe priests & the scribes of the people cā vnto him as he was teaching / & sayde: by what auctorite dost thou these thingis? and who gaue the this power? Jesus answered / and sayde vnto the: I also wyl aske of you a certayne questiō / which yf ye asoyle me I wyl the wyle wyl tell you by what auctorite I do these thyngis. Whēce was the baptim of Jhō? fro heuē / or of mē? And they thought in them selues / sayinge: yf we shall saye / from heuē / he will saye vnto vs: why dyd ye not the beleue him? but and yf we shall saye of mē the foare we the people. for all mē helde Jhō as a prophet: and they answered Jesus / and sayde: we cānot tell. The lyke wyle sayd vnto them / neither tell I you by what auctorite I do these thingis. H. What saye ye to this? ✠ a certayne mā had. ii. sonnes / & cam to the elder sayinge go and worke to daye in my bynne fard. He answered and sayde / I will not: but afterwarde repented and went. Then cam he to the secōde and sayde lyke wyle / and he answered and sayde: I wyl yet wēt he not. Whiche of these. ii. fulfilled there fathers wyl? And they sayde vnto hym: the fyrst. Jesus sayde vnto the: verely I saye vnto you / that the publicans and the harlots shall co-

# The .xxj. Chapter.

me into the kyngdome of God before  
you. For Ihon cā vnto you/in the waye  
of rightewesnes/ and ye beleued him  
not: but the publicans and the whoores  
beleued hī. But ye (though ye sawe it)  
yet were not moued with repentannce  
that ye myght afterwarde haue bele-  
ued hym. ¶

✠ Heken another similitude. The- mar. xij. a  
re was a certayne housholter/ whych Luc. xx. b  
set a vyneyarde/ & hedged yt rounde ab- Esaie. b. a  
out/ and made a wyndpyle in yt/ and bylt Hier. ij. b  
a tower/ & let yt out to housbandmē/ &  
went in to a straige countre. And when  
the tyme of the frute drew neare / he  
sent his seruaunts to the husbādmē  
to receaue the frutis of yt/ and the hus-  
bādmē caught his seruaunts/ and bet  
won kyllid another/ and stoned another  
Agayne he sent other seruaunts mo the  
the first/ and they serued them lyke wy-  
se. But last of all / he sent vnto them  
hys owne sonne / saynge : they wyl  
feare my sonne. When the husbādmē  
sawe hys sonne / they sayde amonge  
them selues: This is the heyre / come  
ou let vs kyll hym/ and let vs take hys  
inherytaunce to oure selues. And they  
caught hym and thrust hym out off  
the vyneyarde/ and slew hym. When  
the Leade of the vyneyarde cometh  
what will he do with those husbādmē?

# The Gospell of S. Matthew.

They sayde vnto him/he wyl euylde  
 stroye those euyl persons/ and wyl let  
 out hys kynnyngarde vnto other husband  
 men/which shal deliuer him hys frute  
 at tymes conuenient.

psalme

cxvii. d.

actu. iiii. b

i. pet. ii. a.

rom. ix. g

Jesus sayde vnto them/whyd ye neuer  
 redde in the scripturis? the same stone  
 which the bylders refused/is set in the  
 principal parte of the corner: this was  
 the lordes doynge/and yt is maruelous  
 in oure eyes. Therfore saye I vnto you  
 the kyngdō of god shalbe takē frō you  
 and shalbe geuē to the geiys which shal  
 bynge forth the frutes of it. And who  
 soeuer shal fall on this stone shalbe all  
 to broken. And whomsoener this stone  
 shall fall vpon/ he shall grinde hym to  
 powder And whē the chiefe prestis and  
 pharises herde his similitudes they per  
 ceaued that he spake of thē. And they  
 went about to laye handis on him/ but  
 they feared the people/ because they co  
 unted him as a prophet. ¶ And Jesus  
 answered & spake vnto the agayne in a  
 similitudes/ saynge. The. xxi. Chap. ¶

Lu. xlii. d

apo. xix. b



The kyngdom of heauē is  
 lyke vnto a certayne kyn  
 ge which maried his son  
 ne/ & sent forth his serua  
 nts/ to call thē that we  
 re byd to the weddyng/  
 & they wolde not come. Agayne he sent



# The. xxi. Chapter.

forth other seruantis/sayngeitell the  
which are bidden Lo I haue prepared  
my dynner myne oxen and my fallow-  
gis are kyllid/and all thingis are redy  
come vnto the mariage. They made li-  
ght of yt/ad went their wayes: won to  
his ferme place another about his mee-  
chandise the remnaunt toke his serua-  
untis and intreated them vngoodly ad  
slew them. Whē the kynge herde that  
he was wroth/and sent forth his war-  
tyes and destroyed those murderers/  
and brent vp their cite.

Then sayde he to his seruantis. The  
weddinge was prepared: but they whi-  
ch were byddē there to/were not wor-  
thy. So ye therfore out in to the hyghe  
wayes/ & as many as ye fynde/byd the  
to the mariage. The seruantis wēt out  
in to the wayes/ad gathered to gether  
as many as they coude fynde / both  
good ad bad/ad the weddinge was fur-  
nished with gellis. The kynge cam in  
to byset his gellys / and sped there a  
mā which had not on a weddyngē gar-  
ment/and sayde vnto hym: frende/ ho-  
we camst thou in hyder/and hast not  
on a weddyngē garment? and he was  
euen spechlesse. Then sayde the kynge  
to his ministers: take and bynde hym  
houde ad fote/and caste him into vtre  
derchnes / there shalbe wepyngē/ and

**The Gospell of S. Matthew**  
 gnathynge of ierh. For many are cal-  
 led and fewe be chosen. ¶

**mat. xxi. b** ¶ Then went the pharises and toke  
**Luc. xx. d** counsell/ howe they myght tangle him  
 in his wordis. And sent vnto him theis  
 disciples with Herodis seruantes say-  
 inge: Master/we knowe that thou art  
 true/and that thou teachest the wa-  
 ye of god truely / neither carest thou for  
 any man / for thou considerest not mennes  
 estate. Tell vs therfore howe thyngest  
 thou? is yt lawfull to geue tribute vnto  
 Cesar / or not? Iesus perceaued they  
 wylmyng/ãd sayde. Why tempt ye me  
 ye prouocytres? let me se the tribute mo-  
 ney. And they toke hym a peny/and he  
 sayde vnto them/whose is this ymage  
 & superscripciō? They sayde vnto him/  
**Mat. xxi** cesars/then sayde he vnto them. Shewe  
 therfore to cesar that which is cesars/  
 and geue vnto god/that which is gods.  
 ¶ Whē they herde that/they mar-  
 uelled/ & lefte him & went their waye.

**mat. xxi. b** The same daye the saducees came vnto  
**Luc. xx. d** him (which saye that there is no lyf  
**act. xxi. b** after this) and they asked him sayng  
**Deu. xxi. b** Master/Moses bade/ys a man dye ha-  
 uynge no chyldre/that the brother ma-  
 ry his wyfe / and theyr byppe seed vnto  
 his brother. There were wyth vs seue  
 brethren/ the first after he maryed dyed  
 without ysew/ & lefte his wyfe vnto

## The. xxij. Chapter.

his biddher. 2. þe wyfe the secunde to  
the thyrde / vnto the seventh the 2. laste of  
all the woman dyed also. Nowe in the  
lyfe after this / whose wyfe shal the be  
of the. viij. for all had her. Iesus answe-  
red and sayde vnto the: ye are deceaued  
and knowe not what the scripture mea-  
neth / nor yet the vertue of god: for in  
the lyfe after this / they neither marry /  
nor are marryed: but are as the angels  
of god in heauen.

As touchynge the lyfe of them that  
be deed: haue ye not redde what is say-  
de vnto you of god / which sayeth I am  
Abrahams God / and Isaaks God / and **Exo. iij. 15**  
the God of Jacob: God ys not the god  
of the deed: but of the lyuynge. And w-  
hen the people herde that / they were a-  
stonyed at his terryng.

**W**hen the pharises had herde þe **mar. xij. 10**  
we that he had put the statutes to silen- **Luc. xij. 10**  
ce / they drewe to gyder / and won of the  
whych was a doctour off lawe asked  
him a questiõ temptynge him & saynge  
Master which is the gret commaund- **Deu. bj. 8.**  
ment in the lawe? Iesus sayde vnto him  
thou shalt loue thy lord God with all  
thyng here / with all thy soule / & with  
all thy mynde: This is the first and that  
gret commaundment: And there is ano-  
ther like vnto this Thou shalt loue thy **Leu. xij. 10**  
neighbour as thy selfe. In these tway **Mat. xij. 6**

# The Gospell of. S. Mathew

**Mat. xxi. c.** commandmentes / hange all the lawe  
and the prophetis.

**Mat. xxi. d.** Whyl the pharises were gadered to  
**Luc. xx. d.** gether Jesus aske them saynge / what  
thynke ye of Christ? whose sonne is he?  
they sayde vnto hym / the sonne of Da-  
uid. He sayde vnto them / how then do-  
eth Dauid in spirite cal him lord / sayn

**psal. cix. a.** ge? The Lorde sayde to my Lorde / syt  
on my ryght honde / tyll I make thyne  
enemys thy fote stoe / yf Dauid call  
hym lord / howe is he then his sonne?  
And none of them coulde answere him  
agayne one worde. Nerher durste eny  
ma from that daye forth aske hym eny  
mo questions. ¶

## The. xxiiij. Chapter. ✠



**D**hen speake Jesus to the  
people and to his disciples  
saynge. The scribes and  
the pharises syt in moles  
seate / whatsoeuer they  
byd you obserue that ob-  
serue and do / but after their woikes do  
not: for they saye / and do not / ye and they  
bynde heuy burthens and greuous to  
be borne / and ley them on mennes shul-  
ders / but they the sylfe wyl not moue  
them wyth one synge. All there wor-  
**Luc. xi. g.** kis they do / for to be sene of me. They  
set abroade there phylateris / and ma-  
ke large borders on their garmentis.

## The.xvij.Chapter

and loue to sit vppermost at feasts & **Mat.xij.v**  
to haue the chiefe seatis yn the synagoge **Luc.xij.f**  
gis/and gretingis in the marketis and **And.x.f**  
to be called of men Rabi.

But he shal not suffice poure selues  
to be called Rabi/for one is poure mas-  
ter that is to wyt Christ/and al ye are  
brethren. And cal ye no man poure fa-  
ther on the earth for one is poure fa-  
ther and he is in heauen / be ye not  
called masters/for one is poure master  
and he is Christ. Ye that is greatest a-  
monge you shalbe poure seruaute. **Luc.xij.f**  
Whosoever exalteth him selfe / shall be **ad.xvij.s**  
brought lowe/ and he that submitteth  
him selfe/shalbe exalted. ¶

Woe be vnto you scribes and phary-  
ses dissemblers for ye shut vp the king-  
dome of heauen before men / - ye poure  
selues go not in/ nether suffice ye them  
that come to enter in.

Woe be vnto you scribes and phary- **Mat.xij.v**  
ses/for ye deuoure widwes houses/ & **Luc.xij.s**  
that vnder a coloure of praynge longe  
prayers/wherfore ye shal receaue gre-  
ater damnation.

Woe be vnto you scribes and phari-  
ses ypocrites/for ye compasse seeke lon-  
ge/to bringe one into poure belcise/ad  
when ye haue brought him ye make hi  
two folde more the child of hell/then  
ye poure selues are.

# The Gospell of. S. Mathew

Uo be vnto you blynde gydes / for  
ye saye whosoever sweare by the tem-  
ple / it is nothynge / but whosoever swea-  
re by the golde of the temple he is de-  
ceit. ye soles ad blynde / whether is gre-  
ater the golde / or the temple that sanc-  
tifieth the golde: and whosoever swea-  
reth by the aultre it is nothynge / but wo-  
soever sweareth by the offeringe that  
lyeth on the aultre is deceiver / ye soles &  
blynde whether is greater the offeringe  
or the aultre which sanctifieth the  
offeringe: whosoever therefore swea-  
reth by the aultre / sweareth by it / & by  
al that there on is And whosoever swea-  
reth by the temple sweareth by it / & by  
hy that dwelleth therein. And he that  
sweareth by heauen / sweareth by the  
seate of god / & by hy that sitteth thereon

**Lxxv.** Uo be to you scribes and pharyses  
desemblers / for ye tythe mynt / annes &  
corn / & leaue the wayghyer matters  
of the lawe on one / iudgement / mercy  
and sayth / these ought ye to haue done  
and not to haue lefte the other on one.  
ye blynde gydes / which strayne out a  
gnat / and swalowe a camuyll.

Uo be to you scribes and pharises  
procciters / for ye make cleane the vter  
side of the cuppe and of the platter out  
with in they are full of byberty and ex-  
cesse. Thou blinde pharise cleanse thyll

## The .xviii. Chapter

that whych ys wythin the cuppe and the platter / that the out side maye also be cleane.

Uo be to you scribes / and pharises ypocrytis / for ye are lyke vnto paynted tombes which appere beautifull outwardis / but are with in full of deede mens bones and of all fylthynes. So are ye / for outwardis ye appere ryghteous vnto men / when wyth in ye are full of dissimulation and iniquite

Uo be vnto you scribes and pharises ypocrytis / for ye bilde the tombes of the prophetis / and garnishe the sepulchres of iuste men / and saie If we had bene in oure fathers tyme. we wolde not haue bene partners wyth them in the blood of the prophetis. So are ye wytnesses vnto youre selues / that ye are the chyldren of the / which killed the prophetis / fulfylle ye lyke wyse the measure of youre fathers ye serpētes and generacion of bityers / howe shall ye scape the dampnacion of hell

Wherfore beholde I sende vnto you prophetis wise men / and scribes / and of the some shall ye kill and crucifie and some shall ye scourge in youre synagogis and persecute from cite to cite that all righteous blood maye fall on you which was shedd upon the erth. fro the blood off ryghteous Abel / vnto the blood off  
f. ij.

# The Gospell of .S. Matthew

**Ben. lxxij. b** zacharias the sonne of Barachias w<sup>th</sup>  
**ben. xj. a** om yellewe betwene the temple and  
**ij. parlyp** the alce therely I say unto you all the  
**xxij. f.** se thingis shall light apox this gener-  
 cion. Iherusalem Iherusalem whye  
**Luc. xliij. g** killest prophetis/and donest the whi-  
**li. clv. j. c** chaze sent to the/ howe often wolde I  
 haue gathered thy childen to gether/  
 as the henne gathereth her chickens vn-  
 der her wyngis? but ye wolde not/ be-  
 holde youre habitacio shalbe lefte vn-  
 to you desolate. For I saye unto you/  
 ye shall not se me hence forth tyl that  
 ye saye / blessed ys he that commeth in  
 the name of the lord. ¶

## The. xxiiij. Chapter.

**mat. xliij. a** And Iesus went out and de-  
 parted from the temple / ad  
**Luc. xliij. g** his disciples cam to hym/  
 for to shewe hym the by-  
 ldinge of the temple / Iesus  
 sayde unto the se ye not all  
 these thingis? verely I saye unto you/  
 There shall not be here left one stone  
 vppō another th. it shal not be destroyed  
 And as he sat vppon the mount Oli-  
 uere/ his disciples cā unto hym secretly  
**Ephe. b. b** by sayinge / Tell vs / when this shalbe?  
**Colo. 4. d** and what signe shalbe of thy comin-  
 ge / and of the ende of the worlde? and  
 Iesus answered / and sayde unto them  
 Take heed that no mā deceane you for



# The. xxliij. Chapter.

many shall comen in my name saynge /  
I am Christ / and shall deceaue many.

ye shall heare of warres / and of the  
noyse of warris / but se that ye be not  
troubled for all these thingis muste co  
me to passe / but the ende is not yet for  
nacion shall ryse ageynst nacion / and  
realme ageynst realme / and there shal  
be pestilence and hunger / and earthqua  
kis in all quarters. All these are the be  
gynninge of sorowes.

Then shall they put you to trouble / **Joan. xv. c**  
and shall kyll you / and ye shalbe hated **and. xvi. a**  
of all nations for my names sake / and  
then shall many fall / and shall betraye  
won another / and shall hate won the  
other / and many false prophetis shall  
arise / and shall deceaue many and be  
cause iniquite shall haue the upper hā  
de / the loue of many shall abate. But  
he that endureth to the ende shalbe sa  
fe. And this Gospell of the kyngdome  
shalbe preached in all the worlde / for  
a wytnes vnto all nacions / and then  
shall the ende come.

When ye the shall se the abomina  
tion and desolacion (spoken of by **Ma. Luc. xxi. d**  
muell the prophet) stonde in the holy pla  
ce / who soeuer rederth yt / let hym vnder  
stonde yt. Then let them which be in  
tylpe in to the mountaynes. And let  
hym which is on the house toppe / not  
**f. liij.**

## The Gospell of S. Mathew.

come downe tho take eny thinge out of  
his housse neither let hym which is in  
the felde / retorne backe to fetch his  
clothes. Wo be in those dayes & then  
that are with chylde / and to the that ge  
ne sucke / But praye that youre flight  
benot in the winter / neither on the sabbath  
daye for the shall be greate tribulacion  
suche as was not from the begynny  
ng of the worlde to this tyme / nec shall  
be. ye and except those dayes shulde be  
shortened / ther shulde no fleshe be sa  
ued / But for the chosens sake those day  
es shalbe shortened .

mat. xij. c. Then yf eny man shall saye vnto you :  
lo / here is Christ / or there is christ / be  
leue yt not / for there shall aryse false  
christes / and false prophetis and shall  
geue greate signes and wonders. So  
greatly that yf it were possible / eue the  
chosens shulde be brought in to erreoure  
Take hede I haue tolde you before. If  
they shall saye vnto you / lo he is in the  
desert / go no forth / yf they saye : lo / he  
is in the secret places / beleue not . for  
as the lyghnyng cometh out of the  
east / and shyneth vnto the west so shall  
the comynge of the sonne of man be  
for where soeuer a deed body ys / euen  
thither wll the egles resorte.

mat. xij. c. Immediately after the tribulacions of  
those dayes / shall the sun be deckened

# The. xxiii. Chapstre.

And the mone shall not geue her light/ **eye. xxiii. b**  
 and the starris shall fall from heuen/ **Esa. xlii. b**  
 and the powers off heuen shall mone. **Jobe. iii. c**

And then shall appere the sygne of the  
 sonne of man in heuen. And then shall  
 all the kynnedes of the erth mooue/  
 and they shall see the sonne off man co-  
 me in te cloudes of heuen with power  
 and greate maieste: and he shall sende  
 his angellis with the greate voyce off  
 a tresp/ and they shall gather to gether  
 his chosens of the fower wyndes: ad fro  
 the one ende of the world to the other

Learn a similitude of the fygge tree  
 whē his bryanches are perished/ ad his  
 leues spidege ye knowe that somer is  
 nye. So lyke wyse when ye see all these  
 thynges/ be ye sure that it is neare euen

**at the wyng:** verely I saye vnto you th-  
 at this generacio shall not passe/ tyll all  
 be fulfilled. Heuē ad erth shall perishe  
 but my wordis shall abyde. But of that  
 I saye ad honre knowith no man/ no not  
 the angels of heuē/ but my father only

As the tyme of Noe was/ so lyke wy-  
 se shall the comynge of the sonne off  
 man be. For as in the dayes before the  
 floud: they dyd eate and drynke/ marry  
 and were married/ euen vnto the daye  
 that Noe entered into the chyppe/ and  
 knewe off nothyng tyll the floud came  
 and toke the a waye. So shall also

# The Gospell of S. Matthew

the commynge of the sonne of man be.

**Mat. xviij. g** Thereto shalbe in the feldes / the one shalbe receaued / and the other shalbe refused / two shalbe grindinge at the myl the one shalbe receaued / and the other shalbe refused.

**Mat. xij. e** Wake therefore / because ye knowe not what houre your master wyl come. Of this be sure / that if the good man of the house knewe what houre the these wolde come / he wolde surely watche / and not suffer his house to be broken dowe. Therefore be ye also redy for what houre ye thinke lest on / in the same shall the sonne of man come / who is a fatchful seruante and wyse / whom his master hath made ruler ouer his household for to geue the measure in season conuenient: happy is that seruant whom his master (when he cometh) shal finde so wyse. Verely I saye vnto you / he shal make him ruler ouer all his goodis / but if the euill seruant shal saye in his herte / my master wil differ his commynge / and begyne to smyre his felowes: ye and to eate & to drinke with the dronchen / that seruants master wil come in a daye when he loketh not for him / and in an houre that he is not ware of / and wyl take hym / and geue him his reward with yppocrites. & here shalbe wepinge &

**The.xxb.Chapter.**  
**gnawinge of tethe.**

**The.xxb.Chapter**



Then the kyngdome of be-  
 auen shalbe lykened vnto  
 to .x. virgins/which toke  
 their lampes/and wet to  
 mete the brydgrome/But of  
 them were folythe / and  
 syue were wyse. The folye toke thre  
 lampes/but toke none oyle with them  
 but the wyse toke oyle with them yn  
 their vesselis with their lampes also.  
 Whyle the brydgrome tarped/all slom-  
 bried and slepe. And enen at mydnight  
 there was a crye made/beholde/the bry-  
 dgrome cometh go and mete him.  
 Then al those virgins arose/and prepa-  
 red their lampes. And the folythe say-  
 de to the wyse geue vs of your oyle/  
 for our lampes go out: but the wyse  
 answered/saynge/Not so/left there be  
 not ynough for vs & you/but go ear-  
 lyer to them that sel/a by for your selues  
 In conclusion whyle they wet to bpe/the  
 brydgrome cam/ & they that were redy/  
 went in with him to the weddinge/and  
 the gate was shet bpe. Afterwardes  
 cam also the other virgins/saynge/ma-  
 ster master/open to vs / but he answe-  
 red/and sayde/Vterely I saye vnto you  
 I knowe you not/ Loke that ye wat-  
 che therfore for ye knowe! rather the

**The Gospell of S. Matthew**  
 daye no; yet the houre / when the son  
 of man shall come.

**L. xix. b** ✠ For I phowse a certeyne man reby  
 to take his roney to a straunge coun-  
 tre / called his seruantes to hym / and  
 belyuered to the hys gooddis. And so  
 to wo he gane. v. talentis / to another. ij.  
 and to another one / to enery man after  
 his abilitie / and streyght waye departed.  
 The he that hadde receaved the fyue ta-  
 lentis / went and bestowede them / and wa-  
 ne other fyne. L. phowse he that recea-  
 ued. ij. gayned other. ij. but he that re-  
 ceaued one / went and digged a pit in  
 the erth and hys big masters money. Af-  
 ter a longe season the lord of those ser-  
 uantis cam / and reckened with them  
 The cam he that had receaved fyue ta-  
 lentis / and brought other fyue sayinge  
 Master / thou deliueredis unto me fy-  
 ue talentis / so I haue gayned with the  
 fyue moo. His master sayde unto him /  
 wel good seruant and faythfull Thou  
 hast bene faythfull in litle / I wyll ma-  
 ke the ruler ouer moche / entre in into  
 thi masters ioye Also he that receaved  
 ij. talentis cam / and sayde / master / thou  
 deliueredis unto me. ij. talentis / so I  
 haue wone. ij. other with the / His ma-  
 ster sayde unto him / wel good seruant  
 and faythfull thou hast bene faythfull  
 in litle I wol make the ruler ouer mo-

## The.xv.Capiter.

the go in into thy masters lope. **R**  
**E** which had receaued the one ta-  
 lent cam also/and sayd/master. I con-  
 sidered that thou wast an harde man/  
 which repest where thou rewest not/  
 And gaddest where thou strest not  
 And was affrayde/and went And hyd thy  
 talē in the erth: lo/ thou hast thy n a w  
 ne. His master answered and sayde un-  
 to hym: euill seruaunt and fiewthful  
 thou knewest that I repe where I so  
 red not/and gather where I strest  
 not / thou oughtest there fore to haue  
 had my money to the chaungers / and  
 the at my comming shulde I haue re-  
 ceaued my money with vantage. Take  
 he therefore the talent from hym / and  
 geue it vnto hym which hath .x. talē first  
 For vnto every man that hath shalbe  
 geuen/and he shall haue aboundance.  
 And from hym that hath not/shalbe ta-  
 ken a wepe/enen that he hath. And cast  
 that vnprophetable seruaunt into  
 tēderches tgereshable wepyng And  
 gnashinge of the th.

**¶** When the sonne of man shal co. mat. 24. b  
 me in his maieste/ and all his holy an. 2. n. 6. 11. c.  
 gellis with him/ the shal kepe vpon And. 1. 13. d.  
 the seate of his maieste/ And before hym  
 shalbe gathered all nacions/ And he shal  
 sende them wou from another/as shep-  
 herds putte a sonde the shepe from

# The Gospell of S. Mathew

the goates. And he shal set the shepe on his right honde / and the goates on his lyfte honde. Then shall the kynge saye to them on his ryght honde Come ye blessed children of my father / inherite ye the kyngdome prepared for you fro the begynnyng of the worlde. For I was an hongred / and ye gaue me meate. I thirsted / and ye gaue me drinke. I was herbyonlesse / and ye lodged me. I was naked and ye clothed me. I was sicke and ye visited me. I was in prison and ye came vnto me.

**Mat. xliij. b** Then shall the iuste answer hym D saynge / master / when sawe we the an hongred / and feeded the? or a thurst a gaue the drinke? when sawe we the herbyonlesse / and lodged the? or naked and clothed the? or when sawe we the sicke or in prison and came vnto the? And the kynge shal answer / and saye vnto the verely I saye vnto you in as moche as ye haue done it vnto wone of the leest / of these my brethren ye haue done it to me.

**psal. lvi. c.**  
**sa. xliij. f**

Then shall the kynge saye vnto them that shalbe on the lyfte honde / departe from me ye cursed into euellastinge fyre / which is prepared for the devyll and his angels. For I was an hongred and ye gaue me no meate: I thirsted / and ye gaue me no drinke. I was herbyonlesse / and ye lodged me not. I was na



## The. xxiij. Chapter.

ked/and yeclothed me not. I was ke-  
ked and in yreson/and ye visited me not

Then shal thet also answer him say-  
inge: master wher sawe we the anhy-  
ged/oz a thurst/oz herbyonlesse/ oz na-  
ked/oz sicke/oz in yreson/and hane not  
ministred to the: then shal he answer  
them/and saye/ Verely I saye vnto you  
yn as moche as ye did it not to wone of  
the leest of these/ye dyd yt not to me.  
And these shall go in to euerlastyng  
payne. And the ryghtuous ynto lyfe e-  
ternall. *Joan. v. e*

## The. xxij. Chapter

**A**nd it folowed/when Je-  
sus had finished al these  
saynges/ he sayd vnto his  
disciples & ye knowe th-  
at after. ij. dayes shal he  
rester and the sonne of mā  
shal be delpyred for to be crucified.

Then assembled together the chiefe  
prestes and scribes & elders of the peo-  
ple into the palce of the hyghe preste/  
which was called Cayphas/ and helde  
a counsell/ howe thet might take Iesus  
by suttelce/and kill him/ but thet sayde  
not on the holy daye / lest eny trouble  
arise amonge the people.

When Iesus was in bethany in the  
house of Symon the tpyper / there cā  
vnto him a woman/ which had an ala-  
mar. xij. a  
mar. xij. a

## The Gospell of S. Mathew

Blasphemous oymēt/ and  
powred yē on his hēd as he sat at the  
bourde/ when his disciples sawe that/  
they had indignacion saynge/ what ne-  
ded this wāke? This oymēt myght  
haue bene well solde/ and yeuē to the  
poore. When Iesus vnderstod that/ he  
sayde vnto the Why trouble ye the wo-  
man? she hath wrought a good worke a-  
pon me. For ye shall haue poore folke  
alwayes with you. But me shal ye not  
haue alwayes. And in that she caſted  
this oymēt on my body she dyd yē  
to bury me with all. Wercly I saye vnto  
you/ wheresoener this Gospell shal  
be preached thoroughoute all the world/  
there shall also thys that she hath  
done / be tolde for a memoriall of her.

mat. xliiij

Lu. xxij. a

Then won of the twelue called Ju-  
das iscariot went vnto the chefe prie-  
stis/ and sayd / what wyl ye geue me/  
and I wyl deliuer hym vnto you? And  
they apoynted vnto hym thirty peces  
of syuer. And fro that tyme he sought  
opportunitie to betraye hym.

mat. xliiij

Lu. xxij. a

The first daye of vnlouende bleed  
the disciples cā to Iesus sayinge vnto  
him/ where wylt thou that we prepare  
for the to eate the eiter lambe? And he  
sayd/ Go in to the cite / vnto some be-  
man/ and saye to hym/ the master sayeth  
my tyme is almoste come. I wyl kepe

# The. xxiij. Chapter.

myne eſter at thine houſe with my diſciples. And the diſciples dyd as Jeſus had apoynted them / and made redy the eſter lambe.

Whē the euē was come / he ſate down mat. xliij. ne with the. xij. and as they did eate / he Lu. xxi. b ſayde / Verely I ſaye vnto you that wō Joā. xij. b of you ſhall betraye me. And they were exceeding ſorrowfull / and began euery man to ſaye vnto hym / yſ pt I maſter? He answered and ſayde / he that deſet hys honde wpth me in the diſhe ſhall betraye me The ſonne of mā goeth as Psal. xli. y pt yſ wryten of hym / but wō be to that man by whō the ſonne of man ſhall be betrayed. It had bene good for that mā yf he had neuer bene borne.

Then Judas which betrayed hym / answered and ſayde / yſ pt I maſter? He ſayde vnto hym / thou haſte ſayde. As they ate. Jeſus toke bread / and ga. i. cor. x. e. uethankis / he brake it & gaue y to his diſciples / and ſayde / Take / eate / thys is my body / And toke the cuppe and gaue thankis / and gaue y to them / ſaynge / Drink of y euey won / This ys my bloude of the newe teſtament / which ſhall be ſhedde for many / for the forgiueneſſe of ſynes / I ſaye vnto you I wyl not drinke hence forth of thys ſcute of the bynetree / Nor wyl I hat daye / whē I ſhal drinke y newe with you in my fa

# The Gospell of S. Mathew the xijngdome.

**mat. xliij. c** And when thei had sayd grace/they  
**Luc. xxij** went out in to the mounte olyuete.

**io. xviij. a** Then sayde Iesus vnto them/ All yeshu  
**io. xvi. g** al falthis night because of me. For it is

**zac. xiiij. c** written. I wil smyte the shepherde/ &  
**mat. xliij. c** the shepe of the flocke shalbe scattered

**g. xvi. b** abroade/ But after I am risen agayne  
I wil go before you into galyle.

Peter answered/ and sayde to him/ though al  
men shulde be hurte by the yet wil not

**mat. xliij. c** I be hurte. Iesus sayde vnto him/ Uere  
**Luc. xxij. c** ly I saye vnto the/ that this same night

**ioh. xij. b** before the cocke crowe/ thou shalt de-  
nye me thryse. Peter sayde vnto hym.

If I shulde dye wth the/ yet wil I not  
deny the/ lyke wyse also sayde all the

disciples.

**mat. xliij. d** Then went Iesus with them into a  
**Luc. xxij. d** place which is called gethsemane/ and

sayde vnto his disciples/ Sit ye here/  
whyl I go and praye ponde.

And he toke with him Peter and the two sonnes  
of zebede/ and began to wepe sore full

to be in an agony. Then sayde Iesus vnto  
them/ my soule is heueneuē vnto the

deeth. Tary ye here and wathe with  
me / And he went awaye a lytell a-

parte & fel flat on his face/ & prayed sa-  
yinge. O my father/ yf it be possible/ let

this cuppe passe from me neuertheles  
se/ not as I wyll/ but as thou wilt.

## The. xxi. Chapter

And he cam vnto hye disciples/ and founde them allepe/ and sayde to Peter/ what coulde ye not watche with me one houre? watche and praye/ that ye fall not into temptation. The spirite ys wyslynge but the flesh is weake.

He went agayne ons more/ and prayed. sayinge/ O my father/ if thys cuppe can not passe awaye from me/ but that I drynke of yt/ thy wyll be fulfilled. And he cam/ and founde the a slepe agayne for their eyes were heuy And he lefte the and went agayne and prayed the thyrde tyme sayinge the same wordes. Then cam he to hye disciples and sayd vnto the / Slepe hence forth/ and take youre rest. Take heed the houre is at hande: for the sonne of man shall be betrayed into the handis of synners. Rise/ let vs be goinge / he is at hande that shall betraye me

¶ Whyll he yet spake/ lo! Judas won of the twelve cam/ and with him a great multitude with swordes and staves/ which were sent fro the chiefe priests and senyours of the people he that betrayed hym/ gaue them a token/ sayinge / whomsoever I kysse / that same is he/ ley handis on him And forth with all/ he ca to Iesus/ and sayde/ hail master. And kysed him. And Iesus sayde vnto him/ frende / wherfore arte thou  
9.1.

mat. xxi. e  
Luce. xxi. e  
Joā. xvi. a

**The Gospell of. S. Mathew**  
 come/ Then cam they ad layed hondes  
 on Iesus and toke hym.

And beholde/ won of the which we  
 re with Iesus/ stretched oute his hon-  
 de and drew hys swearde / and stroke a  
 seruant of the hye prieste / and smote  
 of his eare. The sayde Iesus vnto hym  
 putt byp the swearde in to his shea-  
 te. For all they that ley honde on the  
 swearde/ shall perishe with the swear-  
 de. Other thynkest thou that I can not  
 praye my father / and he shall geue me  
 more then .xij. legions of angellis / ho-  
 we then shall the scriptures be fulfyl-  
 led/ for so muste y be.

The same tyme sayd Iesus to the mul-  
 titude/ ye be come out as ye were vnto  
 a thefe/ with swerdes & staves for to  
 take me/ dayly I saie amonge you tea-  
 chinge in the temple / and ye toke me not  
 The .iiij. d At this was done that the scriptures of  
 the prophetis myght be fulfilled. The  
 all his disciples forsoke hym and fled.  
 And they toke Iesus ad led him to Cal-  
 lathayn the hye prieste / where the scri-  
 bes and the senyours were assembled.  
 Peter folowed him a farr of vnto the  
 hye priestes place. And went in/ and sa-  
 te with the seruantes to se the ende.

The chiefe priestes/ and the senyours  
 and all the counsell / soughte false wit-  
 nes againste Iesus / for to putt hym to

# The. xxiij. Chapter.

death/ & they founde none/ in somoche  
that whē many false witnesses cā/ yet  
founde they none. At the last cam two **Joan. 8. d**  
false witnessess/ and sayde. Thys felo-  
we sayde I can destroye the temple of  
god/ and bylde the same in. iij. dayes.

And the chiefe p̄este arose/ and sayde  
to him/ answerest thou nothing? how  
is yt that these beare wytnes agaynst  
the? but Iesus helde hys peace/ And  
the chiefe p̄este answered/ and sayde to  
hym/ I charge the in the name of the  
lyvinge god/ that thou tell us whether  
thou be chist the sonne of god. Iesus  
sayde to him/ thou hast sayde. Neuer-  
thelesse I saye vnto you/ here after shal  
ye se the sonne of man spryng on  
the ryght honde of power/ and come  
in the cloudes of the skye.

**G** Thē the hye p̄este rent his clothes  
sayinge? He hath blasphemied/ what  
nede we of eny moe witnesses? Lo/ now  
we haue ye herde his blasphemie what  
thynke ye? They answered & saye he is  
worthy to dye. Thē spat they in his fa-  
ce/ and bes hym wych there 3. tyes. And **Mat. 26. 67**  
other smote him with the palme of the  
re hōdis on the face/ sayinge/ arte thou  
Christ/ who is he that smote the?

Wherfore late with out in the pallice/ and **mat. 26. 68**  
a damsell cā to him saynge/ Thou also **Lu. 22. 64**  
wast with Iesus of galile/ he denyed **ioh. 18. 25**  
**5. 11.**

# The Gospell of S. Matthew

Joē. xliij. g before thē all sayinge / I woot not whē  
 Lu. xxiij. g for thou sayst. When he was goone out  
 Joē. xliij. e into the pooche / another wiche sawe  
 hym and sayde vnto thē that were there  
 Thys felowe was also with Iesus of  
 nazareth And agayne he denyed with  
 an oother / and sayde / I knowe not the  
 man. And after a whyle cam vnto hym  
 they that stode bye / and sayde vnto Pe-  
 ter / surely thou arte eue wō of thē / for  
 thy speache be wyereth the. Thē begā  
 he to curse and to sweare / that he kne-  
 we not the man. And immediatly the  
 cocke krowe. And Peter remembred  
 the wordis of Iesu / whych he sayde vnto  
 hym / before the cocke crowe / thou  
 shalt deny me thysse. And went out at  
 the doores / and wepte bitterly.

## The. xliij. Chapter.

Mat. xli. a  
 Lu. xxiiij. a  
 Joē. xliij. e



When the morninge was  
 come all the chiefe priests  
 and thelders of the peo-  
 ple helde a counsaile a-  
 gēst Iesu to put hym to  
 deeth / and brought hym bo-  
 unde and deliuered hym vnto Pon-  
 tius Pilate the debyte.

Thē whē Judas which betrayed him  
 sawe that he was condēpned / he repen-  
 ted hym sylfe / and brought agayne the  
 xxx. plattis of syluer to the chiefe priests  
 & senyors saynge. I haue synned be-



# The.xxviii. Chapter

they purge the innocent blood. And they sayde / what is that to vs? se thou to that. And he cast downe the syluer plattis in the temple / and departed / and wets and hounge hym sylfe.

The chiefe prestes toke the syluer Actus.4.0  
plattis and sayd: yt is not lawfull for to put them into the treasury / because yt is the pryce of blood. And they toke counsell / and bought with the same potters felde to bury strangers in / wherfore that felde is called / the felde of blood / unto this daye. Then was fulfilled / that which was spoken by Ierem the prophet / sayinge / and they toke. xxx. syl. sacha. xj. c  
ner plattis / the value of him that was pryed whō they bought of the chyldre of israel / and they gaue the for the potters felde: as the lord appoynted me.

28 Jesus stood before the debite / and the debite asked him / sayinge Write thou the Mat. xv. 8  
kyrge of the iewes: Jesus sayd vnto hi Lu. xxiiij. 8  
Thou sayest yt / whē he was accused of Joā. xviij. 8  
the chiefe prestes and sennouris / he answered nothinge. The same sayd to plate vnto hym / hearest thou not howe many thingis they laye a penyte the: and he answered hi to neuer answere in somoche that the debyte maruylled very sore.

At that tyme / the debyte was wote to deliuer vnto the people a prisoner whō they wolde chose. They hade then a noia

## The Gospell of S. Matthew

the prisoner / called Barrabas : And  
 when they were gathered together w<sup>y</sup>  
 Pilate sayde vnto them / whether wyl ye  
 that I geue losse vnto you / barrabas /  
 or Iesus which is called Christ? For he  
 knewe well that for enuy they had de-  
 lyuered hym.

When he was set downe to geue iud-  
 gement / hys wyfe sent to hym / sayinge  
 haue thou nothyng to do with this iu-  
 ste man / I haue suffered many thyngis  
 this daye in my slepe about hym.

The chiefe priestes and the senyours  
 had perswaded the people / that they  
 shulde aske barrabas / and shulde deli-  
 uer Iesus The debyre answered and say-  
 de vnto them / whether of the twayne  
 wyl ye that I let loose vnto you? and  
 they sayde / barrabas. Pilate sayde vnto  
 them / what shall I do then with Je-  
 sus / which is called Christ? They all  
 sayde to him / let hym be crucified. The  
 debyre the debyre / what euill hath he  
 done? And they cryed the more laynge  
 let hym be crucified.

When Pilate sawe that he preuaile-  
 d nothinge / but that moare busyness  
 was made / he toke water and washed  
 his handes before the people sayinge  
 I am innocent of the bloud of this iu-  
 ste person / and that ye shall se. The an-  
 swered all the people / and sayde / hys

mat. xvi. b. wyl ye that I let loose vnto you? and  
 lu. xxiij. b. they sayde / barrabas. Pilate sayde vnto  
 io. xviij. g to them / what shall I do then with Je-  
 sus / which is called Christ? They all

sayde to him / let hym be crucified. The  
 debyre the debyre / what euill hath he  
 done? And they cryed the more laynge  
 let hym be crucified.

# The .xxvij. Chapter.

bloud fall on vs: and on oure chyldren  
 Then let he Barrabas loosse vnto the  
 and scourged Iesus and delynered him  
 to be crucified. Then the soudeours of  
 the debite toke Iesus vnto the comen  
 hall and gathered vnto hym all the co-  
 pany. And stripped hym / and put on  
 hym a purpyle roobe / and platted a cru-  
 ne of thornes and put yt vppon hys head  
 and a reede in his ryght honde. And bo-  
 wed thei her knees before hym / sayinge  
 haille kinge of the Iewes / and spitted  
 vppon hym / and toke the reede and smo-  
 te hym on the head.

mar. xvi. b  
 ioā. xix. a

And wher they had mocked hym /  
 they toke the robe of hym in ageyne / and  
 put his owne raiment on hym / and le-  
 ed hym awaye to crucifye hym. And as  
 they cam out: they founde a man off cy-  
 ren / named Simon / hym they compelled  
 to beare his crosse And cam vnto the pla-  
 ce / which ys called golgotha (that ys  
 to saye a place of deed mens skullis) and  
 they gaue hym vinager to drinke my-  
 xte with gall. And when he had tasted  
 there of he wolde not drinke

mar. xvi. b  
 Lu. xxiij. d

mar. xvi. b  
 Lu. xxiij. d  
 ioā. xix. d

Wher they had crucified hi / they par-  
 ted his garmentis / and did cast lottis To  
 fulfyll that was spokē by the prophet.  
 They haue parted my garmentis amon  
 ge them / and upon my belure haue  
 cast lottis / and they saie and watched

# The Gospell of S. Matthew

hym there. And they set bope ouer his head the cause of his death writē This is Iesus the kynge of the Jewes. And there were two theues crucified with hym/won on the right honde and another on the lyfte honde.

**Joē. 19. d.** They that passed by/renyled hi wagginge their heedes and sayinge: Thou that destroyest the temple of God/a byldest yt in thre dayes saue thy selfe. If thou be the sonne of God/come downe from the crosse. 2. yhwysse also the priests mockyng hym with the scribes

**Mat. 27. d.** and senyors sayage. He saved other/his selfe he can not saue. yf he be the kynge of Israel: let hym now come downe from the crosse/and we will beleue

**Mat. 27. e** hym. He trusted in God/let God deliuer hym now yf he will haue him/for he sayde/I am the sonne of God. That same also the theues/which were crucified with hym cast in his rebbe.

From the firste houre was there darkness ouer all the lande vnto the mydd houre. And about the mydd houre Iesus cryed with a loud voice/sayinge: Eli Eli lama sabarham. That is to saye: my God my God/why hast thou forsaken me? Some of the that stode there when they herde that/ sayde: This man calleth for helyas. And straight waye won off they ranne and toke a sponge

## The.cxxij. Chapter.

and fylled yt full of bynager/ and put  
yt on a rede/ and gaue hym to dryncke.  
Other sayde let be / let vs se whyther  
Helias wyll come and deliuer hym.  
Jesus cryed agayne with a lowde voy-  
ce and yelded vpp the goost.

And behold the bayle of the temple  
was rent in two parties from the top-  
pe to the bottom/ and the erth did quae-  
ke/ and the stones byd rent/ and graues  
did open/ and the bodies of many sayn-  
tis whych slep aroise: and came out of  
their graues after his resurrection/ and  
cam in to the holy cite/ and appered vnto  
many.

When the petycaptayne / and they  
that were with hym watchinge Jesus  
sawe the earth quake and those thingis  
whych happened / they feared greatly  
sayinge. Of a surete this was the sonne  
of God.

And many wemen were there/ behol-  
dinge hym a farre of/ whych folowed  
Jesus from Galile / ministring vnto  
hym: amonge the whych was Mary  
magdalen/ and Mary the mother of Ja-  
mes and the mother of Iosef / and the  
mother of Iehudes chyldren.

¶ When the sun was come/ there came  
a ryche man of Arimathia named Jo-  
seph/ whiche same also was Jesus disci-  
ple. He wet to Pilate and begged the  
mar.xv. v  
luc.xiii. 8  
Joā.xc. 8

**The Gospell of S. Mathew.**  
**body of Iesus. The Pilate commaunded**  
**the body to be deliuered: and Joseph**  
**toke the body & wrapped it in a cleane lyn**  
**eyne cloth/ & put it in his newe tombe**  
**which he had hewē out euē in the roke**  
**and rolled a greate stōne to the wyche of**  
**the sepulchre and departed. There was**  
**Mary magdalene/ and the other Mary**  
**stytynge ouer agaynst the sepulchre.**

The nexte daye that foloweth good  
 fedydaye/ the hyghe prestes & pharises  
 got them selues to Pilate/ and sayde  
 Syr/ we remēber / that thys deceptuer  
 sayde whil he was peralyue After the  
 dayes 3 weyll ryle agayne / commaunde  
 therfore that the sepulchre be made su-  
 re vntyll the thrid daye/ lest parauen-  
 ture his disciples come and steale him  
 awaye/ and saye vnto the people/ he is  
 risen frō deeth. And the laste erreure  
 shalbe worse thē the first was. Pilate  
 sayde vnto thē/ Take watchemen: Go/  
 and make it as sure as ye can. They wēt  
 and made the sepulchre sure with wat-  
 che men and sealed the stōne. ¶

**The. xxviii. Chapter. ✠**

mat. xxi. b  
 Ioan. xi. c



**Vnto the saboth daye at euē w<sup>ch</sup>**  
**hich dauneth the moone**  
**after the sabot/ Mary ma**  
**gdalene & the other Mary**  
**cam to se the sepulchre**  
**And behold there was**

## The. xxiij. Chapter.

A greate erthquake. For the aungel of the lord descended fro heauen: and cam and rowled backe the stone fro the doore and saie vnto it. His countenance was lyke lightning: & his raimēt whyte as snowe. For feare of him the keepers were astonnyed: & were as deed men.

The aungell answered: & sayde to the women: feare ye not: I knowe wel ye see Iesus which was crucifyed: he is not here: he is risen as he sayde. Come & se the place where the lord was put. And go quickly & tell his disciples that he is risen from death. And beholde he wyll go before you into Galyle: there ye shall se him. Lo I haue tolde you.

**C** And they departed quickly from the sepulchre: with feare and greate ioye. And dyd runne to byrg: his disciples word. And as they wet to tel his disciples: beholde Iesus met them sayinge. God speke vnto you. They cam & helde him by the fete: and worshipped hym. When sayde Iesus vnto them: be not a frayde: go and tell my brethren / that they goe into Galyle / and there shall they se me. When they were gone. Beholde / some of the keepers cam into the cite: and shewed vnto the priests / all thynges which had hapened. And they gathered them to gether wth the scribes / and toke counsell / and gaue

**The Gospell of. S. Mathew**  
 large money vnto the souldiers / sayinge  
 Saye: that his disciples came by nyght  
 and stole him awaye whyl ye slept. And  
 yf thys come to the rulers cares we  
 wyl please him / and make you safe. And  
 they toke the money and did as they we  
 re taught. And this sayinge is noyed  
 amonge the fewes vnto this daye. ¶

**Mat. xxi.** ¶ The xxi. disciples went there  
 waye into Galile / into a mountayne  
 where Iesus had apoynted them. And  
 when they sawe him / they worshipped  
 hym. But some of them doubted. Iesus  
 cam and speake vnto them / sayinge:  
 All power is geue vnto me in hea-  
 uen / and in earth. So therefore  
 and teache all nacions / bapti-  
 syng them in the name of  
 the father / and the sonne  
 and the holy goost: Tea-  
 chynge them to ob-  
 serue all thyngis  
 whatsoever I  
 commaun-  
 ded you. And lo I am  
 with you al-  
 waye euen vntill  
 the ende of the worlde. ¶

**Where endeth the Gospell of  
 S. Mathew.**



# The Gospel of. S. Marke. The. i. Chapter. ✠



**T**he temat. iii. a  
gynm 2. ut. ii. a  
ge off  
the  
Gos-  
pel of  
Jesu Christ the son  
ne of God as yt is  
writte in the pph-  
tis. Beholde I send mala. ii. a  
de my messenger  
before thy face / w-  
hych shall prepare  
thy way before

the. The voyce of w<sup>ch</sup> that cryeth in the waste. x. l. a  
wildernes: prepare ye the way of the Joa. i. c.  
lorde / make his pathes straight.

Thou dyd baptise in the wyldernes /  
and preache the baptim of repen-  
ce / for the remission of synnes. And all Mat. iii. a  
the londe off Jewy / and thry of Jeru-  
salem went out vnto him / and were all  
baptised of hym in the ryuer Jordan /  
knowledgyng theire synnes.

Thou was clothed wth Camellis Mat. iii. c.  
head and with a gyrdle of a beestes kyn 2. ut. iii. c.  
about his loynes. And he ate locustis Joa. i. d.  
And wylde honny / and preached sayng

# The Gospell of S. Mathew

Stronger then I cometh after me/  
whos shoe latchet I am not worthy to  
koupe doune & vnloose. I haue bapti-  
sed you with water: but he shall bapti-  
se you with the holy goost. **K**

**Mat. iii. d** And yt cam to passe in those dayes/  
**Luce. iii. d** That Iesus cam from nazareth / a cite  
of Galile / and was baptysed off Ihon  
in Jordan. And immediatly he cam out  
of the water / and sawe the heauens ope  
and the holy goost descendinge vpon  
him lyke a dove. And there cam a voy-  
ce from heauen. Thou arte my dere son  
ne / by whom I am peaced.

**Mat. iii. a** And immediatly the spyte drave hy  
**Luce. iiij. a** into a wildernes: & he was there in the  
wildernes. xl. dayes / & was tepted of  
Satan / and was wryth wyld beestes.  
And the aungels ministered vnto hym.

After that Ihon was take / Iesus ca-  
**Mat. iii. b** in to Galile / preachyng the gospell of  
**Luce. iii. a** the kyngdome of God / and sayng: the  
**Jo. iij. f** tyme is full come / & the kyngdom off  
God is euē at hande: repent & beleue  
the gospell.

As he walked by the see of Galile /  
he sawe Symon and Andrew hys bro-  
ther castinge nettis in to the see / for  
**Mat. iii. c** they were fyshers And Iesus sayde vnto  
**Luce. v. a** the: folowe me / & I wyll make you  
to be fyshers of mē And they straight  
waye forsaake their nettis / & folowed

# The.xviij.Chapter.

him And when he had gone a lytell fur  
ther thens / he sawe James the sonne  
of zebede / and Iohn his brother / euen  
as they were in the shyppe dresynge  
their nettis. And anon he called them  
And they lefte their father zebede in  
the shyppe with his heyred scruauntis  
and went their waye after hym.

**C** And they entred in to Capernaum / mat. iij. b  
and streight waye on the sabbath dayes Luc. iij. e  
he entred in to the synagoge and taught. Mat. vij. b  
And they marvelled at his learynge: Luc. iij. b  
for he taught the as won which had po  
wer with him / & not as the scribis did.

And there was in the synagoge / a  
man vexed wyth an euillene spirite / and  
he cryed sayinge: let me alone / what  
haue we to do wyth the Iesus of nazā  
reth? arte thou come to destroye vs?  
I knowe what thou arte / thou arte the  
at holy mā promised of god. And Iesus  
rebuked hym / sayinge: holde thy peace  
and come out of the man. And when  
the euillene spirite had torne hym / he  
cryed out with a lowde voyce and caūd  
of hym. And they were all amased. in so  
moche that they a mānt / wō of ano  
ther amōge them selues / saynge / what  
thinge is this? what newe doctrine is  
this: for he commaūdeth the foule spiri  
tis with power & they obeye him. And  
his name spreed abroade througħ out

# The Gospell of .S. Marke.

all the region borderynge on Galile.

**mat. viij. b** And immediately as soone as they  
**Zuc. iij. f** were come out of the synagoge / they en-  
 tred into the house of Symon and An-  
 drew with James and Iohn Symons  
 mother in lawe lay sicke of a feuer / and  
 anon they tolde hym of her. And he  
 cam and toke her by the hande and lifte  
 her vpp and the feuer forsoke her by  
 and by / And he ministred vnto them

And at euen when the sun was deu-  
 ne / they brought vnto hym all that we-  
 re diseased / and the that were possessed  
 with deuyls and all the cite gathered to-  
 gether at the doore / and he healed ma-  
 ny that were sicke of dyuers diseases  
 And he called out many deuyls and suf-  
 fered not the deuyls to speake / becau-  
 se they knewe hym.

And in the mornynge very early / Je-  
 sus arose and went out into a solytary  
 place / and there prayed. And Symon  
 and they that were with hym folowed  
 after hym. And when they had founde  
 hym / they sayde vnto hym / all men se-  
 ke for the / and he sayd vnto the / let vs  
 go into the next townes / that I maye  
 preache there also / for trulpy I am out  
 for that purpose / and he preached in the  
 synagogis / throughout all Galyle /  
 and caste deuyls out.

**mat. viij. a** And there cam a leper to hym besee-

## The.ii. Chapter

obinge him/ and kneeled vnto hym **Luc. 9. c**  
 saynge/ yf thou wilt / thou arte able to  
 make me cleue. Iesus had compassion  
 on him/ and put forth his honde and tou-  
 ched him saynge vnto him/ I wil be cle-  
 ue/ and as soone as he had spoken im-  
 mediately the leprosy departed from hē  
 and he was clesed. And he charged hē  
 and sent him away forthwith and say-  
 de vnto him / Se that thou tell no man  
 but go/ but get the hence and shewe thy  
 life to the p̄este/ and offer for thy clea-  
 singe/ these thinges Moyses commaun-  
 ded/ for a testimonial vnto them. **Luc. 9. c**  
 And he (as soone as he was departed) begā  
 to tel many thinges & to publyshe the  
 dede/ in so moche that Iesus coulde no  
 more openly entre into the cite/ but wa-  
 as without in desert places/ and they cā  
 to him from euery quarter.

## The.iiij. Chapter.

After a fewe dayes he en-  
 tred into Capernaum agā **Mat. 11. c**  
 ne/ and it was noyed that  
 he was in a house & anon  
 many gadered together/ in  
 so moche that howe there  
 was no roume to receaue thē/ no/ not  
 in places about the doore / And he pra-  
 ched to them. And there cam vnto him  
 that brought wone sickes of the palsey/  
 borne of fower men/ and because they  
 h. i.

# The Gospell of S. Marke.

coult not come nigh vnto him for p<sup>r</sup>se.  
Thei opened the rofe of the house  
se where he was. And when thei had  
broken it open/thei lete dune the bed  
where in the sick of the palseylep/  
When Iesus sawe their faith/ he saye  
de to the sick of the palsey/ sonne thy  
sinnes are forgiven the.

There were certeyne of the scribis  
sitte/and reasoninge in their hertis  
howe with this tolowe blaspheme?  
who can forgive sinnes/ but god only?  
And immediatly when Iesus percei-  
ued in his spirit; that thei so reasoned  
in themselves/he sayde vnto thei/ why  
thinke ye soche thinges yn youre hert-  
is? whether is it easier to saye to the  
sycke of the palsey/ thy sinnes are for-  
geuen the or to saye/ aryse/ take thy  
bed and walke? That ye maye knowe  
we that the sonne of man hath power  
in earth to forgive sinnes/ he spake vn-  
to the sick of the palsey/ I saye vnto  
the/ aryse and take vp thy bed/ and ge-  
the hence into thine owne house. And  
by and by he arose/ toke vppe his bed/  
and went forth before them al/ it so mo-  
che that thei were all amazed/ and glo-  
rified god saynge we neuer sawe it on  
this fashion.

Mat. ix. a And he went out agayne vnto the see  
Luc. v. f and all the people resorted vnto him/

## The.ii. Chapter.

and he taught them/ And as Iesus passed by/ he sawe Levi the sonne of Alphaeus/ at the receyve of custome & sayde unto him/ folowe me. And he arose and folowed him. And it came to passe/ as Iesus sate at meate yn his house/ many publicans and sinners sate at meate also with Iesus and his disciples. For there were many that folowed him. And when the scribes and pharisees sawe him eate with publicans & sinners/ they sayde unto his disciples/ howe is it/ that he eateth and drinketh with publicans and sinners? when Iesus had heard that/ he sayde unto them. The whole haue no neede of the phisicion/ but the sicke. I came to call the sinners to repentance/ and not the iuste.

And the disciples of Iohn and of the pharisees byd faste / and they came and sayde unto him. Why do the disciples of Iohn and of the pharisees faste: and thy disciples faste not? And Iesus sayde unto them/ can the chyl dren off a wedding faste whyle the byrdgrome ys wryth them? As longe as they haue the byrdgrome wryth them / they can not faste. But the dayes wyl come when the byrdgrome shall be taken from them and then shall they faste yn those dayes.

And no man soweth a pece of newe

i. Cf. i. c  
mat. ix. b  
lu. v. i. g

**The Gospell of. S. Marke**  
 cloth vnto an olde garment / for them sa-  
 heih he awaye the newe peece from the  
 olde / and so is the rent worse.

In lyke wyse / no man poureth newe  
 wyne into olde besselis / for if he do / the  
 newe wyne breaketh the besselles and  
 the wyne runneth out / and the besselles  
 are marde. But newe wyne must be pe-  
 uered into newe besselles.

**mat. xij. a.** And it chaunced that he went thoro-  
**luc. ij. a.** we the come felde on the sabboth da-  
 ye / and his disciples as thei went on  
 their waye / began to plucke the eares  
**j. re. xij. b** of come / And the pharisees sayde vnto  
 him: Se / why do thei on the sabboth da-  
 ye that which is vnlawful? And he say-  
 de vnto them: haue ye neuer reddie w-  
 at dauid did / when he had neede / and  
 was an hongred both he and they that  
 were with him? howe thei went into  
 the house of god in the dayes of Abia-  
 thar the highe preste / and ate the halo-  
 wed loues / which is not lawfull but for  
 the prestis only to eate: and gaue also  
 to them which were with him? And he  
 sayde to them: the sabboth daye was ma-  
 de for man / and not man for the sabboth  
 daye. Wherfoze the sonne of man is  
 lord euen of the sabboth daye.

**The. iij. Chapter. ✠**



## The. liij. Chapter.

**A**nd he entred againe into mat. xxi. a  
the synagoge / and there Lu. vi. be  
was a man which had a w-  
iddled honde / and he i was  
shed him / to se / if he wold  
heale hi on the sabbath  
daye / that they might accuse him. And  
he sayde vnto the man which had the  
widdled honde: a ryse and stonde in the  
myddes. And he sayde to them: whither  
ys it lawfull to do a good dede on the sa-  
bath daye / or an euell: to save a mannis  
lyfe / or to kyl: But they helde their pea-  
ce. And he looked rounde aboute on the  
angrily mournynge on the blyndnes  
of their hertis / And sayde to the man  
stretch forth thyne honde: And he stret-  
ched it forth / And the honde was resto-  
red / euen as whole as the other. ¶

The pharises departed / and straigh-  
twaie gathered a counsel with they that  
belonged to Herode against hym / that  
they might destroye hym. And Jesus a-  
uoyded with his disciples to the see: and  
a greate multitude folowed him from  
Galile and from Jewry / and from the  
rusalem / and from Idumea / and from  
beyonde Iordane: and they that dwel-  
led about Tyre and Sydon / a greate  
multitude / which when they had herd  
what thinges he did / cam vnto him

**A**nd he commaunded his disciples /  
¶

## The Gospell of. S. Marke.

that a shippe shulde wayte on him: be-  
cause of the people/lesse thei shulde th-  
rough him/for he had healed many  
so morhe that thei pleased vpon hym/  
for to touche him/ as many as had pla-  
gis. And when the bncleue sayng sa-  
we him/thei felwone before him / and  
cryed saynge / thou arte the sonne off  
god/And he straptly charged them that  
thei shulde not bitter him.

mat. x. a.  
lu. vi. b. c

And he went vppre into a mountay-  
ne/and called vnto him whom he wolde  
and thei came vnto him. And he ordai-  
ned the twelue that they shulde be wi-  
th him/and that he might sende them  
to preache. And that thei might haue  
power to heale almeffes / and to caste  
out deupplis. And he gaue vnto Symō  
to name/ Peter. And he called James  
thesonne of zebede / and Jhon James  
brother/ and gaue them Bonarges to  
name/which is to saye the sonnes off  
thounder. And Andewe/and Whilippe  
and Bartlemewe and Mathewe / and  
Thomas/and James the sonne off Al-  
phey/and Taddens/and Symon of Ca-  
ne/and Judas Iscariot/ wht. h saue  
also betrayed him.

mat. ix. d  
and. xii. b  
lu. xii. b

And thei came vnto honse / and the  
people assembled together agayne / so  
greatly that thei had not leasat some-  
che as to eate bread. And when they th

# **The.iiij. Chapter:**

At longed vnto him herde of it thei w<sup>er</sup>  
out to holde him. For thei sayde / he ys  
to feruent. And the scribes which ca  
me from Jerusalem / sayde / he hath Be  
elzebub / and by the power of the chiefe  
deuyl / casteth he out the deuyls. And  
he called them vnto him / and in simili  
tudes sayde vnto them.

Howe can Satan drine out Satan?  
And yf a realme be decayed againste y<sup>e</sup>  
elfe / that realme cannot endure. And  
yf a house be decayed against it selfe  
that house cannot continue / So yf Sa  
tan make insurreccion agaynst him  
selfe / and he decayed / he cannot contrnye  
but hath an ende. No man can entre in  
to a stronge mans house / and take a  
way his gooddis: excepte he first bin  
de that stronge man & then spolye hys  
house.

**D** Verely I saye vnto you that all sin- mat. xij. e  
nes shall be forgiven vnto mens chil- lu. xij. b  
dren / and blasphemie: where v<sup>y</sup>  
thether blasphemie: but he that blasphe  
meth the holy goost / shall neuer haue  
forgiuenes / but is in daunger of eter  
nal damnacion. For thei sayde / he had  
an vnclene spyte.

And there cam hys mother and hys mat. xij. b.  
brethren / and stode with oure / and sent lu. viij. e  
vnto hym and called hym and the peo  
ple sate aboute hym / and sayde vnto  
b. iij.

**The Gospell of S. Marke**  
 to him/beholde thy mother and thy bre-  
 thren seke for the without. And he an-  
 swered them saynge / who is my mo-  
 ther and my brethren? And he looked rou-  
 nde about ou his disciples / which sate  
 in compasse about him / and sayd / behol-  
 de my mother / & my brethren / for who  
 soener weth the wyll of God / he is my  
 brother / my sister and mother.

**The. iij. Chapter. ✠**

mat. xij. a  
 lu. viij. a

**AND** he began agayne to te-  
 ache them by the see syde. And there gathered toge-  
 ther vnto him moche peo-  
 ple / so greatly that he en-  
 tered into a shyppe / and sa-  
 te in the see / and al the people was by  
 the see syde on the shoore. And he tau-  
 ght them many thinges in similitudes  
 and sayde vnto the in his doctrine / hee-  
 ken to. Beholde / The sower went forth  
 to sowe / and it fortuned as he sowed /  
 that some fel by the waye syde and the  
 fowles off the ayer came and deuoured  
 it vp. Some fel on a stony grounde wh-  
 ere it had not moche earth / and by ad-  
 dyd plunge vpp / because it had not de-  
 pth of earth / and as soone as the sun  
 was by it caught hee / and because yt  
 had not rotinge it wyddied awaye. And  
 some fel amonge the thornes / and the  
 thornes grewe vp and choked it so that

# The.iiij. Chapter.

It gave no frute. And some sel apd good  
grounde/and bid pelse frute that spon  
ge ad grewe/and brought forth some  
thirty folde/some fourty folde / and so  
me an hondred folde. And he sayde un  
to them. He that hath eares to heare/  
let him heare. **L**

**20** When he was alone/they that were  
about him with the twelve asked him  
of the similitude. And he sayd vnto the  
To you it is genen to knowe the myste  
ry of the kyngdome of god: but vnto the  
em that are with out/shal althinge be  
done in similitudis / that when they se  
they shalle/and not discerne/ and when  
they heare they shall heare/and not vn  
derstande/leste at any tyme they shuld  
couerne/and their sinnes shulde be for  
genen them. And he sayde vnto them/  
Werreane ye not this similitude & ho  
we ye shal knowe all similitudes.

The sower soweth the worde. These  
be they which are by the wayes syde/  
wherethe worde is sowne to whom as  
soone as they haue herde it/comeith the  
beyng and taketh awaye the worde th  
at was sowne in their heartis/And the  
se also are they that are sowne on the  
conygrounde/ which when they haue  
herde the worde / at once they receaue  
it with ioye / yet haue they no roote y  
th selues: & so endure but for a season

Mat. xiii. 12  
Lu. xiii. 10  
Ioan. xi. 27  
act. xxviii.  
rom. x. 15

# The Gospell of S. Marke.

afterwaite as soone as eny trouble or  
persecucion ariseth for the wordes sa-  
ke/anon thei fall. And these are they the  
that are sown amonge the thornes/wh-  
ich heare the worde of god/and the ca-  
re of this worlde and the disreputableness  
of riches/and the lustes of other thin-  
gis entice in/and chooke the worde/ &  
itis made unfruitful. And these are they  
that are sown in good grounde/which  
heare the worde and receaue it/ & bryn-  
ge forth fruite: some thretyfolde / some  
fiftyfolde/some an hundred folde

**mat. b. b.** And he sayde vnto them: is the cen-  
**lu. viij. c** ble lighted/to be put vnder a bushel/or  
under the boorde? is it not therefore ligh-  
**mat. x. c** ted that it shulde be put on a candlestick?  
**lu. viij. c** he: For there is nothinge so preiuy that  
shal not be opened: neither so secret/ but  
that it shal come abroade: yf eny mā ha-  
ue eares to heare/let him heare. And  
he sayd vnto them: take hede what ye  
heare. With what measure ye mete/  
**mat. viij. a** with the same shal it be measured vnto  
**lu. vi. f** you agayne. And vnto you that haue sh-  
**mat. xij. b** almoze be geuen. For vnto him that ha-  
**q. xij. c.** th/shal it be geuen/And from him that  
**lu. viij. c** hath not/shal be taken awaye/euen that  
**q. xix. d.** he hath.

And he sayd: so is the kyngdome of  
god euē as if a mā shulde sowe seede in  
the grounde/ & shuld sleepe and ryse vp

### The. lxxx. Chantee.

night & day: & the seede shoulde springe/  
and growe by whyl he is not ware.  
For the earth bringeth forth frute off  
her selfe/first the blade/ then the eares  
after that ful come in the eares. As so  
ne as the frute is brought forth/ anon  
he througeth in the synnell because that  
hernest is come.

And he sayde: where vnto shal we ly mat. xiii. e  
then the kyngdome of god? or with wh- luc. xiiij. d  
at comparison shal we compare it? It  
is lyke a grayne of mustard seed/ which  
when it is sowne in the earth/ is the le-  
est of all seedes that be in the earth. And  
after that it is sowne it groweth by & e  
and is greatest of all yerbes: & beareth  
greate braunches so that the fowles  
of the ayre maye dwel vnder the shadowe  
of yt.

And with many soche similitudes he  
pleached the word vnto them / after  
as they might heare it. And without a  
multitude spake he: nothinge vnto them  
But when they were a parte/ he exposi-  
ted al thinges to his disciples. And the  
same daye when euē was come he say-  
de vnto them: let vs passe ouer into the  
other syde. And they lete the people to- mat. xiiiij. d  
pa tie and toke him euē a s he was in luc. viij. d  
the shipe/ There were also with hym  
other shippes.

And ther arose a great storme of wynd

## The Gospell of. S. Marke.

And dashed the waues in to the shippe  
so that it was ful. And he was at the  
sterne a slepe on a peler. And they a-  
woke him/and sayd vnto him: Master  
carest thou not that we perishe? And  
he reise vp and rebuked the wynde and  
sayde vnto the see/ peace and be still.  
And the wynde alayed/and there folo-  
wed a greates calme: and he sayde vnto  
them: why are ye fearful? How is it th-  
at ye haue no faith? And they feared ex-  
ceedingly/ and sayde vnto another/  
what fellowe is this? for both wynde &  
see obey him.

### The. v. Chapter.

mat. viij. c  
Lu. viij. d



And thre cam ouer to the o-  
ther side of the see into the  
countre of the gatherens. And when he was come  
out of the ship anon they  
re met him out of the gra-  
ues a man pellered of an vnclene spyr-  
te which had his abytynge amonge the  
grauens. And no man coude bynde him  
with cheynes because that when he  
was oftē bonde with fetters & cheynes  
he plucked the chaines asunder/ & bla-  
ke the fetters in vexts/ nether coude  
enymā tame hi. And alwayes both ny-  
ght & daye he cryed in the mountaynes  
& in the graues & bre hi lifse with Ro-  
nes. Whē he had spied Iesus afarre of/



## The .v. Chapter.

herāne / & kydowne before him / & cryed  
with a lowde voyce ād sayde: what ha-  
ne I to do / w<sup>th</sup> the Iesus the sonne of  
the moost hreft god? I requyre the in  
the name of god that thou torment me  
not. For he had sayde vnto hym / Come  
forthe of the man thou fowle spite.

And he aske hym: what ys thy name?  
ād he answered hym / my name is Le-  
gion / for we are many. And he prayd  
hym in dānyly / that he wolde not sende  
them awaye out of that region.

There as there nye vnto the mon-  
unyrns a greate heerd of swyne fedyn-  
ge / ād all the deuyls besought hym sa-  
yng / sende vs into the heerde of swy-  
ne / that we maye enter into them. And  
anon Iesus gaue them leaue / And the  
vncleue spytis went out and entred in  
to the swyne And the heerd starteled  
and ran hedlyng into the see. They we-  
re a bout. ii. M. swyne / and they were  
drouned in the see. And the swyne hee-  
dis led / and colde yt in the cire / and in  
the countrie. And they ca out for to see /  
what had hapened / And they cam out  
to Iesus / and they sawe hym that was  
bered with the fendes and had the legi-  
on / spt both clothed and in hys ryght  
mynde and were afeared. And they  
that sawe yt tolde thē / howe yt had ha-  
pned vnto hym that was possessed of

# The Gospel of S. Marke.

the deuyl/ and also of the swyne. And  
they began to praye hym/ that he wol-  
de departe fro their coostes. And whē  
he was come in to the shippe/ he that  
had the deuyl prayed him that he my-  
ght be with hym: Iesus wolte not so-  
fre hym but sayde vnto hym / go home  
into thyne owne house and to thy fren-  
des / and shewe the what thingis the  
loide hath done vnto the/ and howe he  
had compassion on the. And he depart-  
ed / and began to publishe in the ci-  
ties/ what thingis Iesus had done vnto  
hym/ and all men did mirueyle.

Mat. ix. c  
Lu. viij. p

And whē Iesus was come ouer agayn  
he in the shippe vnto the other syde/  
moche people gathered vnto hym and  
he was up vnto the see. And beholde  
there cam vnto hym won of the rulers  
of the synagog: whose name was Ja-  
irus/ and when he sawe hym/ he fell dou-  
ne at his fete / and besought hym gre-  
atly/ saynge: my daughter lyeth at po-  
ynt of deeth/ I wolde thou woldest co-  
me and ley thy hande on her / that she  
myght be safe and lue. And he went  
with hym/ and moche people folowed  
hym/ and thronghed hym.

And there was a woman/ whiche  
was diseased of an yllue of bloud: twel-  
ue yeres/ and had suffered many thingis  
of many physicians/ and had spent

## The. 6. Chapter.

all that she had/and felte none amende-  
ment at al/ But wored worse & worse  
Whenshe had herde of Iesus/ she cam  
into the preace behynde hym /and re-  
wched his garmēt. For she sayde/ yf I ma-  
ye but reweche his clobynge/ I shall be  
whole. And sterght waye her fountay-  
ne of bloude was dryed uppe/ and she  
felt in her body/ that she was healed of  
the plague.

And Iesus immediately felt in hym  
afte / the vertue that went out of hym  
and touned hym rounde aboute in the  
preace / and sayde : Who reweched my  
clothes ? And his disciples sayde vnto  
hym : thou seyst the people thus synge  
the oneuerysye / and yett sayest : who  
did reweche me ? And he looked roūd ab-  
out for to se her that had touned her him-  
ge. The woman feared and trembled/  
for she knewe what was done with in  
her And she cam and fell downe before  
hym and tolde hym the tructh of euery  
thyng And he sayde vnto her. Dought-  
ter thy fayth hath saued the go in pea-  
ce/ and be whole of thy plague.

**D** Whyll he yett spake/ there cam from  
the ruler of the synagogis house/ cer-  
taine. which saide : thy daughter is dead  
why dealest thou the master any sue-  
ther : As soone as Iesus herde that was  
he spokē he sayd vnto the ruler of the

# The Gospell of S. Marke.

Synagoge/ He not afrayed/ only bele-  
 uen. And he suffered noman to folowe  
 hym moe the Peter/ and James and  
 John James brother. And he cam vnto  
 the house of the ruler of the synagoge  
 and sawe the wondyringe and the that  
 wepte and wayled greatly And he wnt  
 in and sayde vnto them/ Why make ye  
 this adoo and wepe? The maydē is not  
 deed/ but slepyth And they laught him  
 to scorne. Then he put them all out / and  
 toke the father and the mother of the  
 mayden/ and them that were with him  
 and entred in wher the mayden laye/  
 And toke the maydē by the honde and  
 sayde vnto her/ Tabitha/ cumt / which  
 ys by interpretation / mayden I saye  
 vnto the/ aryse. And streyght the may-  
 den arose / and went on her fete. For  
 she was of the age of twelue yeres.  
 And they were astoied at yt out of me-  
 asure. And he charged them stryctly/  
 that noman shulde knowe of yt. And  
 commaunded to geue her meate.

## The. vi. Chapter. ✠

mat. xliij. g  
 Luc. xliij. c  
 Joā. iij. f.



And he departed thence/ and cam  
 in to his owne coun-  
 tre/ and his disciples folo-  
 wed hym. And when the  
 sabbath daye was come/ he  
 begā to teache in the syna-  
 goge. And many that herde hym were

## The. vi. Chapter.

asked / and sayde / from whence hath  
 he these thingis? and what wisdom is  
 this that is geuen vnto hym? and suche  
 vertues that are wrought by his hon-  
 our / Is not this that carpenter? Ma-  
 cys sonne the brother of James / and Jo-  
 ses and Juda / and Symon? and are not  
 his sisters here with vs? And they we-  
 re hurt by the reason of hym / And Je-  
 sus sayde vnto the / a prophet is not des-  
 pyssed but in his owne countrey / & a mon-  
 ge his owne kynne / and amonge them  
 that are of the same household And he  
 coulde there shewe no myracles but  
 leyde his handes vpon a fewe sicke fool-  
 ke and healed the. And he merueyled  
 at their vnbelefe. ¶

And he went aboute by the townes Mat. x. 2  
 that lye in circuite / teachinge / And Luc. ix. 2  
 he called the twelue / and began to sente  
 them / two and two / and gaue them po-  
 wer ouer vncleane spiritis. And comma-  
 unded them that they shulde take no-  
 thinge vnto their journey / save a rodde  
 only. Neither scrippe / neither bread / ne-  
 ther mony in their purses / but shoul-  
 de be shod with sandals And that they  
 shulde not put on two coats. And sayd  
 vnto them / whersoener ye entre in to  
 an house / there abyde yll ye departe  
 thens. And whosoener shall not recei-  
 ue you / nor heare you / when ye des-  
 t. j.

# The Spelle of S. Marke.

**Act. xiiij.** gpartethens/shake of the duste that ys  
vnder youre fete/ for a reuēd bracie be  
to the I save betely bnto pon/yt shalbe  
easier for yodow and Gomor/at the da  
ye of iudgement / then for that cite

And they went out & preached that  
they shulde repent/and they called out  
many deuillis. And they anoynted/  
many that were sicke with oyle and he  
aled them.

**mat. xxiij** And kynge herode herde of hym/  
**Luc. ix. a.** for his name was spread abroad. And

he sayd/Ihon baptiste is risen agayne  
fro deeth/ and therfore myracles wor  
ke in hym. Moother sayd yt is Elyas/  
and some sayde /yt ys a prophet /or as  
wout of the prophetis. But whē herode  
herde of him he sayd/yt is Jhō whō

**mat. xxiij** I beheaded/ he is risen fro deeth agayne  
**Luc. iiij. d**

✠ For herode hym selfe / had sent  
forth/and had takē Jhon / and bounde  
him & cast him into prison for herode  
as sake which was his brother whilp  
ys wyfe. For he had married her/ Jhō  
sayd vnto herode It ys not lawfull for  
the to haue thy brothers wyfe. Herode  
diag layd wayte for hym / and wolde  
haue kylled hym/ but she cloude not.  
For herode feared Jhō/ knowinge that  
he was iuste and holy/ & gaue him re  
uerēce. And whē he herde him/ he did  
many thynges / and herde hym gladly.

## The vi. Chapter

And when a conuenient daye was come. Herode on his birth daye made a supper to the lordes/captayns/and chiefe estars of galile. And the daughter of the same Herodias cam/ and danced before him/ and pleased Herode and them that sate at bourde also. Then the kinge sayd vnto the mayde/ aske of me what thou wilt/ and I will geue yt the. And he swore vnto her what soener thou shalt aske of me/ I will geue yt the / euen vnto the one halfe of my kyngdom. And she went forth and sayde to her mother: what shal I aske? And she sayde. I thou baptist his head. And she cam in a right waye with haste vnto the kinge/ & aske sayinge/ I wyl/ that thou geue me by and by in a charger the head of I thou baptist. And the kinge was sorre yet for his othes sake/ and for the ladies which sate at supper also/ he wolde not put her besyde her purport. And immediatly the kinge sent the hangman and commaunded his head to be brought in. And he went and beheaded him in the prison/ and brought his head in a charger/ and gaue yt to the mayden/ and the mayden came yt to her mother. When his disciples herde of yt/ they cam and toke vppe his body/ and put it in a tombe.

And the apostles gathered them selves together to gethure to Iesus/ and tolde him all these things.

# The Gospell of S. Marke.

things/ booth what they had done/ and what they had taught. And he sayde vnto the/ come ye apart from to the wyldernes/ and rest a whyle. For there were many comers and goers. And they had no leasure wons for to eate. And he went by shippe a side out off the waye into a desert place. And the people spied them when they departed/ and many knewe him/ & they halted a litle thither out of euery cite/ and came thither to see him. And came to gether vnto hym. And Jesus went out and sawe moche people/ and had compassion on them/ because they were lyke shepe which had no sheppherde. And he began to teache them many things.

Mat. ix. d

mat. xlii. b

Luc. ix. b.

Jo. vi. a

And when the daye was nowe farre spent/ his disciples came vnto hym sayinge/ this is a desert place/ and nowe the daye is farre passed/ let the departe that they maye go into the countrey rounde about/ and into the townes/ and bye them bread / for they haue nothinge to eate. He answered and sayde vnto them/ geue ye the to eate. And they sayde vnto hym / shall we go and bye ii. C. peny worth of bread/ and geue the to eate? He sayde vnto them/ howe many loues haue ye? Goo and loke. And when they had serched/ they sayde. v. and ii. fyfthens. And he commaunded them to



## The. vii. Chapter.

make the all syt doune / by compaynes  
 upon the grene grasse. And they late  
 done here a rowe and there arowe by  
 hundredis and by fifties. And he to-  
 ke the. v. loues and. ii. fyfthes ad loke d  
 bpe heauē ad gane thankis / ad brake  
 the loues / ad gaue the to his disciples  
 to put befoze the / and the. ii. fyfthes he  
 deuided amōge them all. And they all  
 ate and were satisfred. And they toke  
 bpe twelue ballietis full of the gob-  
 beris and of the fyfthes And they that  
 ate were about fyue thousand men.

And streyght waye he caused his dis- mat. xliii c  
 ciples to go in to a shippe / and to go o- Joā. vi. b.  
 ver the water befoze vnto bethsayda /  
 whil he sent awaye the people. And as  
 sone as he had sent them away / he de-  
 parted in to a mountayne to praye.

✠ And whē enē was come / the shippe  
 was in the middis of the see / and he a-  
 lone on the londe / ad he sawe the tron-  
 bled in rowynge / for the wynde was  
 contrary vnto the. And aboute the fou-  
 rth quartre of the nyght / he cam vnto  
 them walkynge upon the see / and wol-  
 de haue passed by them. When they sa-  
 we him walkynge apō the see / they sup-  
 posed he had bene a spūte / ad cryed ou-  
 te. For they all sawe him / and they we-  
 re a fraied. And anon he talked wyth  
 them / and sayde vnto them / be of good  
 t. lii.

# The Gospell of S. Marke

there/ye is 3/ be not a fraped: And he went into them into the shippe/and the wynde ceased/and they were sore amazed in their selues beyonde measure/ and marueyled. For they remembred not of the lours/ because they were blynded.

mat. xliij. d

And they cam ouer/ and went into the londe of genezaeth/ and dwele up into the hause. And as sone as they were come out of the shippe streghth they knewe him/ and ran forth throughtout all the regyon rounde about/ and began to cry aboute in beddyng all that were byke/ when they herde tell that he was there. And whiche soeuer he entred into the townes or citeis/ or byllages/ they leyde their steeke in the stretes and prayed hym/ that they might touche and ye were but the edge of his beure/ And as many as touched hym were safe. R.

## The. liij. Chapter.

Mat. xliij. a



And the pharysees cam to gatheer vnto him/ and scriues of the scribys which cam fro Jerusalem. And whē they sawe certayne of his disciples eat bredd with comen hōdes (that is to saye/ with vnwashed hōdis) they complayned. For the pharysees/ and all the Jee

# The. viij. Chapter.

mes/excepte they wasse their handis  
offe/eate not/obseruynge the traditio-  
ns of the elders. And whē they come  
from the market / except they wasse  
them selues they eate not. And many  
other thingis there be/which they ha-  
ue taken vpon them to obserue/as the  
wasshyng of cuppes and cruces / and  
of brassen vessels/and of tables.

**B** Then asked him the pharises & scri-  
bis/why walke not thy disciples accor-  
dyng to the tradicions of the elders/  
but eate meat with vnwashed handis?  
He answered and sayde vnto them well  
prophesied hath Esayas of you ppoct-  
tis as yt is writē: This people honou- Esa. xlii. b  
reth me with their lippes: but their he-  
rtis be farre from me. In vayne they wor-  
shippe me/teachynge doctryngs whych  
are nothyng but the cōmandmentis  
of men / for ye laye the cōmandment  
of God aparte/and ye obserue the tra-  
ditions of men as the washyng of cru-  
ces and of cuppes/and many other su-  
che lyke thynges ye do.

And he sayde vnto them/well ye put Mat. xx. c.  
awaye the commaundment of God/to Men. b. b.  
mayntayne your owne tradicions. Exo. vi. b.  
For moles sayde: Honour thy father Exo. xx. c.  
and thy mother / and whosoever sayeth Leui. xx. b  
enyll to his father or mother / let hym Mat. xv. c.  
dye for yt. But ye saye / a mā shall saye  
4. liij.

## The Gospell of .S. Marke.

to his father or mother Corbā / that is  
wharsoeuer thynge I offer / that same  
weth proffi: the: And ye soffre no more  
that a mā do eny thynge for hys father  
or mother: and thus haue ye made the  
cōmaundment of God of none effecte  
through poure awne tradicions which  
ye haue ordeyned. And many soche th-  
ynges ye do.

**Mat. xv. b** And he called all the people vnto hi /  
and sayde vnto them / Harken vnto me  
euery one of you and vnderstonde / the  
re ys no thynge wyth oute a man that  
can defyle hym / when yt entrech into  
hym / but tho thyngis whych procede  
out of a man are those whych defyle a  
mā. If eny mā haue eares to heare let  
hym heare. And when he cam into a  
house awaye from the people / his dis-  
ciples asked him of the similitude / & he  
sayde vnto the. Do ye then lacke vnder-  
standinge? Do ye not yet perceaue / that  
wharsoeuer thynge fūd with out entrech  
into a mā / yt can not defyle him be cau-  
se yt entrech not in to his hert / but into  
the belly / and goeth out in to the drau-  
ght that pourgeth oute all meates?

And he sayde that defyleth a man /  
whych cometh out of a man. For from  
with in euen oute of the herte of men /  
proceede euill thoughtes / aduoutry /  
fornicaciō / murder / theft / coueteous

## The. vii. Chapter.

nes/wickednes diceyte / buclennes ad  
a wythed eye / blasphemyp / pryde / folr-  
shnes / All these euill thynges cam fro  
with in / and defyle a man.

And fro thence he rose ad went into **Mat. xvi. 6**  
the borders of Tyre ad Sidon / and en-  
tered into an housse / and wolde that no  
man shulde haue knowen of hym. And  
he could not be h'ld. for a certayne wo-  
man whose daughter had a foule spere  
when she herbe of hym / cam and fell  
doun at hys fete. The woman was a  
greke out of Syrophenicia / and she be-  
sought hym that he wold caste out the  
**D** deuyl out of her daughter. ; Iesus sayde  
vnto her / let the chyldren first be fed.  
It is not mete to take the chyldrens  
bread / & to caste it vnto wylde dogs. She  
answered and sayde vnto hym / euen so  
master / nerertheloff / the wylde dogs  
also eate vnder the table of the chyld-  
rens cromes. And he sayde vnto her /  
for thys sayinge gooth thy wyfe / the de-  
uyl ys gon out of thy daughter. And  
whē she was come home to her housse  
she founde the deuyl departed / and her  
daughter lyinge on the beech.

**¶** And he departed agayne fro the **Mat. xv. 8**  
coostes of Tyre and Sydon and cam  
to the see of Galile theow the myddis  
of the coostis of the .x. cytes / And they  
brought vnto him won that was deffe /

## The Gospel of S. Marke

and stambled in his speche and prayde  
 hym to lase his houte vpon hym. And  
 he toke him a syde from the people / ad  
 put hys fngers in hys eares / and byd  
 spet / and touched hys tounge / and lo-  
 ked vp to heauen / and spake: / and saye  
 he vnto hys / ephraha / that ys to lase /  
 he opined. And streyght waye his ea-  
 res were opened / and the strynge off  
 hys tounge was loosed / and he spake  
 playne. And he comāunded them that  
 they shulde tell no man. But the more  
 he forbad them / so moche the more a  
 greate deale they pubbleded yt: And  
 were beyonde mesure adonysed / say-  
 inge / he hath done all thyngis wel: ad  
 ecclesiast. hath made boorth the deffe to heare ad  
 xxxix. c. the deff to speake. ¶

## The viij. Chapter. ¶

mat. xv. d.



In those dayes when there  
 was a very greate com-  
 panye / and had nothyng  
 to ate / Iesus called hys  
 disciples to hym / ad sayde  
 vnto them / my herte py-  
 speth chys people / because they haue  
 nowe bene with me. iij. dayes / and ha-  
 ue nothyng to ate. And yf I shulde  
 sende them awaye fastyng to their o-  
 wne houles / they shulde inyre by the  
 waye / for dyuers of them can not fast  
 etc. And hys disciples answered hym /

# Ch. viii Chapter.

And whence myght a man suffyse them  
with bread here in the wyldernes? And  
he asked them/ho we many loues haue  
ye? They sayde seuen. And he commaun-  
ded the people to syt doune ou the grou-  
nde. And he toke the .viij. loues/ gaue  
thai:his/broke / and gaue to hys disci-  
ples/so set before the. And they set the  
before the people. And they had a fea-  
we smale fyshes / and he blessed them  
and commaunded the also to be set before  
them: They ate and were suffysed/and  
they toke vp of the broken meate that  
was lefte .viij. basketis full. They that  
ate were in nōbre aboute foure thou-  
sande. And he sent them awaye. ¶

And anon he toke schyppes wryth hys  
disciples/ & cam into the carties of dal-  
manutha. And the pharises cam forth/  
and began to dispute wryth hym / and  
sought of him a signe from heauē tem-  
ptinge him/so he syghed in hys mynde  
and sayde/ why doeth this generation  
seke a sygne? Verely I saye vnto you  
there shall no sygne be geue vnto this  
generation. And he lefte the and went  
into the schyppes agayne/and departed  
ouer the water.

And they had forgotten to take bread  
with the neither had they in the schyppes  
with them more then one loofe And he  
charged them sayinge ¶ Take heed be-  
mat. xvi. a  
Luc. xii. 9  
mat. xvi. a

# The Gospell of S. Marke.

ware of the leuen of the pharises/ and  
the leue of herode. And they reasoned  
amonge the selues saynge we haue no  
bread. And when Iesus knewe that/ he  
sayde vnto them/ why talie ye thought  
because ye haue no bread/ perceaue ye  
not yet/ neither vnderstonde? Haue ye  
your hertis yet blinded? Haue ye eyes  
and se not? and haue ye eares and hea-  
re not. Do ye not remember. When I  
bake. b. loaves amonge. b. M. men/ howe  
many basketts full of broken mea-  
te toke ye vpper? They sayde vnto hym  
xi. When I bake. vii. amonge. iiii. M.  
howe many basketts of the fourtyngs  
of broken meate toke ye vp? they say-  
de. vii. And he sayde vnto them/ howe  
is yt that ye vnderstonde not.

**Jo. 6. 1. 6**

✠ And he cam to bethsaida and they  
brought a blinde man vnto hym and  
despyed him to touche him. And he cau-  
ght the blinde by the honde / and led  
hym out off the tounce / and spat in his  
eyes and put his hondis apon hym/ and  
asked hym if he sawe eny thyng/ and  
he looked vp and sayde/ I se men. for I  
se the walke as they were trees. After  
that he put his hondis agayne apon his  
eyes / and make hym se. And he was  
restored to his sight and sawe euery man  
clerly. And he sent hym home to his a-  
uncle house sayinge/ neither go into the



## The. viij. Chapter.

tonne nor tell it to euyn in the tonne. **Mat. xvi. 9.**

And Iesus wēt out ad his disciples **mar. xvi. 6**  
 into the tonnes / that linge to the cyte **Luce. ix. 6**  
 called Cesarea Philippi / & by the wa-  
 ye he asked his disciples sayinge: whō  
 do mē saie that I am? They answered  
 some saie that thou arte Jhon Bapti-  
 ste / some saie Elijas / and some one of  
 the prophetis. And he sayde vnto thes.  
 But whō saie ye that I am? Peter an-  
 swered ad sayde vnto hym / Thou arte  
 very Christe. And he charged the: that  
 they shulde tell no man of it. And he be-  
 gan to declare vnto the / howe that the  
 sonne of man muste suffre many thyn-  
 gis and shulde be reprobued of the senio-  
 urs ad of the hye prestes and scribes  
 and shulde be kylled / and after thre da-  
 yes aryse agayne. And he speake that  
 saynge openly. And Peter toke hym a-  
 syde / and begā to chide hym. Oye coun-  
 ned aboute / and looked on his disciples  
 and rebuked Peter sayinge: Go after  
 me satā. for thou sancest not the thin-  
 ges of God / But the thinges of men.

And he called the people vnto hym / **mat. xvi. 13**  
 wth his disciples also / and sayd vnto **And. x. 13**  
 them: Whosoever wyl folowe me / let **Luce. ix. 6**  
 hym forsake hym selfe and take vp his **And. xii. 1**  
 crosse / and folowe me. for whosoever **And. xii. 1**  
 wyl save his lyfe / shall lose it. But **Joā. xii. 1**  
 whosoever shall lose his lyfe for my sa-

# The Gospell of S. Marke.

he to the gospels / the same shal save it  
what shall yt proffet a mā / yf he shal  
wyn all the worlde and losse his owne  
soul: or els what shall a mā geue to re-

Mat. x. d. come his soule agayne: Who soeuer th  
Luc. ix. c. orfore shal be ashamed of me and of my  
and. xij. b wordis amonge this aduourous and no

full generacion / of him shal the sonne  
of man be ashamed / when he cometh  
in the glory of his father wth the ho-

mat. xij. b ly angels. And he sayde vnto them. Ye  
Luc. ix. c. rely I saye vnto you. There be some of

them that stonde here / which shal not  
taste of death / tyll they haue sene the  
kingdom of God come with power.

## The. ix. Chapter.

mat. xvi. a  
Luce. ix. d



After. vi. dayes Iesus  
toke Peter / James / and  
Ihon and lede them by in  
to an hye mountayne out  
of the waye alone / and he  
was transfigured befo-  
re them. And his raiment byd shyne /  
and was made very whyte / such as  
snowe / so whyte as no fuller can ma-  
ke vpon the earth. And there appeared  
vnto them Moyses with Helias / And  
they talkech with Iesu. And Peter an-  
swered and sayde to Iesu. Master / he-  
re is good brynge for vs / let vs make  
t. tabernacles one for the / one for Mo-  
ses / and one for Ihesus / And wyl not

## The .ix. Chapter.

what he sayde. For they were a frayde.  
 And there was a cloude that shadowed  
 them. And a voyce came out of the  
 cloude sayinge: This ys my beere sonne/  
 here hym. And sodenly they looked  
 rounde aboute them/and sawe no man  
 more/but Iesus only

As they came doun from the hill/ he mat. xxiij. d  
 charged them/that they shoulde tell no  
 man what they had seene/ till the sonne  
 of man were reuealed from death againe  
 And they kepte that sayinge with in the  
 and demaunded one of another/ what  
 that sayinge from death againe shoulde  
 meane. And they asked hym sayinge/  
 why then saye the scribis/ that helyas  
 muste firste come/ they answered ad say mala. iij. b  
 de vnto them/ helyas is his firste co-  
 mynge/ shall brynge a llyhyngis agayn. Esa. liij. b  
 ne into good order/ And euery saye  
 wyten of the sonne of man/ that he  
 shall suffice many thynges/ and shall be  
 set at nought. And I saye vnto you that mala. iij. b  
 helyas ys come/ and they haue done  
 vnto hym what soeuer pleased them/as  
 ys wyten of hym

¶ And he came to his disciples/ and sa- mat. xxiij. e  
 we moche people aboute them and the Luce. ix. g  
 scribis disputinge with the And they  
 ght were all the people behelde hym/  
 and were amased/ and ran to hym/  
 and saluted hym. And he sayde vnto

## The Gospell of .S. Marke.

the scribes/What dyspute ye w<sup>th</sup> them? And one of the company answered and sayde/Master I haue brought my sonne vnto the / wh<sup>ch</sup> hath a dem<sup>on</sup> spirite. And wh<sup>soeuer</sup> he taketh hym / he teareth hym / and he someth / and gnaweth w<sup>th</sup> hys teeth / and p<sup>er</sup>ueth awaye. And I speake to thy disciples: that they shulde caste hym out / ad they coulde not.

He answered him and sayde / O generation with out fayth / how longe shall I be with you? Howe longe shall I suffer you? brynge him vnto me: And they brought him vnto him. And as sone as the spirite sawe hym / he tare hym. And he fell doune on the grounde wallowinge And tynge. And he asked his father / howe longe is yt a goo / sens thy d<sup>ea</sup>th hath happened hym? And he sayde / off a chylde. And ofte tynes casteth hym into the fyre / and also into the water / to destroye hym. But yf thou canste do eny thinge / haue mercy on vs ad helpe vs. Iesus sayde vnto hym / yee / yf thou couldest beleue / all thynges are possible to hym that beleueth. And streyght waye the father of the chylde cryed w<sup>th</sup> teares sayinge / Lorde I beleue / sucker myne unbeliefe.

Wh<sup>en</sup> Iesus sawe that the people cā sunnyng together vnto hym / he rebu

## The .xv. Chapter.

And the foule spyte / sayinge unto hym  
 Thou dom and desse spyte: I charge  
 the come out off hym/and entee no mo-  
 re into hym. And the spyte cryed/and  
 rent hym fore/and ca out / And he was  
 as xon that had bene deed / yu so mo-  
 che that many sayde / he ys deed / But  
 Iesus caught hys hōde and lyfted him  
 vp/and he rose. And when he was co-  
 me yu to the hōuse / hys disciples as-  
 ked hym secretly / why coude not we  
 caste hym out? And he sayde vnto them  
 thys kynde can by no nother meanes  
 come forth / but by prayer and fastyn-  
 ge. **R.**

**✠** And they departed thes/and toke **Mat. xxij. d**  
 there iorney thowre galyle/and wol **Luce. ix. e.**  
 be not / that eny man shulde haue kno-  
 we yt / For he taught hys disciples/and  
 sayde vnto them / The sonne off man  
 shalbe deliucted yu to the hondys off  
 men/and they shall kyl hym/and after  
 that he ys kylled he shall aryse agayne  
 the thryd daye. But they wiste not wh-  
 at that sayinge meant/and were asto-  
 yed to aske hym.

And he cam to Capernaum/and when **mat. xviij. a**  
 he was come to hōuse/he sayde to the **Luce. ix. f.**  
 what was that ye dysputed bytwene  
 you by the waye? And they helde their  
 peace ( for by the waye they reasoned  
 amonge the selues/who shulde be the  
**R. j.**

# The Gospell of .S. Marke

cheffest ) And he sate doun / and called  
 the twelve vnto him / and sayde to them /  
 yf eny man desyre to be first / the same  
 shalbe last of all and seruaunt vnto all.  
 And he toke a chyld and set hym in the  
 myddis off them and toke hym in hys  
 armes and sayde vnto them / Whoso-  
 euer receaue eny soche a chyld in my  
 name / he receaueth me And whosoever  
 receaueth me / receaueth not me / but  
 hym that sent me. **¶**

Thou answered hym / saynge **¶** ma-  
 ster / we sawe thou casting out deuyls  
 in thy name / which foloweth vs / &  
 we forbode hym / because he foloweth  
 vs not. But Iesus layde / forbidd hym  
 not / for there is no man that shall do  
 a myracle in eny name / and can speake  
 lightly euill of me. Whosoever is not  
 agaynste you / is on your parte. And  
 whosoever shall geue you a cuppe off  
 water to drynke for my names sake be-  
 cause ye are belongynge to churche / ve-  
 rily I saye vnto you / he shall not lose  
 hys rewarde.

And whosoever shall hurte won off  
 a thyng lytell wong / that beleue in me / ye  
 were better for hym / that a myllstone  
 were hanged aboute his necke and that  
 he were cast in to the see. And yf thy  
 hand offende the / cut hym off. It is bet-  
 ter for the / to entre into lyfe maymed /

luc. xii. a

Mat. x. d

mat. xvi. f.

lu. xvi. a

mat. xv. f.

## The .x. Chapter.

then to go wyth two hondys into hell  
 into fyre that neuer shalbe quenched/  
 where their wome dyeth not / and the  
 fyre neuer goeth oute. And yf thy foete  
 offende the / cut hym of. It is better for  
 the to go halt into lyfe / then wyth. ii.  
 fete to be caste into hell / into fyre that  
 neuer shalbe quenched / where theyre  
 wome dyeth not / and the fyre neuer  
 goeth oute. And yf thyne eye offende  
 the plucke hym oute. It ys better for  
 the to go in to the kyngdom of god wi-  
 th one eye / then haupnge two eyes to  
 be cast in to hell fyre / where their wo-  
 me dyeth not / and the fyre neuer goeth  
 oute. **h**

Esa. lxxv. 9

Every man therfore shalbe salted wi-  
 th fyre. And every sacryfise shalbe sea-  
 soned w yth salt. Salt ys good. But yf **Mat. b. 6.**  
 the salt be vnseasony what shall ye saite **Lu. xliij. 9**  
 there with? Se that ye haue salt in you  
 re selues. And haue peace amōge you  
 re selues / one wyth another.

## The .x. Chapter.



**A**nd he rose from thens / **mat. xix. 2**  
 and wēt into the coostes  
 of Jewy throughe the re-  
 gion that is beyonde ior-  
 dan. And the people re-  
 sorted vnto hym after the.  
 And as he was went / he chaught them  
 agayne, And the pharysees cam and  
**h. ii.**

# The Gospel of S. Marke.

asked him a question/whether ye were  
lawfull for a mā to put away his wyfe  
to proue hym. He answered and sayde  
vnto the/what did Moses byd you w?

**Gen. xxiij.** And they sayde Moses suffered to wry-  
te a testimonial of her dyuorcement / ad  
to put her away. And Jesus answered  
and sayd vnto the/ for because of you-  
re harde hertis he wrote thys precept

**Gene. i. d.** vnto you. But at the fyrst creatio / god

**Gene. ii. d.** made them man and woman / sayinge  
**1. cor. i. b.** for theys thyngeis sake shall a man leue  
father and mother / ad byde by his wy-

**Eph. v. gfe.** and. ii. shalbe made won fleshe. So  
then are they nowe not twayne / but  
won fleshe / therefore that whych god  
hath cuppel'd/let not man separate.

**1. cor. i. b.** And yn the house his disciples asked  
him agayne of that mater. And he sayd  
vnto them / Whosoever putte tha-  
waye his wyfe/and marreth another/  
breaketh wedlocke to her warde. And  
yfa woman forsake her husband / and  
be maried to another, she committeth  
aduontry.

**mat. xix. b.** And they brought chyldre to hym  
**Lu. xviij.** that he shulde touchet he. And hys dis-  
ciples chyd those that brought them.  
When Jesus sawe that / he was dys-  
pleased / and sayd vnto them / Suffre  
the chyl- den to come vnto me and for-  
bid the not. for vnto suche belongeth



## The .x. Chapter.

the kingdom of god. Cleerly I saye to you / whosoever shall not receaue the kynngdom of god as a chyldre / he shall not entre therein. And he toke them by peim bys armes / and put bys hondis apont them / and blessed them. ¶

¶ And when he was come out into the waye / there cam won runnyng ad kneled to him / and asked him / Goode master what shall I do that I maye enheret eternall lyfe? Iesus sayd vnto him why callest thou me goode? there is no mā goode but won / which is god. Thou knowest the cōmaundmentis / bye. take not matrimony / kyl not / steale not bere no falce wytnes / defraude no mā honore thy father and thy mother. Bye answered and sayd to hym / master / all these I haue obserued frō my youth. Iesus behelde hi / ad had a fauour to hym and said vnto him / Wlon thinge is lacking vnto the / So ad sei all that thou hast / and geue it to the poore / and thou shalt haue treasure in heuen and come and folowe me ¶ ad take thy crosse on the. But he was discumforted with that sayinge / and went awaye moynnyng / for he had greate possessions.

And Iesus looked rounde aboute / ad sayd vnto bys disciples / with what difficulte shall they that haue eyches entre into the kyngdō of god? This be-

Mat. xix  
Luc. xxiij. 2

Exo. xx. 5.

## The Gospell of S. Mark

Disciples were astonied at his wordes /  
 Jesus answered agayne / and sayde vnto  
 them / chylidren / howe harde is yt for  
 them that truste in theyr ryghtes to en-  
 tre into the kyngdom of god? It is ea-  
 syer for a camell to go thowhe the eye  
 of a needle / then for a ryche man to en-  
 tre into the kyngdom of god. And they  
 were astonied out of measure / say-  
 inge betwene them selues / who then  
 can be saued? Jesus looked vpon them /  
 and sayd / with men it is impossible but  
 not with god for with god all thyngis  
 are possible.

And Peter began to saye vnto hym /  
 Lo / we haue forsaken all / and haue fol-  
 lowed the. Jesus answered and sayde.  
 Verely I saye vnto you there is no mā  
 that hath forsaken houle / or brethren /  
 or sisters / or father / or mother / or wy-  
 fe / or other chylidren / or londest / for my sa-  
 ke and the gospellis / whych shall not  
 receaue an hundred fold more in the  
 payse / houses / and brethren / and sisters /  
 and mothers / and chylidren / and londest  
 wpth persecucyons / and in the worlde  
 to come eternall lyfe. Many that are  
 fyrst / shalbe last: And the last / fyrst.  
 They were in the waye goynge vnto  
 Ierusalem. And Jesus went before  
 them / and they were amased / and as  
 they folowed were afraide.

mat. xx. d  
 mat. xx. b.  
 luc. xviij. e

## The .x. Chapter.

**E** And Iesus came the .xij. agayne/and began to tell them what thingis shulde happen vnto hym. Beholde we go bye to Ierusalem/and the sonne of man shalbe deliuered vnto the hyc priestis/ and vnto the scribis/and they shall condemn hym to death / and shall deliuer him to the gentylis / and they shall mocke hym/and scourge hym and spye vpon him/and kill him/and the thyrde daye he shall ryse agayne.

**F** And James ad Ihou the sonne of zebede/ came vnto hym sayinge: Mat. xx. 3 Alassee/ we wolde that thou shuldest do for vs what soeuer we desire. He sayde vnto them/ what wolde ye I shulde do vnto you? They sayde vnto hym/graunt vnto vs that we maye syt iron on thy right honde / and the other on thy lyfte honde in thy gloyp. But Iesus sayde vnto the: ye wot not what ye aske. Can ye drynke of the cuppe/that I shall drynke of? And be baptysed in the baptim that I shalbe baptised in? And they sayde vnto him/that we can. Iesus sayde vnto them/ye shall drynke of the cuppe that I shall drynke of/and be baptysed wth the baptym that I shalbe baptised in. But to syt on my right honde and on my lyfte honde/ys not myne to geue / but to them for whom yt is prepared.

## The Gospell of S. Marke.

**Lu. xxiij. c.** And whē the. x. herde that they begā to disdayne at James and Iohn. But Iesus called them vnto him / and sayd to them / ye knowe wel that they whiche some to beare rule amonge the gentyls / raygne as lordis ouer them. And they that be greate men amonge them exercise auctorite ouer them / So shall it not be amonge you but whosoever of you wyl be greate amonge you / shalbe your mynister. And whosoener wyl be chiefe / shalbe seruant vnto all. For euen the sonne of man came / not that other shulde minister vnto him / but to minister / and to geue his lyfe for the redemption of many.

**Mat. xx. d** And they came to hierico / and as he  
**Lu. xxiij. c.** wēt oute of hierico with his disciples and a greate nombre of people / Bartimew the sonne of thimew which was blinde / sat by the hye wayes syde begynge . And when he herde that yt was Iesus of Nazareth / he began to crye / and to saye . Iesus the sonne of Dauid / haue mercy on me / And many rebuked hym / because he shulde holde is peace / But he cryed the more a greate deale / thou sonne of Dauid haue mercy on me And Iesus stode still and commaunded hym to be called / and they called the blinde / sayinge vnto him / Be of good cōfort / for he cal-

## The.xi.Chapter.

leth the. He throwe awaye his clooke/  
and rose and cam to Iesus / and Iesus  
answered ad sayd vnto hym / what wilt  
thou that I do vnto the? The blinde sai  
de vnto him / Master that I myght se/  
Iesus sayde vnto hym / Go thy waye /  
thy fayth hath saued the . And by and  
by he receaued his sight / and folowed  
Iesus in the waye.

## The.xi.Chapter.

**A**nd whē they cam nye to Mat. xxi. 2.  
Iherusalē / vnto bethphā. Luc. xix. 29  
ge / and bethany / besyde  
moste olivete / he sent for  
th. ii. of his disciples / and  
sayde vnto them / Go you  
te wayes into the towne that ys ouer  
agaynst you / And as soone as ye entre  
into yt ye shall fynde a colte bounde /  
where on neuer man sate / loose hym  
and bringe him hither. And yf eny man  
saye vnto you / why do ye so? saye that  
the lord hath neede of hym / and stee-  
ghy wyse he will sende hi hither. They  
wēt their waye / and found a colte tyed  
by the dore wthout in a place where  
two wayes met / and they losed hym.  
And diuers of them that stode there /  
sayd vnto them / What do ye loofinge Joē. xxi. 2.  
the colte? and they sayd vnto them euē  
as Iesus had commaunded them. And

# The Gospell of S. Marke.

**Joē. xi. b.** they lete them goo. And they brought  
the colts to Jesus: And caste theyr garments on hym/and he satte upon hym.  
And many spiede theyre garments in the waye. Other cut doune braunches of the trees / and strewed them in the waye. And they that went before and they that folowed/cryed sayinge/ Hosanna / blessed be he that cometh in the name of the Lorde. Blessed be the kynge that cometh in the name of him that is lorde of oure father Dauid Hosanna in the hiest.

**mat. xxi. b**

**Lu. xix. b**

**mat. xxi. b**

And the lorde entred into Ierusalem / and in to the temple. And when he had looked rounde about upon all thynges / and now the enentide was come / he went out into bethany with the twelve. And on the morowe when they were come out from bethany / he hungered and he spied a fygge tree a farrre off / havinge leues / and went to se whether he might fynde eny thyng there on / but when he cam therto / he founde nothinge but leues. For the tyme of fyggis was not yet. And Jesus answered and sayde to it / neuer man eatte frute of the here after whyll the wolde stande. And his disciples herde yt.

And they cam to Jerusalem / and Jesus went in to the temple / and began to cast out them which solde and bought

## The. xj. Chapter

in the temple. And once he wre the tables of the money chaungers/ and the stoles of them that solde doves/ & wolde not suffer that any mā carped a besell thoro we the temple. And he taught sayinge vnto them: is ye not wypte ho- mat. xij. e  
we that myne housse shalbe called the pie. vij. b  
housse of prayer vnto all nacions? But ye haue made it a den of theues.

**E** And the scribis and hye prestis herde mat. xxi. e  
yt had sought howe to destroye hym. For they feared him because all the people marvelled at hye doctrine. And when euen was come/ he went out of the temple. And in the mornynge as they passed by/ they sawe the fygge tree dyed wythe by the rotes. And Iherusalem remembred/ and sayde vnto him: Master/ beholde/ the fygge tree which thou cursedyst/ is wyddied awaye. And Iesus answered/ and sayde vnto them. I haue confided in God. ¶ Verely I saye vnto you/ that whosoener shal saye vnto this mount: arie. Take awaye thy selfe/ and cast thy selfe into the see / and shall not waue in hye sette/ but shall bryeue that those thyngis whych he sayeth shall come to passe / whatsoener he sayeth shalbe done vnto hym. Therfore mat. xxi. e  
I saye vnto you what soener ye desire when ye praye/ beleue that ye shall haue yt / and yt shalbe done vnto you/

# The Gospell of S. Marke.

**Luc. xi. b.** And when ye stande and praye / forye-  
**Mark. vi. b.** ue / yf ye haue any thyng agaynste  
**Ecc. xxi. b.** any man that youre father also wyll  
 Ecc. xxi. b. this in heuyn / maye foryeue you your  
 re trespases, &

**Mat. xxi. b.** And they came agayne to Iherusalem /  
**Luc. xx. a.** and as he walked in the temple / there  
 came to hym the hye priestes / and the scri-  
 bes / and the sentouris / and sayd unto  
 hym / by what auctorite doest thou the-  
 se thingis / and who gaue the thes aucto-  
 rite / to do these thingis? Jesus answer-  
 ed / and sayde vnto them / I wyll also  
 aske of you a certayne thinge / and an-  
 swere ye me / and I wyll tell you by wha-  
 tauctorite I do these thingis. Whe-  
 ther was the baptim of Ihon from he-  
 uen / or of men? Answer me. And they  
 thought in them selues saynge / If we  
 shall saye / from heauen / we wyll saye /  
 why then did ye not beleue hym? but  
 yf we shall saye / of men / then feare we  
 the people. For all men counted Ihon /  
 that he was a very prophet. And they  
 answered / and sayd vnto Iesu / We can  
 not tell. And Jesus answered / and sayd  
 vnto them / Neither wyll I tell you / by  
 what auctorite I do these thingis.

## The xxi. Chapter.





And he began to speake vnto them in similitudes. A certayne man planted a vineyard / and compassed it with an hedge / and ordeyned a wyne presse / and bylt a toure in y<sup>e</sup> / and lette it out to hyre vnto husbandomen / and went into a straunge countre. And when tyme was come he sent to the tenauntis a seruaunt that he myght of the tenauntis receiue of the fruite of the vyneyard / And they caught hym and beate hym and sent hym agayne empty. And mooreouer he sent vnto them another seruaunt / and at hym they cast stones and brake his head / and sent hym agayne all to reuyld. And agayne he sent another and hym they killed / and many other / beeyng some / and kyllynge some.

Yet had he one sonne whom he loued tenderly / hym also sent he at the last vnto them / sayynge They wyll spare my sonne. But the tenauntis sayde withyn them selues / This is the heire come let vs kill hym / and the inheritance shalbe oures. And they toke hym and killed him / and cast hym out of the vyneyard. What shall then the lord of the vineyard do? He wyll come and destroye the tenauntis / and let out the vineyard to other. Haue ye not redde

Mat. xxi. d.

Lu. xxi. d.

Esaie. l. a.

Mat. ii. d.

## The Gospell of S. Marke

**Mat. xxiij. f this scripture :** The scoone whych the  
**Mat. xxiij. b** pharisees dyd refuse / is made the chese  
**Act. iij. b.** scoone in the corner. This was done of  
**Rom. ix. g** the lord / and was marueylous in ou-  
**1 Pet. ij. a** re eyes. And they went about to take  
 hym / but they feared the people. For  
 they perceiued that he spake that co-  
 mmytude agaynst them. And they left  
 hym and went their waye.

**Mat. xxiij. b** And they sent vnto hym certayne off-  
**Luc. xx. d.** the pharisees with Herodes seruantes  
 to take him in his wordis. And as soo-  
 ne as they were come / they sayde vnto  
 hym: Master / we knowe that thou art  
 a true / and careste for no man / For thou  
 consydereste not the degree of men /  
 but teachest the waye of God truly /  
 Is it lawfull to paye tribute to Cesar /  
 or not? ought we to geue / or ought we  
 not to geue? He knewe they dissimu-  
 lation / and sayde vnto them / Why tem-  
 pt ye me? Whynge me a peny / that I  
 maye se y. And they brought him one.  
 And he sayde vnto the: Whose ys this  
 ymage and superscripcon? And they  
**Mat. xxiij. c** sayde vnto him: Cesars / And Jesus an-  
 swered / and sayde vnto them. Then  
 geue to Cesar / that whych belongeth  
 to Cesar: And geue God / that whych  
 pertaineth to God. And they were ex-  
 led at hym.

And the saduces ca vnto him which

## The. xij. Chapter.

saye / there is no lyfe after this. And mat. xxij. &  
 they asked him / sayinge: Master / Mo. Luc. xx. d.  
 ses wrote vnto vs / yt eny mā's brother den. xxv. b  
 dye / and leue hys wyfe / behynde hym /  
 and leue no chyldren / that then his bro  
 ther shulde take his wyfe / and carye vp  
 pe scad vnto his brother. There were  
 seuen bierhē / and the first toke a wy  
 fe / and when he dyed left no seade be  
 hynde hym. And the seconde toke her /  
 and dyed / neether left he eny seade / and  
 the thyrde lyke wyfe. And seuen had  
 her / and left no sead behynde them. Last  
 of all the wyfe dyed also. In the lyf af  
 ter this / when they are a lyue / whose  
 wyfe shall she be of them? For seuen  
 had her to wyfe. Iesus answered and  
 sayde vnto them. Are ye not therfore  
 deceaued / be cause ye knowe not the  
 scripturis / neether the power of God?  
 For when they be a lyue after this de  
 the / they neither mary / nor are married /  
 but are as the aungels whych are in  
 heauē. But as touchyng the dead / th  
 at they are a lyue / haue ye not redde in  
 the booke off etioles / how in the bull he Exo. (ij). b  
 God spake vnto hym / sayinge: I am  
 the God of Abraham / and the God off  
 Isaac / and the God off Jacob? Dye ye  
 not the God of the dead / but the God  
 of the lyuynge / ye are therfore grea  
 tly deceaued.

# The Gospell of S. Marke.

**mat. xxij. d** And there came word of the scribes / **ad**  
**Luce. x. e** when he had herde them disputinge to-  
 gether / and perceaued that he had an-  
 swered the well / he asked him which  
 is the fyrste of all the commaundemen-  
 ts? Jesus answered hym / The fyrste  
 of all the commaundement is / Hea-  
 re Israel / oure lord God / is wone for-  
**Deu. b. j. a.** De. And thou shalt loue thy lord God  
 with all thy hert and wyth all thy son-  
 le / and with all thy minde / and with all  
 thy strengthe. This is the fyrste com-  
**Leuit. xij. d.** mandement And the seconde is like vnto  
**mat. xij. d** to this / Thou shalt loue thy neyghbour  
**rom. xij. c** as thy selfe. There is none other com-  
**Gal. b. c** mandement greater then these.

And the scribe sayde vnto hym / well  
 master / thou hast sayde the truthe that  
 there is one God / and that there is no  
 other but he. And to loue him with all the  
 herte / and with all the mynde / and with  
 all the soule / and with all the strengthe.  
 And to loue a mans neyghbour as hym  
 selfe / ys a greater thyng then all hol-  
 ocaustis and sacrifices. And when Jesus  
 sawe howe that he answered discretly  
 he sayd vnto hym / Thou arte not far-  
 re from the kyngdome of God / And  
 no man after that durst aske hym any  
 question.

**mat. xxij. d** And Jesus answered / and sayd tea-  
 chynge in the temple. Nowe saye the

## The .xxi. Chapter.

scribis / that christ is the sonne of Da. **Luc. xi. 9**  
 and: for Dauid hym selfe inspired with **1. 1. 1. 1.**  
 the holy goost sayd / The lord sayde **1. 1. 1. 1.**  
 to my lord / syt on my ryght honde tyll psal. **1. 1. 1. 1.**  
 110. I make thyne enemy thy fete. **1. 1. 1. 1.**  
 Then Dauid hym selfe calleth hym lord  
 and by what meanes ys he the hys  
 sonne? And moche people herde hym  
 gladly.

And he sayd vnto the in hys doctryne  
 be ware of the scribis which loue to **mat. xxiii. 13**  
 god in longe clothyng / and lone salu- **Luc. xi. 9**  
 tations in the market places / and the **and. xi. 9**  
 chese seates in the synagogis / and to sit  
 in the hypermost rouines at feastes /  
 and deuoure widowes houses: and vnder  
 a coloune praye longe prayers. The  
 se shall haue greater damnation.

✠ And Iesus sat ouer agaynst the  
 treasury / and behelde howe the people **Luc. xxi. 13**  
 put money into the treasury. And many  
 that were of the / cast in much. And  
 there cam a certayne poore widow  
 and she threwe in two myces / whiche  
 make a farthyng And he called vnto  
 hym hys disciples / and sayd vnto the  
 Verely I saye vnto you / that this poore  
 widowe hath cast more in / then all  
 they which haue caste in to the treasury  
 for they all put in of their superfluitie  
 / But she off her pouertie cast in all  
 that she had / euen all her penyng. **1.**

# The Gospell of S. Marke, The xiiij. Chapter.

Mat. xxiij.  
Luc. xxi. b



And as he went out of the temple / won off his disciples sayd unto hym: Master / se what stones / and what buildyngis are here.

Luc. xxi. b

And Jesus answered / and sayde unto hym: Seist thou these great buildyngis: There shall not be left one stone upon another / that shall not be throwen downe.

And as he sat on mount olivete over against the temple / Peter and James and John and Andrew asked him secretly / tell us whē these thingis shal be: And what is the signe / whē all these thingis shal be fulfilled: And Jesus answered them / and began to saye / Take heede lest any man deceave you. For many shall come in my name sayinge / I am Christ / And shall deceave many.

When ye shall heare of warre / and buildyngis of warre / be ye not troubled / for they muste nedes be: But the ende is not yet. For there shal nation arise agaynst nation: and realme agaynst realme. And there shal be earthquakes / in all quarters / and famyn and troubles: These are the beginnunge of sorowes.

But take ye heede to youre selves: For they shal bynge you uppe to the synagogis / and

# The.xliij.Chapter

ye shalbe beaten / and ye shalbe broght  
gh before rulers and kyngis / for my  
lake / for a testimoniaill vnto them And  
the Gospell muste fyrste be publyshed  
among all nations.

But whenthey leade you and pre- Mat.x.ii  
sent you / take no thought / afoze bonde  
what ye shal saye / nether ymagin /  
but whatsoeuer is geuen you at the sa-  
me tyme / that speake . for ye shall not  
be ye that shall speake / but the holy  
gost: ye and the brother shall be lyvere  
the brother to deeth. And the father the  
sonne / And the chyldren shal ryl agayn-  
st their fathers and mothers / and  
shall put them to deeth. And ye shalbe  
hated of all men for my names sake.  
But whosoener shall endure vnto the  
ende shalbe safe.

**C** Moreover when ye se the abomina- mar.xliiii  
Luc.xxi.b  
danie.ix.g  
ble desolacion / where of yt is spokē by  
Daniel the prophete / stonde where ye  
ought not / let hym that redeth ye vn-  
derstonde yt. Then let them which be  
in Jewry / fle to the mountaynes. And  
let hym that ys on the house toppe /  
not descende doune in to the house ne  
ther entre therein to fetch any thing  
out off hys house. And let hym that  
is in the felde / not tourne backe agayn  
vnto the thynges wherch he lefte  
behynde hym / for to take hys clootheres

## The Gospell of. S. Marke.

with him. But no is then to them that are with chylde/and to them that geue souche in those dayes. But praye that your sight be not in the wynter. For there shalbe in those dayes suche tribulacion/as was not from the begynnynge off creatures/whych God created/ buto this tyme/nether shalbe. And excepte that the lord had shortened those dayes/no man shulde be saued. But for the electis sake/whych he hath chosen he hath shortened those dayes.

And then yf any man saye vnto you Lo/here is Christ: Lo/he is there: be-  
 mat.xxij. leue not. For false christis shall aryse  
 lu.xij. b. c. and false prophetis / And shall shewe  
 myracles and wonders / to deceaue yf  
 yt were possible/ eyn the electe. But  
 take ye hede / beholde / I haue shewed  
 you all thynges before.

Moreover in those dayes after that  
 tribulacyon/ the sunne shall waxe dar-  
 eye.xxij. ke / and the Moone shall not geue her  
 lca.xij. b light/and the starres of heauē shall fall  
 Joek. ij. c. And the powers which are in heauen/  
 shall moue. And then shall theyse the  
 sonne of man cōmyge in the cloudes  
 with greate power and glozp. And then  
 shall he sende bys angels/and shall ga-  
 the to gether his electe from the four  
 re wyndes / and from the one ende off  
 the worlde to the other.



## The.xlii.Chapter.

**D** **Learne a similitude off the fygge tree/When hys braunches are yetten-  
der/and hath brought forth the leues/ye  
knowe that sommer is neare: So in  
lyke maner when ye se these thynges  
come to passe/ vnderstonde/that yt ys  
nye euen at the doores. Verely I saye  
vnto you that this generacyon shall  
not passe/ tyll all these thynges be do-  
ne. Heauen and earth shall passe/ but  
my wordes shall not passe. But of the  
daye and the houre/ knoweth no man/  
no not the aungels whych are in hea-  
uen/ neither the sonne hym selfe/ save  
the father only.**

**Take hede / watche / and praye for mat.xxiij**  
ye knowe not when the tyme is. As a  
man which is gone in to a strange co-  
untrey and hath lefte hys housse / and  
geuen auctorite to hys seruauntis/and  
to euery man hys worke/ and comma-  
unded the portter to watche. Watche  
therfore / for ye knowe not / when the  
master off the housse wyl come / whe-  
ther at euen / or at mydnyght / whe-  
ther at the cocke crowynge / or in the  
dampnye/ lest yf he come sodenly / he  
shulde fynde you slepyng. And that  
I saye vnto you: I saye vnto all men/  
watche.

## The.xliii.Chapter. ✠

# The Gospel of S. Marke.

mat. xxi.  
2. a. xii. a



After two dayes folowed  
eſter / and the dayes off  
ſuretybreed. And the hye  
prieſtis and ſcribes ſou-  
ght meanes / howe they  
myght take hym by cra-  
fte and put hym to death. But they ſay-  
de / not on the feaſte daye / leſt eny bu-  
ſynes ariſe amonge the people.

mat. xxi.  
30. a. xii. a

Whē he was in bethania / in the hou-  
ſe of Symon the leper / even as he ſa-  
te at meate / there cam a woman wth  
an alabaſter boxe off oynment / cal-  
led narde / that was pure and coſtly /  
and ſhe brake the boxe and powred yt  
on hyſ head. There were ſome that diſ-  
dayned in them ſelves / and ſayde / wh-  
at needed this waſte of oynment? For  
yt myght haue bene ſolde for more the  
two hundred pengs: and bene geuen  
vnto the poore. And they grudged aga-  
ynſt her.

And Jeſus ſayde / let her be in reſt /  
why greue ye her? She hath done a go-  
de worke on me. yee / and ye ſhall haue  
poore with you all wayes / and when  
ſoeuer ye wyll / ye maye do them good  
but me ye ſhall not haue al wayes. She  
hath done that ſhe coulde / ſhe ſam a  
fore boude to anoynt my body to hyſ  
buryinge ward. Verely I ſaye vnto  
you / wherſoeuer thys goſpell ſhal be

# The.xliij.Chapter.

preached thowout the whole world  
this also that he hath done / shall be re-  
heard in remembrance of her.

**I**s And Judas Iscarioth / one of the twelve / went a waye vnto the hye prie-  
stis / to betraye hym vnto them. When  
they herde that / they wered gladde / and  
promised that they wolde geue hym  
money And he sought / howe he myght  
conueniently betraye hym. mat.xxij.  
Lu.xxij.

And the fyfth daye of iwee bced /  
whē they offered the pascal lambe / his  
disciples sayd vnto him / wille wylt th-  
ou that we go / and prepare that thou  
maye eate the ester lambe ? And he  
sent fourth wo off hys disciples / and  
sayde vnto the / Go ye into the cite : and  
there shall a man mete you beringe a  
pitcher off water / folowe hym / And  
whither soeuer he goeth in / saye ye to  
the good mā of the house / The master  
asketh where is the geest chambr / we  
re I shall eate the ester lambe with my  
disciples. And he wyl shewe you a  
greate parlour / paved / and prepared /  
there make redy for vs And hys disci-  
ples went forth / and cam into the cite /  
and founde as he had sayd vnto them :  
and made redy the ester lambe. mat.xxij.  
Lu.xxij.

**C** And at euen / he cam with the twel-  
ue. And as they sate at boorde and ate /  
Jesus sayde / Verely I saye vnto you / mat.xxij.  
Lu.xxij.  
Joā. xij.

# The Gospell of S. Marke.

that man of you shall betraye me / whi  
ch eateth with me . And they began to  
morne / and to saye to hym won by won  
ys pt 3: And another sayde / is yt 3: he  
answered / and sayd vnto the / It is won  
of the .xij. and the same depeeth with me  
in the plater . The sonne of man goeth  
as yt ys witten of hym : but woe be to  
that man / by whome the sonne of man  
is betrayed . Goodeweere yt for hym /  
yf that man had neuer bene borne .

Isa. xl. c.

1. Cor. x. c.

And as they ate / Iesus toke brede /  
gave thankis / brake yt and gaue yt to  
them and sayd : Take / cate / This is my  
body . And he toke the coppe / gaue tha  
kis / and gaue yt to them / and they dyon  
he all of yt And he sayd vnto the : This  
ys my bloude of the newe testament /  
which shalbe shed for many . Uetely  
I saye vnto you : I wylldrynke no moe  
re of this frute of the vyne but yll that  
daye / that I shall drinke yt newe in the  
kyngdom of god . And when they had  
sayd grace / they went out into the mo  
unt oliuete .

mat. xxvi. c . And Iesus sayde vnto them : All ye  
Lu. xxi. d shalbe hurt thorowe me this nyght .  
Joā. xviij. a For yt is writē : I wyllynre the shep.  
Joan. xvi. heard and the sheepe shalbe scattered  
sach. p. ij. c But after that I am ryfen agayne I  
wyl goe into galilee before you . Weten  
sayde vnto hym : And though all men

# The.xiii. Chapter.

shulde be hurte / yet woldenot J. And  
Jesús sayde vnto hym / Verely I saye  
vnto the / this daye euē in this nyght  
before the cocke crowe twyse / thou sha  
lt deny me thysse. And he spake bold  
lyer: no yf I shulde dey with the / I wold  
not deny the. The wyse also sayd they  
all.

And they cā in to a place named ge. mat. xxiij.  
Bethsemani. And he sayde to his disciples Lu. xxiij.  
Sit ye here / whyll I goe aparte and  
praye. And he toke with hym Peter /  
James / and Jhon / and he began to wa  
re a frayde and to be in an agony. And  
sayde vnto them / My soule is very he  
uy euen vnto the deeth / tary here and  
watche. And he went forth a lytle and  
fell doune on the grounde and praye  
de / That yf yt were possible / the houre  
myght passe from hym. And he sayde /  
Abba father / al thingis are possible vnto  
the / take awaye this cuppe for a me  
nerethelesse not that I wyll / but that  
thou wilt be done.

And he cam / and founde them slepyng  
ge / and sayd to Peter: Simon slepest  
thou? Coudest not thou watche wyth  
me one houre? watche ye / and praye /  
lest ye entre into temptacion / the spiri  
te is redy / but the flesh is weake. And  
agayne he went awaye and prayde / ad.  
spake the same wordis. And he returne

# The Gospell of S. Marke:

And founde them asleepe agayne/  
for their eyes were heavy: nether coulde  
they tell what they myght answer  
to hym. And he cam the thyrde tyme/  
and sayde vnto them: slepe hengs for  
sh and take your ease. It ys ynough.  
The houre ys come / Beholde the sonne  
off man shalbe deliuered in to the  
hondis of synners. Kysse hym / let vs  
go / Lo he that betrayeth me / ys come  
nye.

mat. xxvi. And immediately whyll he yet spak  
Lu. xxiv. e he/cam Judas/won of the twelve/and  
Joā. xviij. with hym a greate number off people  
wyth sweardes and staves from the  
hye priestes and scribes and seniours.  
He that betrayed hym/ gaue them a ge  
nerall token/ saynge / whosoever I do  
kisse/ he yt is/ take hym/ and leade hym  
awaye warely. And as sone as he was  
come/ he went a reyghte waye to hym/  
And sayd vnto him: master master/ and  
kissed hym. And they leyde their hondis  
on hym and toke him. Won of the that  
hode by/ drew out a swearde/ and smote  
a seruaunt off the hye prieste/ and cut off  
hys eare.

And Iesus answered and sayd vnto  
them: ye cam oue as brynne these wyth  
sweardes and with staves for to take me  
I was dayly with you in the temple te  
achinge / and ye toke me not/ but that

# The.xliij.Chapter.

the scriptures shulde be fulfilled: and they all forsoke hym and ranne away **thre.liij.B**  
 And there was a certayne pongeman that folowed hym colthed in linnen apon the bare / and the pongemen caught him / and he leste his lynen and fled from thym naked.

¶ And they ledde Iesus awayne to the **mat.xxvi.**  
 hyst piete off all / and to hym came all **L.u.xxij.C.**  
 the hyst pieties and the sennours / and **Joā.xviii.**  
 the scribes. And Peter folowed a grete way of eney in to the pallys off the hyst piete / and he was there & sat with the seruauntis / and warmed hym selfe at the fyre.

And the hyst pieties and all the counsell sought for witness agaynst Iesu / to put hym to deeth / And they founde none. yet many boze false witness agaynst hym / but their witness agreed not to gether. And there arose certayne and brought false witness agaynst hym / sayinge / We herde him **Joā.ii.B**  
 saye: I wyl destroye this temple made wryth hondis / and wryth in the dayes I wyl bilde another made wryth out bondes. And there witness agreed not to gether.

And the hyste piete stode before them all / and asked Iesus saynge answerest thou nothunge? Howe is it that these beare witness agaynst the,

# The Gospell of .S. Marke.

And he helde his peace / and answered  
nothyng. Agayne the hyeste p[re]ste  
asked hym / and sayde vnto hym: Arte  
thou Christ the sonne of the blessed?  
And Iesus sayde / I am. And ye shall  
se the sonne of man sit on the ryght syde  
of power / and come in the cloudes  
of heauen. Then the hyest p[re]ste rent  
his cloother / and sayde: what nede we  
eny further of wytnes? ye haue herde  
the blasphemy / what thynke ye? And  
they all gaue sentēce that he was wor-  
thy of death. And some began to spit at  
hym / and to couer his face / and to kee-  
pe him with their fyngers / and to saye vnto  
him arte thou by? And the seruantes  
buffed him on the face.

mat. xxij. 6  
Luc. xxij. f.  
ioh. xviij. c

And Peter was beneeth in the pal-  
lys / and there cam won of the wench[es]  
of the hyest p[re]ste. And when she sawe  
Peter warminge hym syde / she looked  
on hym / and sayde / wast not thou also  
with Iesus of Nazareth? And he deny-  
ed yt sayinge: I knowe him not neither  
wote I what thou sayest: And he went  
out in to the porche / & the cocke crowe  
And a damsell sawe hym / and agayne  
began to saye to thē that stode by / this  
is won of them. And he denyed it agay-  
ne. And anon after agayne they that  
stode by sayde to Peter / surely thou art  
won of thē / for thou arte of Galilee

mat. xxij. 6  
Luc. xxij. f.  
ioh. xviij. c



## The .xv. Chapter.

and thy speache agreeth herto. And he began to curse and to sweare / sayinge I knowe not this mā of whom ye speake / And agayne the cocke crewe. And Peter remembered the worde that Iesus sayde vnto hym : Before the cocke crowe twyse thou shalt denye me thyselfe / and began to wepe.

## The .xv. Chapter.

**A**nd anon in the dawnyng mat. xxv. he helde the hye prestes Luc. xxii. a counsell w<sup>th</sup> the scribes and the scribis. And also the whole congregacion / and bounde Iesus and ledde hym aways / and deliuered hym to Pilate. And Pilate asked hym: Arte thou the kyng of the Jewes? And he answered / and sayde vnto hym: mat. xxv. thou sayest ye. And the hye prestes ac. Luc. xxii. a cused him of many thyngis: Pilate asked hym agayne / sayinge: Answerest thou nothyng? Beholde howe many thyngis they laye vnto thy charge? Iesus yet answered neuer a worde / so that Pilate merueiled.

At the feast Pilate was wont to deliuer at their pleasure a prisoner: whom soeuer they wolde desyre. And there was one named Barabas / which laye bounde w<sup>th</sup> them that caused insurrection / and in the insurrection co-

# The Gospell of S. Marke.

mitted murder. And the people called  
vnto hym/and began to desyre of hym  
accordinge as he had euer done vnto  
them. Pilate answered them/and sayd  
Wyll ye that I lose vnto you the kyn-  
ge off the Jewes? For he knewe that  
the hye priestes had deliuered hym of  
enuy But the hye priestes had moued  
the people that he shulde rather deli-  
uer Barrabas vnto them.

mat. xxvii. Pilate answered agayne/ and sayd  
Luc. xxiii. vnto the. What wyll ye then that I do  
Jo. xviii. with hym/ whom ye call the kynge off  
and. xix. c. the Jewes? And they cryed agayne: cru-  
cify hym. Pilate sayde vnto the What  
harme hath he done? And they cryed  
the more feruently: crucify hym. Pilate  
was willinge to content the people leaues  
Barrabas And deliuered Iesus scous-  
ged for to be crucified.

mat. xxvii. And the souldiers ledde hym a waye  
Jo. xix. a into the common hall; and called toge-  
ther all the whoole multitude/ and they  
clothed hym with purple/ and they plat-  
ted a croune off thornes and crowned  
hym with all. And began to salute him  
hail/ kynge off the Jewes. And they  
smote hym on the head with a reede/ and  
spat apon hym/ and knelled hounce and  
made courtesye before hym.

And whē they had mocked hym they  
toke the purple of hym/ and put vpon a wo-

# The .xv. Chapter

he clothes on hym / and ledde him oute  
to crucify him. And they compelled won  
that passed by called Simon of cene  
(which cam oute of the felde / and was  
father of Alexander and Rufus) to bea  
re his crosse. And they brought him to  
a place named Golgotha (which is by  
interpretacion / the place of deedmens  
sculles) and they gaue hym to drynke  
wyne mingled with myrrour / but he re-  
ceiued yt not.

**C** And when they had crucified hym /  
they parted his garments / castinge  
lots for them / what euery man shoul  
de haue. And yt was aboute the thyr-  
de houre / and they crucified him. And  
the title of the cause of his deeth was  
wryten / The kynge of the iewes. And  
they crucified with hym two theues;  
the one on his right honde / and the o-  
ther on his left honde. And the scrip-  
ture was fulfilled / which sayeth: and he  
was counted amonge the wicked.

And they that were by / rayled on him  
wagginge their heades / and saynge /  
Ah wretche / that destroyest the temple  
and byldest yt in thre dayes. Saue thy  
self / and come downe from the crosse.  
The wyfe also mocked hym the hye  
priests amonge themselves wth the  
scribes / and sayde / we saued other men  
him selfe he can not saue Let Christ the

# The Gospel of S. Marke.

kyng of Israel nowe descende from  
the crosse/that we waite se and beleue.  
And they that were crucified with him  
checked hym also.

Mat. xxi. a

And when the sixte houre was co-  
me/darknes arose ouer all the earth/  
buttill the nynthe houre. And at the  
nynthe houre Iesus cryed wyth a lou-  
de voyce/sayinge: Eli/Eli/lema sa-  
bachthani/which is yf yt be interpre-  
ted/my god/my god why hast thou for-  
saken me: And some off them that sto-  
de by/when they herde that/sayde be-  
holde he calleth for helyas. And won-  
ran / and fylled a sponge full of vyne-  
gar / and put yt on a rebe / and gaue yt  
hym to dryncke:sayinge/let him alone  
let vs se whether helyas wyl come ad  
take hym doune.


But Iesus cryed with a loude voyce  
and gaue vpp the goost And the tē-  
ple of the tēple did rent in two parties/  
from the topp to the botome. And the  
vnder captayne whych stode before  
hym sawe that he so cryed and gaue vp  
pe the goost / and he sayde trulye this  
man was the sonne of God: There we-  
re also women a good waye off behol-  
dyng him:amonge whom was Mary  
magdalen / and Mary the mother off  
James the lesse and of Iohes/and Mary  
of Salome: whych also when he was

# The. xvi. Chapter.

In galile/ folowed hym / and miniftred  
vnto him / ad many other weime which  
cam bppe with hym to Jerufalem.

And nowē whē nyght was come (be mat. xxiij  
caufe yt was the euē that goeth before lu. xxiij. g  
the faboth) Jofeph of arimathia a no- Joā. xij. g.  
ble fenatour (which alfo loked for the  
kingdome of god / cam and went bold-  
ly vnto pylate / and begged the bo-  
dy off Jefu / pylate merueled that he  
was alreedy dead and called vnto hym  
the vnder captayne / and asked of hym  
whether he had bene eny whyle dead  
And when he knewe the truerh off the  
vnder captayne / he gane the body to Jo-  
feph. And he bought a linnen clothe / ad  
toke hym doune and wapped hym in  
the lyne clothe / and layde hym in a  
tombe / that was hewen oute off the  
rocke. And rolled a ftone vnto the doore  
off the fepulchre. ¶ And Mary magda-  
len and Mary Jofe beheld whete he  
was layde.

# The. xvi. Chapter.

 And when the faboth daye  
was paſt ¶ Mary magda- lu. xxiij. a  
len / and Mary Jacobi / ad Joā. xij. a  
Salome / bought opntme-  
tis / that they myght come  
and anoynt hym. And yee-  
ly in the mornynge the nexte daye after  
the fabboth day they cā vnto the fepul-  
m. j.

# The Gospell of S. Marke.

ete/when the sun was rylen/ And they  
sayd wou to another/whos hall rolle a-  
waye the stone fro the mouth of the  
sepulcre? And when they behelde yt/  
they sawe how the stone was tolled a-  
waye. For yt was a very greate won/  
and they went in to the sepulcre / and  
sawe a yonge man springe on the ry-  
ght syde/clothed in a longe white gar-  
ment/and they were abashed.

mat. xxvii.  
Jo. xx. c

He sayd vnto them / be not afrayed. For  
ye see Iesus of nazareth/ which was  
crucified. He ys rylen/ he ys not here.  
Beholde the place/where they put him  
But go youtre waye/ and tell his disci-  
ples/and namly weter/that he ys go-  
ne before you in to galile / there shall  
ye se hym / as he sayde vnto you. ¶  
And they wēt oute quickly and fled from  
the sepulcre. For they trembled and we-  
re amased/Neither sayd they eny thing  
geto eny man/for they were afrayed.

mat. xxvii. c

¶ When Iesus was rylen the mo-  
rowe after the sabboth daye/he appe-  
red fyrst to Mary magdalen / oute off  
whom he cast seue deuyls. And he wēt  
and tolde them that were with hym:  
as they moined and wepte. And when  
they herde/that he was alpye/and had  
appered to her they beleued yt not. Af-  
ter that he appered vnto two of the in  
a straunge figure/as they walked/and

lu. xxiij. b

# The .xviij. Chapter

went into the countrey. And they went  
and tolde yt to the remnant And they  
believed them neither. ¶

¶ After that he appeared vnto the  
Iewen as they sate at meate / and cast in  
their teche their vnbefe / and hardnes  
of herte / be cause they believed not thē  
which had sene hym after his resurrec  
tion. And he sayde vnto them Go ye m  
to all the worlde / and preache the gos  
pell to all creaturs : Whosoener bele  
ueth / and ys baptised / shalbe safe / And  
whosoener beleueth not / shalbe damp  
ned.

mat. xxviii.  
luc. xxiii. 2  
Joan. xi. e

mat. xxviii

And these signes shall folowe them  
that beleue. In my name they shal cast  
oute deuyls / and shall speake with ne  
we tonges / and shall hyl serpents.  
And yf they drynke eny belchyrynge /  
yt shall not hurte them They shall la  
ye their handys on the sicke / and they  
shall recoure.

So then when the lord had spoken  
vnto thē / he was receaued in to heauē  
and sate on the ryght hende off god /  
And they went forth / and preached eue  
ry where / And the lord wrought wryth  
them / And confirmed their preachynge  
wryth miracles that folowed. ¶

luc. xxiij. 2

The ende of the gospel of S. Marke.

# The gospel of. S. Luke



**I**n as much as  
he as many  
have taken  
in hand to compe-  
le a treatise of the  
thyngis/ which a-  
re surely known  
amonge vs/ euen  
as they declared  
thē vnto vs/ wher-  
of from the begin-

nyng I sawe them with thē eyes/ and  
were ministers at the doying / I deter-  
mined also as sone as I had searched  
out diligently all thyngis from the be-  
gynnyng/ that then I wolde wyte vnto  
the (goode Theophilus) that thou  
myghtest knowe the certente of the  
thyngis whereof thou arte enformed.

## The .i. Chapter.

**I**n the tyme of Herode king  
of Iewry/ there was a  
certayne priest named za-  
charias/ of the course of  
Abie. And his wyfe was  
of the daughters of Aarō  
And her name was Elizabeth. Booth  
where perfect before god/ and walked



## The .i. Chapter.

in all the lawes and ordinacons of the  
 lord that no man coulde fynde faulte  
 with hem. And they had no childre/ be-  
 cause that Elizabeth was barren/ And  
 booth were wele stricken in age.

It cam to passe/ as he executed the  
 prestes office / before god as hys cour-  
 se cam( accordinge to the custome off  
 the prestes office ) hys lor was to bren  
 odouris/ And went in to the temple of leut. xvi. d  
 the lord/ and all the multitude of people  
 where wpth out in their prayes & in  
 the odouris were abrenynge. There  
 appered vnto hym the lordis angell/  
 standinge on the ryght syde of the au-  
 ltre of odouris. And when zacharias sa-  
 we hym/ he was abashed and feare cam  
 on hym.

**B** The angell sayde vnto hym/ feare  
 not zachary / for thy prayer ys herde/  
 And thy wyfe Elizabeth shall beare  
 the a sonne/ and thou shalt call his na-  
 me Jhon/ And thou shalt haue ioye and  
 gladnes/ and many shall reioyce at hys  
 birth. For he shalbe greate in the sight  
 of god / and shall neither drynke wyne  
 nor stronge drynke. And he shalbe filled  
 with the holy goost eue in his mothers  
 wombe/ And many of the childre of Is-  
 rael shall he tourne to the lord God  
 And he shall goo before hym in the spi-  
 rite and power off Melyas to tourne  
 m. ii.

## The Gospell of. S. Luke.

plaf. cxxxij the bettis of the fathers to their chyl-  
 mala. iij. a die / ad the unbeluvers to the wysdom  
 mala. iij. b of the iust men / to make the people re-  
 dy for the lord.

And zachary sayde vnto the angell /  
 Wher by shall I knowe thys : serynge  
 that I am olde: and my wyfe wel stric-  
 ken in yeres. And the angell answe-  
 red / and sayde vnto hym / I am Gabry-  
 ell that stande in the presens off God /  
 and am sent to speake vnto the / and to  
 shewe the this glad tydingis. And sa-  
 he hede thou shalt be domine / and not  
 able to speake vntyll the tyme that the  
 se thingis be performed / because thou  
 beleuedst not my wordis / which shal be  
 fulfilled in there season.

And the people wayted for zachary-  
 as / ad in euell that he trayed in the  
 tēple. When he cam oute he coulde not  
 speake vnto them And they perceaued  
 that he had sene some vision in the tem-  
 ple. And he beckened vnto thē / and re-  
 mained speechlesse.

And yt fortuneth / as sone as the tyme  
 of his office was oute: he departed ho-  
 me into hys owne housse. After those  
 dayes / his wyfe Elizabeth conceaued  
 and hid her selfe. v. monethes / saynge:  
 This wyfe hath god dealte with me in  
 the dayes when he looked on me: to sa-  
 ue from me the rebuke that I suffered

amonge men.

✠ And in the .vi. moneth the angell  
Gabriell was sent from god vnto a ci-  
tie of galile/named nazareth/ to a vir-  
gin sponſed to a man/whose name was  
Joseph/of the house of David/and the  
virgins name was Mary. And the an-  
gell went in vnto her/ and sayde: Hail  
thou full of grace / the lord is w<sup>th</sup> thee/  
blessed art thou amonge wemen. Whē  
she sawe hym/she was abashed at hys  
sayinge/and cast in her mynde what ma-  
ner of salutaciō that shulde be. And the  
angell sayde vnto her: feare not mary  
thou hast founde grace w<sup>th</sup> god. For  
thou shalt conceaue in thy wombe/and  
shalt beare a childe/and shalt call hys  
name Iesus. He shalbe greate: and he  
shalbe called the sonne of the h<sup>gh</sup>est. And  
the lord god shall geue vnto hym the  
ſeate off hys father David / And he sh-  
all raygne ouer the house off iacob  
for euer / and of hys kyngdome shalbe  
nonc ende.

Mat. i. 18.

Mat. i. 23.  
Luce. i. 31.

Then sayd Mary vnto the angell/  
How shal this be ſeing that I knowe  
noman? And the angell answered/and  
sayd vnto her/The holy goost shall co-  
me vpon the / and the power of the h<sup>gh</sup>-  
est shall ouer shadowe the Therefore al-  
so that holy thing which shalbe bo-  
rne: shalbe called the sonne off god And  
iii. iij.

## The Gospell of S. Luke.

marke/ thy chosen Elizabeth / hath also  
 created a sonne in her olde age. And  
 thys ys the. vii. moneth to her / which  
 was called baran / for w<sup>th</sup> god shall  
 nothinge be vnpossible. Mary sayde  
 holde the honde mayden off the laide/  
 he yt b<sup>u</sup>to me euē as thou hast sayd. **¶**  
 And the angell departed from her.

**¶** Mary arose in those dayes/ and  
 wēt in to the mountayns with hast in  
 to a cite of iewz/ and entred in to the  
 house of zachary/ and saluted Elizabeth  
 And yt fortuned / as Elizabeth herde  
 the salutiō of Mary/ the babe spōge  
 in her belly. And Elizabeth was filled  
 with the holy goast and rryed with a loue  
 be voyce/ and sayde: Blessed arte thou  
 among women/ and blessed ys the frui-  
 te of thy wombe And whene it hapeneth  
 this to me / that the mother of my lord  
 be shuide come to me? Lo as soone as  
 the voyce of thy salutation sounded in  
 myne eares / the babe lepte in my bel-  
 ly for ioye. And blessed arte thou that  
 beleuedst / for those thingis shalbe  
 perfonned which were tolde the from  
 the laide.

## And Mary sayde

My soule manifesteth the laide.

And my spirite reioyseth in God my  
 sauoure. **¶**

## The .i. Chapter.

For he hath chosen our prince de-  
gre of his honde mayden.

Beholde now we from hence forth shall  
all generations call me blessed.

For he that pampeth hath done to  
me greates things / and blessed ys his  
name.

And his mercy is al ways on the that  
feare him thorow oute all generaciōs.

He hath shewed strengthe with his ar-  
me he hath scattered the that are prou-  
de in the pynagiaciō of their herres

He hath put downe the myghty from  
their seatis / and hath exalted them of  
lowe degre.

He hath filled the hungry with good  
things: and hath sent away the ry-  
che empty.

He hath remembred mercy: and hath Esa. xli. b  
holpen his seruunt Israel.

Such as he promised to our fathers Esa. xxx. b  
Abraham and to his seede for euer. Gen. i. iij. b

And mary abode with her. ij. mo. iij. c. lxxi. a  
herres / And returned home agayne. p. l. c. lxxi

✠ Elizabeths tyme was come that Gen. xli.  
she shulde be deliuered / And she brou-  
ght forth a sonne. And her neighbours  
and her cosins herde tell howe the lord  
had magnified his mercy vppon her  
and she reioysed with her.

And yf fortuneth the eyght daye: they  
cam to circuncise the chylde / and call

## The Gospell of S. Luke.

fed hye name zachary after the name  
 of his father / and his mother answered  
 and sayd: not so / but he shalbe called  
 Jhon. And they sayde vnto her. There  
 ys none of thy kynne that ys named  
 with this name And they made signes  
 to his father / howe he wolde haue him  
 called. And he asked for bityngge ta-  
 bles and wrote sayinge: hye maners  
 Jhon. And they meruelled all. And his  
 mouth was opened immediately / and  
 his tonge / and he spake lawfullye god.  
 And feare cam on all them that dwelt  
 nye / And all these sayings were noy-  
 sed abroade throughout all the hylly co-  
 untre off Jewry: and all they that her-  
 de them / sayde them byppe in their her-  
 tis saynge: What maner chyld shall  
 this be? And the hounde of god was w-  
 th hym.

And his father zacharias was filled  
 with the holy goost / and prophesied sa-  
 yinge.

Blessed be the lorde god off israel /  
 for he hath visyted and redeemed hye  
 people.

And hath reysed byppe the hoine off  
 health vnto vs / in the house of his ser-  
 uant dauid.

psal. lxxiiij. b. Even as he promised by the mouth  
 of his holy prophetis which were sens  
 and. xxx. b. woulde began.

# The .i. Chapter.

That we shulde be saved from our  
enmys/ And fro the bondis of all that  
hate vs.

To shewe mercy to wardis oure fa-  
thers/ And to remember bys holy pro-  
mis.

That is to saye the oothe which he  
swore to oure father Abraham / for to  
gene yt vnto vs. De. xxxi. f  
gen. xxii. c

That we deliuered oure of the bon-  
dis of oure enemys/ myght serue hym  
with oute feare: all the dayes of oure  
lyfe/ in suche holynes and ryghte wese-  
nes that are accept before hym.

And thou (chylde) shalt be called the  
prophet of the hye / for thou shalt go  
before the face of the lord/ to prepare  
his wayes.

And to geue knowlege of hach vnto  
to bys people / for the remission of sin-  
nes.

Throughe the tender mercy of oure  
lord/ wherewith hach visited by the da-  
ye sprunge from an hye. mala. ii. c  
yacha. iii. d

To geue light to the that sate in dare-  
hnes / and in shadowe off deth/ and to  
gyde oure fete in to the waye of peace

And the chylde increased and waxed  
stronge in spirite/ and was in wilder-  
nes/ tyll the daye cam/ when he shulde  
shewe hym sylfe vnto the israhelites.

# The .ii. Chapter. ✠

## The Gospell of S. Luke.



**D**e folowed in thooſe dayes that there went oute a commaundment from Auguſte the Emperour / that all the wooulde ſhulde be taxed. This tax was fyrſt executed when Syrenus was leeſtrenaunt in Syria. And every man went into his owne ſhyre toun / there to be taxed. And Joſeph alſo aſcended from Galile / oute of a cite called Nazareth / unto iewy : into a cite called Baniſ / which is called Bethleem / becauſe he was off the houſe and lineage of Dauid to be taxed wyth Mary his wedded wyfe / which was with chylde.

And yf fortunied whil they there were / her tyme was come that ſhe ſhulde be deliuered. And ſhe brought forth her fyrſt begoten ſonne. And wrapped hym in ſwabyll clothe / and layed hym in a manger / becauſe there was no rounne for them with in the beſtrey.

And there were in the ſame region ſhepherdis abydinge in the felde / and watchinge their ſheepe by nyght. And lo: the angell of the lorde ſtoode by the / and the brightnes of the lorde ſhone rounde aboute them / and they were ſore afrayed. And the angell ſayd vnto the / Be not afrayed. Beholke I brynge you tydings of greate ioye / that



## The .ii. Chapter.

shall come to all the people: for unto  
you ys borne this day in the cite of  
David a saueour / which is christ the  
lorde And take this for a signe: ye shall  
fynde the childe swabled / and layed in a  
manger. And straight waye there was  
with the angell a multitude of benenly  
souldiers / laudynge God / and sayinge  
Glory to God au hpe / and peace be on  
the erth: and unto men a reponse recon  
cylinge. ¶

And yt fortuneth / as sone as the an  
gels were gone awaye in to heauen. ¶  
C the shepherdis sayd wō to another: let  
vs go euen vnto Bethleem / and se this  
thyng that is hapened / which the lor  
de hath shewed vnto vs And they came  
with haste / and founde Mary and Joseph  
and the babe layde in a manger When  
they had sene yt / they published abro  
de the saynge / whych was tolde them  
of that chyld. And all that herde yt wō  
bied at those thyngis which were tol  
de them of the shepherdis But Mary  
kept all those thyngis / and pondered the  
in hys hert. And the shepherdes retour  
ned / prayfynge and laudynge God for  
all that they had herde and sene / euy  
as yt was told vnto them. ¶

¶ And when the eyght daye was co Lenti. xx. a  
me that the childe shuld be circūcised  
his name was called Jesh / which was Mat. i. c

# The Gospell of S. Luke.

named of the angeill before he was created in his mothers wombe. **h**

**Leut. xij. a** **h** And when the tyme of their purification (after the lawe of Moyses) was come / they brought hym to hieru

**Pro. xij. a** salem / to present hym to the lord (As

**Qu. viij. c.** it is written in the lawe of the lord: every man chyld that fyist openeth the matrix / shalbe called holy to the lord) and to offer (as it ys sayde in the lawe of the lord) a payre of turtle doves; or

**Leut. xij. c** y. yonge pigeons.

And beholde there was a mā in hierusalem / whose name was Simeon. And the same man was iuste and feared god and longed for the consolation of israhel / and the holy goost was in hym. And an answer was geuen hym off the holy goost / that he shulde not se deeth / before he had sene the lordes Christ. And he cam by inspiration in to the temple;

And as the father and mother brought in the chyld Jhesu / to do for hym after the custome of the lawe; Then toke he hym byppe in his armes and sayde

Lord now lettest thou thy servant departe in peate accordinge to thy promys.

For myne eyes haue sene the same / as our sene from the.

Which thou hast prepared before the face of all people.

Alight to lighten the gentyls / and  
the glory of thy people israhel: ¶

✠ And his father and mother marvelled at those thyngis / wherby were  
spoken off hym. And Symeon blessed  
them / and sayd vnto Mary his mother  
behold / this chyld shalbe the fall / and  
resurrection of many in israhel / And **Isa. liij. c**  
a signe which shalbe spoken agaynst. **Rom. ix. g**  
And mozeouer the swerde shall pear. **1. Pe. ij. b.**  
te the very heart of the / that the though  
tis of many heartis maye be opened.

And there was Anna / a prophetes /  
the daughter off iohanuel of the tribe  
off Aser. And she was off a greate age  
and had liued with an husbande. **lij. yere**  
from her virginite And this wedo-  
we was aboute. **lij. scole and. liij. yere**  
of age / which went neuer once off the  
temple / but serued there with fastinge  
and prayer nyght and daye. And she cō  
forted that same houre / and praysed god /  
and spake of hym to all that looked for  
redemption in iherusalem.

¶ And as sone as they had performed  
all thyngis accordinge to the lawe off  
the lord they returned into galile into  
their owne cite nazareth. And the chyld  
be grewe and waxed stronge in spirite  
and was ful of wysdome / and the fauour  
of god was with hym. ¶

And his father and mother went to

## The Gospell of. S. Luke.

hierusalem every yeare at the feste of  
 easter. And when he was. xij. yere ol  
 de / they went vpp to hierusalem af  
 ter the custome of the feste / And when  
 they had fulfilled the dayes / as they re  
 turned home / the chyldre Jesus boode  
 still in hierusalem / unknowynge to hys  
 father and mother. For they supposed  
 he had bene in the company. They cam  
 a days iorney / and sought hym among  
 getheir kynsfolke and acquaintance  
 and founde hym not They went backe  
 agayne to hierusalem / and sought him  
 And yt fortuneth that after. iij. dayes  
 they founde hym in the temple syttinge  
 in the middes of the doctours both  
 hearynge them / and posynge them And  
 all that herde hym marvelled at hys  
 with and answers.

And when they sawe hym / they were  
 astonied. And his mother sayde vnto  
 hym / some whyppe haste thou thus deal  
 te with vs? Beholde thy father and I  
 haue sorowed and sought the. And he  
 sayd vnto them / howe is yt that ye soug  
 ht me? wyl ye not that I muste go ab  
 oute my fathers busynesse? And they vn  
 derstonde not the saynge that he spake  
 to them. And he went wyth them / and  
 cam to nazareth / and was obedient to  
 them Hys mother kept all these thyng  
 ys in her hert. And Jesus increased in

## The.iiij.Chaptee/

wyſdom and age/and in fauoure wth  
god and man. ¶

## The.iiij.Chapter. ¶



In the fyfteenth yeaere off  
the raygne of Tyberius/  
the Emperoure/ whiche  
yolare beyng leyſtena-  
unt off Jewry/ and Hero-  
de beyng Tetrarch of ga-

ſſile/ and his brother Philip Tetrarch  
in Iudea and in the region of traconi-  
tis and Lysanias the Tetrarch of abye-  
ſſine/ When Anna & Cayphas were the  
hye preſtes/ The commaundement off  
god was publiſhed vnto Jhon the ſon  
ne of zacharias in the wildernes. And  
he cam into all the cooſtes aboute Jor-  
dan/ preachinge the baptiſm of repenta-  
unce for the remiſſion of ſynnes/ as yt  
is witen in the booke of the ſayngis of  
Eſayas the prophete/ which ſaith/ The  
hopce of a ctyat in wildernes: prepare  
the waye of the lord make his pathes  
ſtraight. Every valley ſhalbe fylled/  
and every mountayne and hyl ſhalbe  
brought lowe And crooked thinges ſh-  
albe made ſtraight/and the rough wa-  
yes ſhalbe made ſmothe. And all fleſhe  
ſhall ſe the ſauour ſeat of god. ¶

¶ The ſayde he to the people/ that we  
re come to be baptiſed of hym. O gene-  
raciō of vipers: who haue ſhewd you

Mat. iii. a

Marc. i. a.

Eſa. xl. a.

Joan. i. c.

mat. iii. b. c.

## The Gospell of .S. Lukes

the craffe to flye from wiath to come  
 Wyngge forth due frutes off repen-  
 unce / And begyn not to saye in poure  
 felnes / we haue Abraham to oure fa-  
 cher. For I say vnto you / god is able of  
 these stonys to reple hye chylidren vn-  
 to Abraham. Nowe also ys the axe le-  
 yd vnto the roote of the trees / Every  
 tree therfore which bringeth not forth  
 good frute / shalbe hewen downe / and  
 cast in to the fyre.

And the people asked hym / sayinge /  
 What shall we do then? He answered  
 and sayde vnto them: Ye that hath .ij.  
 cootes let hym parte wpth hym that  
 hath none / And he that meate / let hym  
 do lyke wyle.

Then came there publicans to be ba-  
 ptysed / and sayde vnto hym: Master /  
 what shall we do? He answered vnto  
 them / require nomore then that which  
 is apoynted vnto you.

The souldiers lyke wylse demaunded  
 of hym / sayinge: And what shall we do?  
 And he sayde to them / Do violence to  
 no man nether trouble any mā wrong-  
 fully: And be cōtent with poure wages

mat. iij. b

Mat. i. b

Joan. i. d.

As the people were in a doute / and  
 all mē disputed in there hertis of Jhā  
 whether he were hely Christ / Jhon  
 answered / and sayde to the all. I baptise  
 you wpth water / but a stronger then I



# The Gospell of S. Luke.

which was the sonne of Hattathias  
 which was the sonne of Amos  
 which was the sonne of Nahum  
 which was the sonne of Elly  
 which was the sonne of Magge  
 which was the sonne of Maath  
 which was the sonne of Hattathias  
 which was the sonne of Seime  
 which was the sonne of Joseph  
 which was the sonne of Juda  
 which was the sonne of Johanna  
 which was the sonne of Kitha  
 which was the sonne of Sorobabel  
 which was the sonne of Salargiel  
 which was the sonne of Meri  
 which was the sonne of Melchij  
 which was the sonne of Abdi  
 which was the sonne of Cosam  
 which was the sonne of Ehelinadam  
 which was the sonne of Yec  
 which was the sonne of Jeso  
 which was the sonne of Melieser  
 which was the sonne of Joiam  
 which was the sonne of Hattathias  
 which was the sonne of Leui  
 which was the sonne of Seimeon  
 which was the sonne of Juda  
 which was the sonne of Joseph  
 which was the sonne of Jonan  
 which was the sonne of Meliacum  
 which was the sonne of Melca  
 which was the sonne of Henam



### The.iii.Chapter.

which was the sonne of Mathathian  
 which was the sonne of Nathan  
 which was the sonne of David  
 which was the sonne of Jesse  
 which was the sonne of Obed  
 which was the sonne of Boos  
 which was the sonne of Salmon  
 which was the sonne of Naathon  
 which was the sonne of Aminadab  
 which was the sonne of Aram  
 which was the sonne of Elsom  
 which was the sonne of Phares  
 which was the sonne of Juda  
 which was the sonne of Jacob  
 which was the sonne of Isaac  
 which was the sonne of Abraham  
 which was the sonne of Tharra  
 which was the sonne of Nachor  
 which was the sonne of Sarach  
 which was the sonne of Ragau  
 which was the sonne of Halec  
 which was the sonne of Heber  
 which was the sonne of Sala  
 which was the sonne of Cainan  
 which was the sonne of Arphaxat  
 which was the sonne of Sem  
 which was the sonne of Noe  
 which was the sonne of Lamech  
 which was the sonne of Mathusala  
 which was the sonne of Enock  
 which was the sonne of Jared  
 which was the sonne of Malalech

**The Gospell of S. Luke**  
 which was the sonne of Einar  
 which was the sonne of Enos  
 which was the sonne of Seth  
 which was the sonne of Adam  
 which was the sonne of God

The .iiij. Chapter.

mat. lliij. a  
 marci. j. b



Jesus then full off the ho-  
 ly goost / returned from  
 Jordan / and was caried  
 of the spirite in to a wyl-  
 dernes / and was. xl. dayes  
 tempted of the deuyl. And

yn those dayes ate he no thyng. And  
 when they were ended / he after ward  
 hongred. And the deuyl sayd vnto hi /  
 yf thou be the sonne of god commaunde  
 this stone that he be breid. And Jesus  
 answered hym / sayinge: It ys wyten /  
 man shall not lyue by bread only / but  
 by euery worde of God.

den. viij. a

And the deuyl toke hym vppen in to  
 an hye mountayne / and shewed hym all  
 the kyngdoms of the earth euen in the  
 twyntyfourthe of an houre. And the deuyl  
 sayde vnto hym: all this power wyl I  
 geue the euerywhye / and the glory off  
 them (for that is deliuered to me / and  
 to whomsoener I wyl I geue yt) yf th-  
 ou therfore wylt worshyppe me / they  
 shalbe all thynne. Jesus answered & say

den. x. b. c. d. e. vnto hym / hence frome Satan. for  
 And. x. d. yt ys wyten. Thou shalt honoure the

## The. liii. Chapter.

Loide god/ and hym only serue:

**W** And he carped him to iherusalem and  
set him on a pynacle of the temple and  
sayd vnto him/ If thou be the sonne of god. **psal. xc. c.**  
god cast thy selfe doune from hens. For  
yt is wyten/ he shall geue his angels  
his charge ouer the/ so kepe the/ and wh  
th there hōdis they shall be the byppe  
that thou hurt not thy fote agaynst a  
stone. Iesus answered/ and sayde vnto **den. vi. c.**  
hym/ yt is sayd / thou shalt not tempte  
thy loide god. And as soone as the de  
uyll had ended all his temptacions/ he  
departed from hym for a season.

**✠** And Iesus returned by the pow- **mat. xiii. b**  
er of the spirite into galile/ and the fa- **marc. i. a**  
me of him went thorow out all the re- **joā. iiii. f.**  
gion rounde aboute. And he taught yn  
theyre synagogis/ and was commaun  
ded of all men.

**C** And he cam to nazareth where he **mat. xiii. g**  
was nourshed/ and as hys custome was **marc. vi. a**  
went in to the synagoge on the sabbath **joā. iiii. f.**  
daye/ and stode vpppe for to rede. And  
there was delyuered vnto him the bo  
ke of the prophet **elias**. And when  
he had ovynd the boke/ he founde the  
place/ where yt was wyten. The spy- **elays. ix.**  
rit of the Lorde vpon me/ because he  
hath annoynted me. To preache the  
Gospell to the poore he hath sent me.  
And to heale them which are trou  
n. iiii.

# The Gospell of .S. Luke.

bled in theire hertes/ To preache deservance to the captiue / And sight to the blynde / And frely to set at lyberty them that are bused / And to preache the acceptable yea of the lord.

And he closed the booke/ and gaue yt agayne to the minister/ and sat doune And the eyes of all that were in the synagoge/ were fastened on hym. And he began to saye vnto them. This daye is this scripture fulfilled in youre eares And all they bore hym witness/ and wondered at the gracious wordes which proceeded oute of his mouth/ And sayde Is not this Iosephs sounne?

And he sayde vnto the/ ye maye very well saye vnto me this prouerbe: Why scyest thou/ heale thy sylfe. ✠ Whatsoeuer we haue herd done in Capernaum/ do the same here lykewyse in thyn owne countre. And he sayde / Verely I saye vnto you / No prophet ys accepted yn his owne countre.

**M. re. xlii.** But I tell you off a trueth / Many  
**Jaco. v. d.** wydowes were in Israel in the dayes of Helyas / when heyn was set the pyres and syre monerbes / when grea te samphynēt was throughtout all the londe/ And vnto none of them was he lyas sent/ saue into sarepta besydis sydon vnto a woman that was a widow And many lepers were in Israel in the

# The.iii. Chapter.

tyne of Heliseus the prophet/and yet  
none off them was healed / saynge **iii. cc. d. b**  
Naaman of Syria.

**E** And as many as were in the syna-  
goge whē they herde that/were fylled  
with wyath and rose byre / and thrust  
hym out of the cite/ And ledde him euen  
vnto the edge of the hill/wher on the  
cite was bylde/ to cast him doune he-  
lynge. But he went his waye euen tho-  
row the myddes of the. **✠** And cam **mat. iii. d**  
into Canernaū a cite of galile/and the **Marc. i. c**  
re taught them on the sabboth dayes/  
And they were astonysed at his doctri-  
ne for his preachinge was with power

And in the synagoge there was a mā **mat. vii. d**  
which had a foule spīte with in hym/ **Marc. i. c**  
and cryed with a loude voyce / sayinge  
let me alone/what haſte thou to do wi-  
th vs/ thou Iesus of Nazareth? Arte  
thou come to destroye vs? I knowe the  
what thou arte/ thou arte the holy mā  
of god. And Iesus rebuked hym / say-  
inge I holde thy peace/ and come oure  
of hym. And the deuyle threwe hym  
in the myddis of them and cam out of  
hym/and hurt hym not. And feare cam  
on them all / And they spake amonge  
them selues: sayinge/ What manner a  
thing is this? For with auctorite and  
power he commaundeth the foule spī-  
tis and they come out? And the same

## The Gospell of. S. Luke.

of him spied abrode throuout all pla-  
ces of the countre round aboute. ¶

**Mat. vii. 1. b.** ¶ And he tooke vppc and came into  
**Mat. i. c.** of the synagoge / and entred into Sym-  
mons house / And Symons mother-  
lawe was taken wpth a greaze feuer.  
And they made intercession to him for  
her. And he stode ouer her / and rebu-  
ked the feuer / and yt left her. And im-  
mediatly she roose and ministered vnto  
them.

When the sun was downe / all they  
that had sickes / taken with hyuers dis-  
eases / brought them vnto hym / And he  
layde his handes on every on of them /  
and healed them. And demys also cam  
out of many of them / crying and say-  
inge / Thou arte Christ the sone of god  
And he rebuked them / and suffered the  
not to speake / for they knewe tht he  
was Christ.

**Mat. i. d.** As soon as yt was daye / he departed  
and went awaye in to a desert place / and  
the people sought hym and cam to hym  
and kept hym that he shulde not departe  
from them. And he sayde vnto them  
I muste to other cities also preache the  
worde of God. ¶ for therefore am I  
sent. And he preached in the synagogs  
of Galile.

## The .v. Chapter

**I** cam to passe as the peo-  
ple pleased upon hym / to  
heare the worde off God/  
that he stode by the lake  
of Genesareth / and sawe  
two shippes stonde by the

mat. (iii. c.  
Marc. i. b.

lake syde for the ffishermen were gone  
out of them / and were washinge their  
nettes. Iesus entred into one of the ship-  
pes / which perteyned to Symon / and  
prayed hym / that he wolde cary hym a  
lyttell from the lode. And he satte doune  
and taught the people out of the shippe

**W**hen he had left speakynge / he say-  
de unto Symon / Cary vs into the de-  
pe / and let flippe thy net to make a drau-  
ght. And Symon answered / and say-  
de to hym / Master we haue labored all  
nyght / and haue taken nothyng. yet  
nowe at thy worde I wyl loose forthe  
the net. And whē they had so done they  
inclosed a greate multitude of ffishes.  
And the net brake / and they made sig-  
nes to their felowes which were in the  
other shippe / that they shulde come and  
helpe them. And they cam / and they fil-  
led bothe the shippes / that they couche  
agayne.

**W**hē Symon Peter sawe that / he fel-  
doune at Iesus knees / sayynge / Lorde  
go fro me / for I am a synfull man. for  
he was bitterly assayed and all that

## The Gospell of. S. Luke.

were with hym at the draught of fyssh  
he which they toke. And so was also Ja-  
mes and Jhon the sonnes of zebedei/  
which were parte takers with Symō  
And Jesus sayde vnto Symō/fear not  
fro hence forth thou shalt catche men  
And they brought their shippes to lon-  
de/and forsoke all and folowed him

**mat. viij. a** And yt fortuneth that he was in a cer-  
**marc. i. b** tayne cite/and beholde there was a mā  
full of leprosy/And when he had spred  
Jesus/ he fell on his face /and besou-  
ght hym sayinge/ Lord pff thou wilt  
thou shalt make me cleane. And he stret-  
ched forth his hond and touched hym/  
sayinge/ I will/ be thou cleane. And im-  
mediatly the leprosy departed from  
him. And he warned him/that he shul-  
de tell no man/ but that he shulde go and  
shewe hym selfe to the p̄este / and of-  
fer for hys clenysynge accordynge as  
**leui. xij. a** Moyses comaundement was/ for a wit-  
nes vnto them.

But his name spred the moare ab-  
roade/and the people came to gether to  
heere/and to be healed of him of their  
infirmities. And he kepte hym selfe a  
parte in the wyldernes / and gaue hym  
selfe to prayer.

**mat. ix. a.** And yt happened on a certayne  
**marc. ij. a.** daye/that he taught/and there sat the  
pharisees/and doctours of lawe/ which



## The .vi. Chapter.

were come out of all the countes of Galile/Jewry/and Jerusalem/and the power of the lord was to heale the. And beholde/men brought a man lyinge in hys bedd / whych was taken wyth the palsey/ And they sought meanes to bringe hym in/and to laye him before him. And whē they coulde not fynde by wher atwayne they myght bringe him in/because of the p;care/they wēt by on the toppe off the house and lect hym doune thowowe the rylynge / bed and all in the myddes before Iesus. When he sawe they; sayth he sayde vnto him / mā thy synnes are forgiven the. And the scribes/and the pharises/began to thinke sayinge/What fellow is this whiche speaketh blaiphemy? Who can forgive synnes/but God only?

¶ Whē Iesus perceaued the; thoughtes/he answered and sayde vnto them: What thinke ye in yowre hertes? Whē they began to saye / thy synnes are forgiven the/or to saye/life and make? What ye maye knowe that the sonne of man hath power to forgive synnes on erth/he sayde vnto the siche off the palsey. I saye to the/arise/take up thy bedd / and go home to thy house. And immediatly he rose up before the; all/and toke up hys bedd wher on he laye/and departed to hys owne house

# The Gospell of S. Luke:

prayinge god/ And they were all am-  
bled/and they lauded God/and were reb-  
bled with feare/ sayinge: We haue here  
strange things to daye. ¶

**Mat. ix. a** And after that he went forth / and f  
**Mar. ij. b** sawe a publican/ named Leui / synne-  
ge at the receyve of custome / and say-  
de vnto hym. folowe me. And he left  
all/folowe hym / and folowed hym. And  
that same Leui made him a greete fea-  
ste at home in his owne housse And the-  
re was a greete cōpany of publicans/  
and off other that sate at meate wth  
hym. And the scribes & pharises grud-  
ged against his disciples/sayinge Why  
eate and drynke ye/wth publicans/ and  
synners? Jesus answered and sayde vn-  
to them/The ychar are whole neede not  
off the whyssion / but they that are  
sicke. I can not to call the ryghtewys  
to repentaunce/but the synners.

**Mat. ix. b.** They sayde vnto hym / Why do the  
**Mar. ij. c.** disciples of Jhou fast often and praye  
and the disciples of the pharises also/  
and thye eate and drynke? To whome  
he sayde/Can ye make the Chylde off  
the weddinge fast/as longe as the byr-  
degrome is present with them? The  
dayes wyl come / when the bydegro-  
me shalbe taken awaye from them:thē  
shall they fast in those dayes.

He spake vnto them in a similitude

## The. vi. Chapter.

No man putteth a peece of a newe garment/ in to an olde besture/ for yf he do then breaketh he the newe and the peece that was taken out of the newe / agreeth not with the olde. Also no man poureth newe wyne in to olde vessels/ yf he do / the newe wyne breaketh the vessels / and runneth out yf sylfe / and the vessels perishe. But newe wyne must be poured in to newe vessels and bothe are preserved. Also no man that drynketh olde wyne/ straght waye taketh awaye with newe/ for he sayeth the olde is pleasaunter.

## The. vii. Chapter.

**A**T happened on an after sabbath / they went thoro. Mat. xii. d  
 we the corne felde: and hyr Mat. ii. d  
 disciples plucked the eares of corne/ and ate them/ and rubbed them in their handes. Certaine of the pharises sayde unto them / Why do ye that whych ys not lawfull to be done on the sabbath dayes? Jesus answered them/ and sayde / haue ye not redde what Dauid dyd/ when he him selfe was anhungred / 1. reg. xxi. 9  
 and they whych were wth hym / howe he went in to the house of God / and toke / and ate the loues off the altar bread / and gaue also to them/ whych were wth hym / whych was not

# The Gospell of S. Luke.

lawful to eate/ but for the prestes only?  
And he sayde vnto them/ The soune of  
man is lord euen of the sabboth daye.

**mat. xij. a** **✠** And it fortuned in a nother sabboth  
**mar. iij. a** also / that he entred into the synagoge  
and taught. And there was a mā / whose  
right honde was dyed bp. The scrib-  
bes / and the pharises watched hym to  
se whether he wolde heale on the sab-  
both daye or not / that they myght fynde  
an accusacyon agaynst hym. But he  
knewe their thoughtes / & sayde to the  
man which had the withered honde: Ky-  
se vp / and stonde forth in the myddes /  
Thy arose / and stepped forth. Then say-  
de Iesus vnto them. I wyll aske you a  
question. Whether is yt lawfull on the  
sabbath dayes to do good or to do evill:  
to saue lyfe / or for to destroye yt? And  
he behelde them all in compasse / and say-  
de vnto the mā / Stretch forth thy hō-  
de. He dyd so / and his honde was resto-  
red / and made as whole as the other.  
And they were fylled full of matenes /  
and counselled wch an other / what  
they myght do to Iesu. **✠**

It fortuned in those dayes he went  
out into a mountayne for to praye / and  
**mat. x. a.** continued all nyght in prayer to God.  
**mar. iij. b** And as soone as it was daye / he called  
his disciples / and of them he chose twel-  
ue / whiche also he called bys apostles.

## The. vi. Chapter.

Symon whom also he named Peter/  
and Andrew hys brother / James and  
Jhon / Philip and Bartlemeaw / Ma-  
thew and Thomas / James the sonne  
of Alpheus and Simon called zelotes  
and Judas James sonne / and Judas  
Iscariot / whych same was the tray-  
tour.

✠ And he cam doune with the / and  
krode in the playne felde with the com-  
pany of hys disciples / and a grea-  
te multitude of people out of all parties of Je-  
rualem and Ierusalem / and from the see  
cooste of Tyre and Sydon / which came  
to heare hym / and to be healed of their  
diseases / and they also that were vexed  
with foule spites / and they were hea-  
led. And all the people pleased to tou-  
che hym / for there went vertue out off  
hym / and healed them all.

✠ And he lifted vp hys eyes upon hys  
disciples / and sayde / Blessed are ye po-  
re / for pouers is the kyngdom of God. Mat. v. 3  
Blessed are ye that hunger / for ye shall  
be satisfied. Blessed are ye that wepe /  
for ye shall laugh. Blessed are ye when  
men hate you / and thrust you out of the-  
ir company / and rayle on you / and ab-  
horre your name / as an evyll chynge  
for the sonne of mannes sake. Reioyse  
ye then / and be gladd / for beholde your  
reward is greate in heaue. Mat. v. 4  
A. J.

# The Gospell of .S. Luke.

see theys maner theie fathers entreated the prophetis.

mos. xl. a  
ecc. xxxi. a

But wo be to you that are ryche/ which haue thet in youre cōsolacion. Wo be to you that are full/ for ye shall hōger. Wo be to you that nowre laugh/ for ye shal weyle/ and wepe. Wo be to you whē all men prayse you/ for so did theie fathers to the false prophetis.

Mat. v. g

But I saye vnto you which heare/

Love youre enemyes. Do goode to the which hate you. Blesse the that curse

Mat. v. f

you: And praye for the / which wrongfully trouble you. And vnto hym that smyteth the one the one cheeke/ offer also the other And hym that taketh awaye thy gowne / forbyd not to take thy coote also. Gene to every man that asketh of the. And yf any mā take awaye thy goodes / aske the not agayne. And as ye wolde that man shulde do to you so do ye to them lyke wyse.

Mat. vi. b

yf ye loue the which loue you/ what

Tob. iii. c

thanke are ye worthy of? seinge that

Mat. v. g

the very synners loue their louers And

yf ye do for the which do for you/ what thanke are ye worthy of? For the very synners do euen the same. yf ye lende to them of whome ye hope to receaue/ what thanke shall ye haue? for the very synners/ lende to synners/ to receaue as moch agayne Love ye youre ene

## The. vii. Chapter

myss. do goode/and lenbe/ lokynge for  
nothynge agayne/ and poure rewarde  
shalbe greate/ and ye shal be the chyl-  
dren of the heuē: for he ys kynde vnto  
the vnkynde/ and to the euyl.

Mat. vii. 2

¶ Be ye therfore mercyfull/ as pou-  
re father ys mercyfull. Judge not and  
ye shal not be Judged Condemne not  
and ye shal not be cōdemned. For geue  
and ye shalbe forgeuē. Geue/ and ye shal  
be geuē vnto you/ goode measure/ pres-  
sed doune/ shaken to gether / and run-  
nyng ouer/ shal men geue in to poure  
besomes. For wyth what measure ye  
mete/ with the same shal men mete to  
you agayne.

Mat. vii. 2

Mat. vii. 2

And he put forth a similende vnto  
them. Cā the blynde lede the. blynde?  
wo they not both then fall in to the dy-  
che? The discipule is not aboue his ma-  
ster. Every mā shalbe perfecte/ eue as  
hys master ys. Why seyst thou a mote  
in thy brothers eye and considerest not  
the beame that is in thyne owne eye?  
Other howe cannest thou saye to thy  
brother / Brother let me pull out the  
mote that ys in thyne eye / when thou  
perceapest not the beame that ys in  
thyne owne eye? yppocrite/ cast out the  
beame out of thyne owne eye first/ and  
then shalt thou se perfectly/ to pull out  
the mote out of thy brothers eye. ¶

Mat. xv. 2

Mat. x. c

Joā. xiii. b

mat. vii. 2

# The Gospell of. S. Luke.

mat. vii. 16

It ys not a goode tree that bringeth forth the euyl frute/ Neither is that an euyl tree / which bringeth forth the goode frute. For every tree is known by his frute. Neither of thornes gather men figges/ nor off bushes gather they grapes. A goode man of the goode treasure off hys hert bringeth forth the that which ys goode. And the euyl man of the euyl treasure off hys hert/ bringeth forth the that which ys euyl. For of the aboundance of the hert/ the mouth speaketh.

mat. vii. 24

Kor. ii. 16

Jaco. i. 22

Why call ye me Master / Master / and do not as I bid you: whosoever heareth to me / and heareth my sayings and doeth the same / I will shewe you to whome he ys lyke. He ys lyke a man which bilt an house / which digged deepe / and layde the foundaciō on a roche. When the waters arose / the fludde beist apō that house / and coulde not moue yt. For yt was grunded apō a roche. But he that heareth and doth not / ys lyke a man / that with out foundation bilt an house apō the erth / agaynst which / the fludde beist / and yt fell by ad wy. And the fall of that house was grete etc.

## The. vii. Chapter.



Then he had ended all his mat. viij. ¶

**W**hen he had ended all his sayings in the audience of the people / he entred into Capernaum. And the seruant of a certayne Centurion was sicke / and ready to dye / whom he made moche of. And when he herde of Iesu / he sent vnto hym the elders of the Iewes / beseeching hym that he wolde come and saue his seruant. And they came to Iesus and besought hym instantly / sayinge / We are worthy that thou shouldest do this for hym. For he loneth oure nation / and hath built vs a Synagoge. And Iesus went with them.

**A**nd when he was not farre from the house / the Centurion / sent to hym his frendes / sayinge vnto hym / Lord / be trouble not thy selfe / for I am not worthy that thou shouldest enter into my house / wherefore I thought not my selfe worthy to come vnto the / but saye the word and my seruant shalbe whole. For I my selfe am a man vnder power / and haue vnder me souldiers / and I saye vnto won / go / and he goeth And to another / come / and he cometh And to my seruant / do this and he doeth it. When Iesus herde this he marvelled at hym / and turned hym about and sayd to the people that folowed hym /

# The Gospell of S. Luke.

I saye vnto you / I haue not founde so  
greate fayth / no not in Israhel cer-  
tainly And they that were sent / turned  
backe home agayne / and founde the ser-  
uaunt that was sicke whole.

✠ And yt fortuned after that / he wnt  
in to a cite called Naym / and his disci-  
ples went with hym / and a greate num-  
ber of people. Whē he came to the ga-  
te of the cite / beholde there was a de-  
ed mā caried out / which was the only  
sonne of his mother / and she was a wi-  
dowe / and moche people of the cite was  
with her. And the lord sawe her / and  
had compassion on her: and sayde vnto  
her / wepe not. And went and touched  
shee: and shee rose vp / and they that bore hym do-  
re. And he sayde: yonge man / I saye  
vnto the / arise. And shee sat vp /  
and began to speake And he deliuered  
hym to his mother. And there came a fea-  
re on the all. And they glorified god /  
sayinge / a greate prophete is risen a-  
mong vs / and God hath visited his  
people. ✠ And this rumour of hym  
went forth throughout all Jewry / and  
thorowout all the regions which he  
sounded about.

Mat. x. 1.

And vnto Ihon / shewed his disciples  
of all these thynges. And Ihon called  
vnto him two of his disciples / and sent  
the to Iesus sayinge / Arte thou he that

# The. lxx. Chapter.

shall come / or shall we loke for a nother? Whē the men were come vnto him they sayde / Jhon baptiste sent vs vnto the sayinge. Art thou he that shall come / or shall we waite for another? At that same tyme / he cured many of their infirmities / and plagues: And off euill spites / and vnto many that were blynde / he gaue sight / and he answered / and sayd vnto them / Go your wayes and shewe Jhon what thynges ye haue here deand. sene / howe that the blynde se / the halt go / the lepers are censed / the deafe heare / the deede arylse / To the poore ys the Gospell preached / and happy is he that falleth not / by the reason of me.

Whē the messengers of Jhs / were departed he begā to speake vnto the people off Jhon / What went ye out for to se into the desert: went ye to se a rede shakē with the wynde? But what wēt ye out for to se? a mā clothed in saute raynēt? Beholde thry which are gorgeously apparellled / and lyue delicatly: are in kynnes courtes But what went ye forth to se? A prophet? yee I saye to you / and moare thē a prophet. This ys he of whom yt is writē / Beholde / I sen mala. iij. a be my messenger before thy face to prepare thy waye before the. I saye vnto you / A greater prophet then Jhon /

o. iij.

# The Gospell. S. Luke.

amonge womē's chylde/ is there none  
 neuer the lēlle won that ys lēsse in the  
 kyngdom of god/ ys greater thē he. ¶

And all the people that herde / and  
 the publicā's allowed God/ which wer  
 baptysed in the baptim off Jhon. But  
 the pharyses and scribes despised the  
 mynde of God/ agaynst thē selues and  
 wer not baptised of hym.

**Mat. xj. b** And the lord sayd: Where unto shall  
 I liken the men off thys generacion/  
 and what thyng are they lyke? They  
 are lyke unto chyldeyn stryng in the  
 market place/ and cryng one to ano-  
 ther/ and sayinge: We haue pyed vn-  
 to you / and ye haue not daunsed: We  
 haue mourned to you/ and ye haue not  
 wept. For Jhon batysd cam vnto you  
 wither eatyng brede/ ner drynkynge  
 wyne/ and ye saye: he hath the deuyl.  
 The sonne of manys come and eateth  
 and drynketh/ and ye saye: beholde a  
 man which is a glotton/ and a drynker  
 of wyne/ the fende of publicans / and  
 sinners. And wisdom is allowed of all  
 her chyldeyn.

✠ And one of the pharyses desired  
 hym that he wolde eate with hym. And  
 he cā in to the pharyses house/ and sate  
 downe to meate. And beholde a woman  
 in that cite/ which was a synner/ as so-  
 ne as she knewe that Jhesus sate at me

# The. vi. Chapter.

ate in the pharisees house / the brough  
an alabaſter boxe of oymēt / and ſhe  
ſtoode at hyſ fete behynde hym weppyn-  
ge / and began to waſhe his fete / with  
teares / and did wype the with the hee-  
res of her hzed / and kyſſed his fete / and  
anoynted them with oymēt.

¶ When the phariſe which bode hym  
to his houſe / ſawe that / he ſpake with  
in hym ſpyte: ſayinge: yf this man were  
a prophet / he wolde ſurely haue knowen  
who and what maner woman this  
is which toucheth hym / for ſhe is a ſyn-  
ner. And Jeſus answered / and ſayde vnto  
hym. Simon I haue ſomewhat to ſaye  
vnto the. And he ſayd: Maſter ſaye  
on. There was a certayne lender / which  
had two debtors / the one oughte ſixe hundred  
pence / and the other fifty. When  
they had nothinge to paye / he forgave  
the bothe. Which of theſe tell me / will  
loue hym moſt? Symon answered /  
and ſayde: I ſuppoſe / that he to whom  
he forgave moſt. And he ſayde vnto  
hym: Thou haſt truly iudged.

And he turned to the woman / and  
ſayde vnto Simō: Seith thou this wo-  
man? I entred in to thy houſe / and thou  
gaueſt me noo water to my fete: but  
ſhe hath waſhed my fete with teares /  
and wiped them with the heeres of her  
heed Thou gaueſt me no kyſſe: but ſhe

# The Gospel of S. Luke.

Since the tyme I cam in / hath not ceased to kysse my fete. Myne head with oyle thou didest not annoynte / and she hath annoynted my fete with oynment wherefore I saye vnto the / many synnes are forgiven her / because she loued moche. To whon lesse ys forgiven the same doeth lesse loue.

And he sayde vnto her / thy synnes are forgiven the. And they that sate at meate with hym / began to saye with in them selues. Who is this whych forgiveth euen synnes And he sayde to the woman: Thy fayth hath saued the / Go in peace. **¶**

## The xliij. Chapter.

**A**nd yt fortuned after that he hym selfe went throughout cities and townes / preachynge / and swevynge the kyngdome of God / and the twelve with hym And also certayne women whych were healed of unclene spites / and infirmities: Mary called Magdalen / out of whom went seven devyls / And Joanna the wyfe of Chusa Herodis steward / And Susanna / And many other: which ministered vnto hym of their substance. **¶** When moche people were gathered to gether / & were come to him out of the cities / he spake by a similitude:

## The. viij. Chapter.

A sower went out to sow his seede / **mat. xij. a**  
 as he sowed / some fell by the waye sy- **mar. iij. a**  
 de / and yt was troden under fete / and  
 the foules of the ayre deuoured yt by.  
 And some fell on ston / and as sone as  
 yt was spronge by / yt withered a waye /  
 because yt lacked moystnes. And some  
 fell amonge thornes / and the thornes /  
 spronge by with yt / and choked yt. And  
 some fell on goode grounde / and spron-  
 ge by and bore frute / an hondred folde  
 And as he sayd these thynges / he cry-  
 ed: he that hath eares to heare / let  
 hym heare.

Thys disciples asked hym / sayinge:  
 what maner similitude thys shulde be.  
 And he sayd: vnto you is it geue to know  
 we the secretis of the kyngdom of god  
 but to other in similitudes / that when  
 they se / they shulde not se: and when  
 they heare they shulde not vnderstode

The similitude is this. The seede is  
 the worde of God. Those that are by  
 syde the waye / are they that heare and  
 afterwarde cometh the deuyll / and  
 taketh awaye the worde out of their  
 hertis / lest they shulde beleue and be  
 saued. They on the stones are they whi-  
 ch whē they heare the worde receaue  
 yt wth ioye. And these haue no rotes  
 which for a whyle beleue / and in tyme  
 of tentaciō go awaye. That which fell

**lsa. lx. c.**  
**mat. xij. b**  
**mar. iij. b**  
**Joē. xij. c**  
**Act. x. f.**  
**Rom. x. b**

# The Gospellof. S. Luke.

Amonge thornes are they which beate  
and go forth/and are choked w<sup>th</sup> care  
and riches/and voluptuous liuynge  
and bynge forth no frute. That in the  
good ground are they which with a ge  
de and pure heart/heare the worde/and  
kepe it/and bynge forth frute w<sup>th</sup>  
patience. ¶

Mat. 6. 6.

Mat. 11. 4. c

Mat. 1. c

Mat. 11. c

Mat. 21. 12

and. 12. c

Mat. 11. c

Mat. 11. d

Mat. 11. d

Mat. 6. 11 c

Mat. 11. d

No man lyghteth a candell/ and ro-  
uerit yt vnder a bessel neither putteth  
yt vnder the table: but setteth yt on a  
candelsticke / that they that enter in/  
maye se lyght. Noo thynge ys in secret  
that shall not come abroad: Neither e-  
nythynge hyd/that shall not be knowe  
and come to lyght. Take heede therfore  
howe ye heare. For whosoener hath/ to  
hym shalbe geue. And whosoener hath  
not from hym shalbe taken/ euen that  
same which he supposeth that he hath.  
Then came hym his mother and  
his brethren / and coude not come at  
him for preace. And they tolde him say-  
ynge. Thy mother and thy brethren/  
stande w<sup>th</sup> vs/ and wolde se the. He  
answered/and sayd vnto them: my mo-  
ther and my brethren are these/ which  
heare the worde of god/and do yt.

¶ It chaunced on a certayne daye  
that he went in to a shippe/ and his dis-  
ciples also/ and he sayde vnto them: Let  
vs go ouer vnto the other syde off the



# The. viij. Chapter.

lake. And they Landed further. And  
as they layled/ he fell a slepe/ and there  
arose a storme of wynde in the lake/ and  
they wer fylled wryth water/ and wer  
in jeopardy. And they went to hym and  
awoke hym/ sayinge. Master Master/  
we are loost. He arose and rebuked the  
wynde/ and the tempest off water/ and  
they ceased/ and yf wered calme. And  
he sayd vnto them/ where is yowre fa-  
yth? They feared and wondred/ sayin-  
ge one to another: who ys this? for he  
commaundeth windes and water/ and  
they obey hym? ¶ And they layled on  
to the region off the gaderens/ whych  
ys ouer agaynst galile.

mat. viij. D  
mat. ix. A.

As he went out of the shippe to lon-  
de/ there met him a certayne mā out of  
the cite/ whych had a deuill longe tyme  
and ware no clothes/ neither abode in  
enp house: but amonge graues (wher  
they sawe Iesus/ he cryed/ and fell doune  
before hym/ and with a loude voyce say-  
de: What haue I to do wryth the Iesus  
the sonne of the moost hysk? I beseeche  
the to ment me not. For he commaun-  
ded the soule spere to come out of the  
man. For ofte tymes he caught hym  
and he was bounde wryth chaynes/ and  
kept wryth fetters: and he brake the bō-  
des/ and was caried of the sende/ into  
wildernes.

# The Gospell of S. Luke

Jesus asked him saynge: what is thy name? And he sayde. Legion: be cause many deuyls wer entered in to him And they besought hym / that he wolde not commaunde them to go in to the depe There was therby an herde off many swyne / feadyng on an hyll / and they prayed hym / that he wolde suffer them to enter in to them. And he suffered the Then went the deuyls out off the man and entered in to the swyne. And the herd toke their course / and ran headlonge in to the lake / and wer choked whē the herdmen sawe what had chaunced they fled / and solde yt in the cite and in the villages.

And they cam out to se what was to be. And cam to Jesus / and founde the man / out off whom the deuyls wer departed / sittinge at the fete off Jesus clothed / and in hys right mynde / and they wer afrayde. They also which sawe it tolde the by what meanes he that was possessed off the deuyl / was healed And all the whole multitude of the Gadarens / besought hym / that he wolde departe from them / for they wer ta hē with grete feare. And he gare him in to the schyppe / and returned backe agayne. The man out off whom the deuyls were departed / besought hym / that he myght be with him: But Jesus

## The.ii. Chapter

sent hym away / sayinge / Go home &  
 gayne into thyne owne housse and tellye  
 we what thinges god hath done to the  
 And he went bys waye / and preached  
 thoro we out all the cite what thyngis  
 Iesus had done vnto hym.

¶ It fortuneth that whē Iesus was co-  
 me agayne / the people receaued hym. **Mat. 12. e**  
 For they all lōged for him. And beholde **Mat. 12. h**  
 there cā a man named Jaicus (ā he  
 was a ruler of the sinagoge) ā he fell  
 doune at Iesus fete / ā besought hym  
 that he wolde come into his housse / for  
 he had but a daughter outy / of twelue  
 yere of age / and she laye a dyinge. And  
 as he went the people thronged hym.

And a woman hauynge an issue off  
 bloud twelue yeres (whiche had spent  
 all her substance amonge physicians /  
 nether coulde be holpen off eny) came  
 behinde hym / and touched the hem off  
 his garment / and immediately her issue  
 off bloud stancheth. And Iesus sayde /  
 Who is yt that touched me? whē ene-  
 mymā denyed / Weicrād they that we-  
 re wth hym / sayde. Master the peo-  
 ple thrust the / and berse the / and thou  
 sayest / who touched me? And Iesus sa-  
 yd. Some body touched me. For I per-  
 ceauē that power ys gone out off me.  
 When the woman sawe that she was  
 not hid from hym she came tremblinge

# The Gospell of S. Luke.

And fell at hyſ fete / and tolde hym be-  
fore all the people / for what cauſe ſhe  
had touched hym / and howe ſhe was  
healed immediatly. And he ſayde vnto  
her / Doughtee be off goode conſol-  
te / Thy ſayth hath made the ſafe / go in  
peace.

Whyll he yet ſpake / there cā won  
from the rulers of the ſynagogis houſe  
ſe / which ſayde to hym / Thy doughter  
is deed / diſeaſe not the maſter. When  
Jeſus herde that . He answered to the  
martyrs father ſayinge Feare not / be-  
lieue only / and ſhe ſhal be made whole.  
And when he came to the houſe / he ſuf-  
fered no man to go in wyth hym / ſave  
Peter / James / and Jhon / and the fa-  
ther and the mother of the mayde. Eue-  
ry body wept and ſorrowed for her. And  
he ſayde Weepe not / for ſhe ys not de-  
ed but ſleper. And they blew hym to  
ſcome. For they knew that ſhe was de-  
ed. And he thruſt them all out at the do-  
res / and caught her by the honde / and  
cryed / ſayinge: Rarye aryle. And her  
ſpirtite cā agayne and ſhe rooſe ſtraight  
waye. And he commaunded to geue her  
meate. And the father and the mother  
of her were aſtonyſhed. But he warned  
that they ſhulde tell no man what was  
done.

## The .ix. Chapter. ✠

## The .ix. Chapter:



When called he the .xii. to **Mat. x. 1**  
 gether/and gaue them po- **Mat. ix. 14. b**  
 wer/and auctorite/ouer  
 all deuyls. And that they  
 myght heale diseases. And  
 he sent the to preache

the kyngdom of god/and to cure the sick

And he sayd to them / Take no thyng **Mat. x. 9**

to take you by the waye neither staffe **Mat. ix. 14**

nor scripe neither bread neither money

neither haue two cootes/And wharsoe-

uer house ye enter into there abyde /

and thence departe. And whosoever wil

not receaue you/whē ye departe from

that cytie/shake of the verydust from **Act. xiii. 9**

your fete/for a testimony agaynst the

They went forth / and went throuwe

the townes/preachynge the gospel/and

healyng eueri where. **+**

Herod the tetrarch herde of all that **mat. xiii. a**

by hym was done/ and doubted because **mat. ix. b.**

that it was sayd of some / that Jhon

was risen agayne from deeth. And off

some that Elyas had apared. And off

other that won of the olde prophettis

was risen agayne. And Herod sayde/

Jhon haue I beheaded/ who is this off

whom I here suche thinge? And he de-

syrred to hym.

And the Apostles retourned/and tolde **mat. xiii. b**

him all that they had done. And he soke **mat. ix. b.**

the and wēt a synce into a solitary place

# The Gospell of .S. Luke:

Joan. vi. a

Went to a cytie called Bethsaida/ The people knewe of yt/ and folowed him. And he receaued them/ and spake vnto them of the kyngdom of God. And he led the that had neede to be healed. The daye begā to weare awaye. Then came the twelue/ and sayde vnto hym/ sende the people awaye/ that they maye goo in to the townes/ and villages rounde about and lodge/ and get meate / for we are here in a place of wildernes. Then sayde he vnto the. Gene ye the meate And they sayde . We haue no moo but fyue loues and two fishes/ except we shuld goo and bye meate for all this people. And they were about a fyue thousande men. He sayde vnto his disciples. Cause them to sit doune by fyfrie in a company. And they dyd so / and made them all sit doune. He toke the fyue loues/ and the two fyshes/ and loosed vp to heaue and blessed them/ and brake/ and gaue to hys disciples/ to set before the people. And they all ate/ and were satisfied And there was taken vpp of that remained to them/ twelue baskets full of broken meate.

mat. xvi. b     It fortuned as he was alone prayyng  
mar. viii. c     ge/ hys disciples were wyth hym/ and he asked them sayinge . Who saye the people that I am? They answered and sayd/ Iohn baptist. Some saye yhesus

## The .ix. Chapter.

And some saye won of the olde prophet  
tis is rylen agayne. He sayde burch  
who saye ye that I am? Peter answe-  
red and sayde / thou arte the anoynted  
of God. He warued and commaunded  
them / that they shulde tell no man that  
thynge / sayinge: That the sonne of mā mat. xviij. b  
must suffer many thingis / and be repte mar. viij. c  
ued of the senpours / and of the hyghe  
priesles and scribes / and be slayne / and  
the thyrde daye rylse agayne.

And he sayde to them all / yf eny mā Mat. x. d.  
will come after me / let hym denye him and. xvi. d  
spise / and take his crosse on hym dayly mar. viij. b  
and folowe me. Whosoener wyll save Joā. xij. d.  
hys lyfe / shall lose yt. And whosoener  
shal lose hys lyfe for my sake / the same  
shall save yt. For what shall yt auan-  
tage a man / to win the whole worlde /  
yf he lose him selfe / or ruine in dama-  
ge of him selfe: For whosoener is c. Mat. x. d.  
hamed off me / and of my sayinges / off mar. viij. b  
him shall the sonne of mā be ashamed /  
when he cometh in hys owne maieste /  
and in the maieste off hys father / and  
of the holy angels. I tell you of a sure mat. xvi. d  
ty / Some there are of them that here Mat. ix. a  
sente / which shal not tast of death yll  
thyrle the kynngdom of God.

And yt folowed about an. viij. dayes mat. xvi. a  
after those sayinges / he toke Peter Ja Mat. ix. a  
mes & Jhon & wēt by into a mountayne  
p. ij.

# The Gospell of S. Luke.

to praye. And as he prayed / the fassyon  
of his countenance was chaunged / and  
hys garment was whyre / and shone.  
And beholde / two men talked with him  
and they were Elyas and Melyas whi-  
ch appeared gloriously / and spake of hys  
departinge / which he shulde ende at Je-  
rusalem. Peter & they that were with  
hym / were heuy a slepe. And when they  
woke / they sawe his maieste / and two  
men stondynge with hym.

And it chaused as they departed fro  
hym / Peter sayde vnto Iesus / Master  
yt is goode beyng here for vs. Let vs  
make thre tabernacles / won for the  
and won for Elyas / and won for Melyas /  
And wylt not what he sayde. Whyl he  
thus spake there cam a cloude / and sha-  
dowed the / and they feared when they  
entered into the cloude. And there cam  
a voyce out of the cloude saynge. This  
is my deare sonne / heare hym. And as  
sone as the voyce was past / Iesus was  
founde alone. And they kept yt close /  
and tolde no man in those dayes any of  
those thingis which he had seene.

mat. xxi. d. It chaused on the nexte daye as they  
Mat. ix. c. cam downe from the hyl / moche people  
cam and met hym. And beholde a man  
of the company cryed out sayinge / Ma-  
ster / I beseeche the beholde my sonne /  
for he ys all that I haue: and se / a spye



## The. ix. Chapter.

he taketh hym / and sodenly he cryeth /  
 And he tearerth hym that he cometh agay  
 ne : and bryneth departed he from hym  
 when he hath rent hym / And I haue he  
 sought thy disciples to cast him out / And  
 they coulde not. Iesus answered / & say  
 de. O generation with out fayth / and  
 croked / how longe shal I be with you ?  
 And shall suffice you ? Wrynge thy son  
 ne hydder. As he yet was a cōpyng /  
 the fende rent hym / and tare hym. Je  
 sus rebuked the vnclene spyte and hea  
 led the chyld / And delyuered hym to his  
 father. And they wer all amased at the  
 myghty power off God.

Whill they wondred everyone at all  
 thyngis whych he dyd . He sayde vnto  
 his disciples Let these sayngis synhe  
 done into poure eares. The tyme will  
 come / when the sonne of man shalbe  
 delyuered into the hōdes of men. But  
 they wist not what that thinge meant /  
 and yt was hyd from them that they  
 vnderstode yt not. And they feared to  
 aske hym of that thyng.

There arose a disputacion amonge  
 them who shulde be the greatest. Wh  
 en Iesus perceaued the thoughtes off  
 their hertes / he toke a chyld / And set  
 him hard by hym / and sayde vnto them  
 Whosoener receaueth this chyld in my  
 name / receaueth me. And whosoener  
 p. 13.

mat. xix. 13.  
 Mar. ix. 36.

# The Gospell of. S. Luke

receaueth me/receaueth hym that sent me. For he that amongst you is the least/the same shalbe greate.

Thou answered and sayde / Master we sawe w<sup>th</sup> castinge out deuyls in thy name/and we forbode him/because he foloweth not w<sup>th</sup> vs. And Jesus sayde vnto him/forbyd ye him not. For he that is n<sup>t</sup> agaynst you/is with you.

And yt folowed/whe the tyme was come that he shulde be taken bp / that he determined hym sylfe to goo to Jerusalem / he sent messenger before him. And they went ad entered into a citie of the samarytans to make redy for hym. And they wolde not receaue hym because his face was as tough he wolde go to Jerusalem. Whe his disciples James/and Thou/sawe that/they sayde. Lorde/wylt thou that we commaunde that fyre come downe from heauen/and consume them/enen as theye as dyd. Jesus turned about/ and rebuked them sayinge / ye wote not what maner spytte ye are off. The sonne of man ys not come to destroye mennes lyues/ but to saue them: And they wet to another toune.

mat. vii. c

✠ It chaunced as they wet on their journey/a certayne man sayd vnto hym I will folowe the whither soeuer thou goo. Jesus sayde vnto him/for es haue

## The .x. Chapter.

holes/ād byddes of the ayer haue ned  
des/ but the sonne of mā hath not whe  
re on to laye his head.

And he sayde vnto another/ folowe  
me. And the same sayde loide suffre me  
fyrst to goo and bury my father. Iesus  
sayde vnto him. Let the deed/bury the  
deed/but goo thou & preache the kyng  
dome of God.

And another sayde I wyl folowe the  
loide. But let me fyrst goo byd thē sa  
re wele/whiche are at home at my hous  
se. Iesus sayd vnto hi. A mā that put  
teth his honde to the plowgh & loketh  
backe/is apte to the kyngdō of god. ¶

## The .x. Chapter. ✠

**A**fter that the loide apoynt  
ed other seuentye also/  
and sent thē/two ād two  
before his face/in to euery  
cyrie/and place/why  
ther he hym selfe wolde  
come. And sayde vnto thē/the harvest

is greate but the labourers are fewe Mat. ix. b

Wipe therfore the loide of the harvest  
to sende forth his labourers into his har  
uest. Goo poure wapes: Beholde I sende

you forth as lamber amonge wol. Mat. x. a.

¶ We are no waller/nether scripppe/ Mat. v. a

nor shocs/ād salute no man by the wa  
pe. In whatsoeuer house ye enter in

fyrst saye: peace be to this house. And

p. iij.

# The Gospel of S. Luke.

¶ If the sonne of peace be there / your  
peace shall rest upon him / yf not / yf shal  
all retourne to you agayne. And in the  
same house eary styl eatynge and dryn-  
kyng / such as they haue. for the la-  
boure is worth by his rewarde. ¶

**Mat. x. h**      Go not from house to house / but in-  
**1. Tim. h. c** to whatsoever cite ye enter / yf they  
receaue you / eate whatsoever is set be-  
fore you / and heale the sicke that are the-  
re / and save vnto them: the kyngdom of  
god is come nepe upon you. But into  
whatsoener cite ye shal enter / yf they  
receaue you not / go your wayes out  
into the stretes of the same / and saye:  
euen the very dust / which cleaueth on  
vs of your cite / we wyte yt of aga-  
ynst you / Nor wyth standynge / make  
this / that the kyngdom of God was to  
me nepe upon you. yee and I save vnto  
you / that yt shalbe easyer in the daye /  
for Sodon then for that cite.

**Mat. x. i. c**      Wo be to the Thorozaun / wo be to the  
Bethsaida. for yf the miracles had be-  
ne done in Tyre & Sydon which haue be-  
ne done in you / they had a greete why-  
le ago repented / sytynge in haere and  
allhes. Neuerthelesse yt shalbe easyer  
for Tyre and Sydon / at the iudgemēt /  
then for you. And thou Capernaū whi-  
ch art exalted to heaue / shalt be thyn-  
**Mat. x. d.** downe to hell / whosoener heareth you /

# The .x. Chapter.

heareth me: And whosoener despiseth you/despiseth me. And he that despiseth me/despiseth him that sent me. Joā. xii. 8

The sentence returned agayne with ioye/ sayinge: Loide euen the very devils are subdued to vs thow we thy name. And he sayde vnto them/ I sawe sathan/as yt had bene lyghthevnyng/faule mune from heauē. Beholde I geue vnto you power to treade on serpēts and scorpions and upon all maner power of the enemyr/ and nothyng shall hurte you. Nevertheless/in this reioyse you not/that the spirites are vnder your power. But reioyse/because your names are written in heauen.

**D** The same tyme reioysed Iesus in the spirete/and sayde/ I prayse the father loide of heauē and earth/because thou hast hyd these thingis fro the wyse and prudent/and hast opened them to the folishe. Euen so father for so pleased it the/All thyngis are geuen me of my father. And no man knoweth who the sonne is/but the father/nether who the father is/saue the sonne/ and he to whom the sonne wyl shewe him. Mat. xj. 8

And he turned to his disciples/and sayde secretly. I happy are the eyes/ which se that it ys so. For I tell you that many prophētis & thyngis haue desired to se those thingis which ye se/and

# The Gospell of S. Luke.

haue not sene them/ And to heare those thingis which ye heare/and haue not heard them.

**mat. xxi. d** And inache/ A certayne Lawere stog

**Mar. xii. c** de vp / and tempted him sayinge. Master/ what shall I do/ to miheret herenall lyfe? He sayd vnto hym/ What pynytē in the lawe? Howe redest thou?

**Deu. vi. a.** And he answered and sayde. Thou shalt loue thy lord god with all thy heart/and with all thy soule/ & with all thy strenghte/ and wyth all thy mynde / and thy neighbour as thy selfe. And he sayde vnto him. Thou hast answered right. This do and thou shalt lyue. He wyllinge to iustifye hym selfe / sayde vnto Iesus/ Who is then my neighbour.

Iesus answered and sayde. A certayne man descended from Jerusalem into Jericho/ and he fell into the hondes of theues/ which robbed him of his raimēt/ and wounded him/ and departed leynge hym halfe deed/ And as he chaunced that there cam a certayne preeste that same waye/ he sawe him/ and passed by. And lykewyse a leuite/ whē he was come nye to the place/ went and looked on hym/ and passed by. Then a certayne Samaritane/ as he iorned/ came nye vnto him/ and behelde him/ and had compassion on him/ and cam to him/ and bounde vppē his woundes/ and poured in

### The .x. Chapter

wyne/and oyle/and layed hym on hys  
beaste / and brought hym to a common  
hostery/and dyed hym. And on the moro-  
we when he departed/he toke out two  
pence/and gaue them to the host / and  
sayde vnto him. Take cure of him/and  
whatsoener thou spendest aboue this/  
when I come agayne / I wyll recom-  
pence the: wthych now we of these thye/  
thinkest thou was neyghboure vnto him  
that spyl in to the theues hondes? And  
he answered/he that shewed mercy on  
hym. Then sayd Iesus vnto hym. Go  
and do thou lyke wyse. ¶

¶ It fortuned as he wet/that he en-  
tered into a certayne toun: And a cer-  
tayne woman named Martha / recea-  
ued hym into her housse: And this wo-  
mans had a sister called Mary/ which sa-  
te at Iesus fete:and herde Iesus prea-  
ching:Martha was cōbied about mo-  
che seruyng:and toke and sayde:Ma-  
ster:doest thou not care:that my systre  
hath left me to mynister alone? Syd  
het therfore that she helpe me. And Je-  
sus answered:and sayde vnto her:Mar-  
tha/Martha:thou arte busied:and trou-  
blest thy selfe/about many thingis:Ue-  
rely one is nedfull. Mary hath chosyn  
her a good parte which shal not be ta-  
ken awaye from her. ¶

### The .xj. Chapter

## The Gospell of. S. Luke.



Mat. 6. 9.

And it fortuned as he was  
 prayinge in a certayne pla-  
 ce / when he ceased / won  
 of his disciples sayd vnto  
 him / Master teache vs to  
 praye / As Ihs taught hye  
 disciples / And he sayd vnto them / When  
 ye praye / saye. Our father which arte  
 in heauen / halowed by thy name / Let  
 thy kynghdom come / Thy will be fulfill-  
 ed / enē in earth as yt is in heaue / On-  
 re dayly breed geue vs this daye : And  
 forgeue vs oure synner / yf we forgeue  
 euery mā that treaspaseth agaynst vs /  
 And lede vs no in temptacion / But de-  
 lyuer vs from euill / Amen.

And he sayde vnto them ¶ Whiche  
 of you shall haue a frende and shall go  
 to hym att mydnyght / and saye vnto  
 hym / Frende lende me foure loues for  
 a frende of myne is come out of the wa-  
 ye to me / and I haue nothynge to set  
 before hym . And he wyth in shall an-  
 swer and saye : Trouble me not / now  
 is the doze thet / and my seruaūts are  
 with me in the chamber / I cannot ry-  
 se and geue the to the . I saye vnto you  
 though he will not aryse and geue hym  
 because he is hys frende / yet because  
 of his importunate he will ryse / and ge-  
 ue him as many as he nederh.

And I saye vnto you / aske / and it shal. **B**



## The.xi.Chapter.

be geuen you. Seke/ and ye shall fynd. Mat. vii. 7.  
 he/ knoeke/ and yt shalbe opened vnto and. xxi. c.  
 you. for euery one that asketh/ recea. Mat. xi. c.  
 ueth/ and he that seeketh/ fyndeth/ and 3o. xiii. b  
 to hym that knocketh shall yt be open. and. xvi. e  
 ned. 3f the sonne aske breed of eny off Jacob. i. a  
 you whych is father / wyl he proffer mat. vii. b  
 him a stone? Or yf he aske synne/ wyl  
 he geue him a scerpē? Or yf he aske an  
 egge/ will he proffer him a scorpion? 3f  
 ye the which are euyl/ knowe howe to  
 geue good gyftes vnto youre chyldre?  
 howe moche more shall youre father  
 celestiaall geue the holy goost to them  
 that desyre yt of hym.

✠ And he was in castynge out a de. Mat. ix. b  
 uyl/ which was dom. And yt folowed and. xii. b.  
 whē the deuyl was gone out/ the dom Mat. iij. c.  
 spake/ and the people wondred. Some  
 of them sayde/ he casteth out deuyls by  
 the power of Belzebub / the chefe off  
 the deuyls. And other tempted him se-  
 kyng of him a signe from heauen. He  
 knewe their thoughtis and sayde vnto  
 them. Euery kyngdom/ at debate with  
 in yt selfe shalbe desolate/ and won hous-  
 se shall fall vpon auother. So yf satan  
 be at variance wth in hym selfe/ ho-  
 we shall his kyngdom endure? Becau-  
 se ye saye that 3 cast out deuyls by the  
 power of belzebub/ 3f 3 by the power  
 of belzebub cast out deuyles/ by whose

**The Gospell of. S. Luke:**  
 power/ to poure chylde cast them out?  
 Therfore shall they be youre iudges.  
 But yf I wyth the finger of God cast  
 out deuyls/ no doute/ the kyngdom of  
 Heu is come apon you.

Then a stronge mā armed watcheth  
 hys house/ That which he possedeth/  
 is in peace. But when a stronger then  
 he cometh open hym/ and ouercometh  
 hym he taketh from him/ hys harues/  
 wherem he trusted/ & deuiceth his good  
 des. He that is not with me is agaynst  
 me. And he that gathereth not with me/  
 scattereth.

Whē the vnclene spyte is gone out  
 of a mā/ he walkech throughe waterles  
 se places sekyng reest. And whē he fin  
 dech none/ he sayeth/ I wyl retorne a  
 gayne vnto my house whence I am out  
 And whē he cometh/ he fyndeth yt sw  
 ept & garnished. Then goeth he and ta  
 keth seue other spytes with him wch  
 se then him in/ and they enter in/ and  
 dwell there. And the ende of that man  
 is worse then the begynnynge.

It fortuneth as he thus spake/ a cer  
 tayne womā of the company is fied by  
 her voyce/ and sayde vnto him/ Wof  
 fy is the wombe that bare the and the br  
 ees which gaue the sucke. But he say  
 de. Wofpy are they that heare the wo  
 de of God/ and kepe yt.

## The .xj. Chapter.

Whē the people were gathered thic Mat. xxi. c  
 hertogether/they begā to saye/Thys is  
 an euyl nation/They seke a signe/and  
 there shall no signe be geuen them/but  
 the signe of Jonas the prophet. For as Jone. ii. d  
 Jonas was a signe to the Minuites/  
 so shall the sonne of mā be to thys na-  
 tion. The quene of the southe shall cry-  
 se at the iudgemēt with the mē of this  
 generation/and condempne them/for  
 she cam from the ende of the worlde/to iij. reg. x. a  
 heare the wysdom of Solomon/ād be ij. par. ix. a  
 holde a greater then Solomon is here  
 The men of Minuite shall crye at the  
 iudgement w<sup>th</sup> thys generation and  
 shall condempne them/for they repen-  
 ted at the preachyng of Jonas/ād be Jone. iii. b  
 holde/a greater then Jonas is here..

✠ No man lighteth a candell/ & put Mat. v. b.  
 teth y<sup>e</sup> in a pieue place/ neither vnder a mar. iij. c  
 bushell/ But on a candell styke / that  
 they that come in / maye se lyght. The  
 lyght of thy body is thyne eye. If t-  
 fore/when thyne eye is single / then is Mat. vi. c.  
 all thy body full of light. But yf thyne  
 eye be euyl / then shall all thy body be  
 full of darcknes. Take hede therfore  
 that the lyght which is in the / be not  
 lacknes. For yf all thy body shal be ly-  
 ght haupye no parte darke / then shall  
 all be full of light/erē as whē a candell  
 doeth lyght the with his brightnes. Is

# The Gospell of S. Luke.

And as he spake / a certayne pharise  
besought hym to digne wyth hym / and  
Jesus went in / and sate doun to meate.  
When the pharise sawe that he mat-  
nepilled that he had not walshed befor-  
**mat. xxiij.** re dynner. And the lord sayde to hym /  
Howe do ye O pharyses / make cleue  
the outsyde of the cuppe / & of the plat-  
ter / but poure inward parties are full  
of rauenyng and wickebnes. ye folke  
did not he that made that which is wi-  
th out make that which is wythin al-  
so : neuerthelesse gene of that that ye  
haue and beholde all is cleue to you.

But wo be to you pharyses / for ye  
tythe the mynt / and rewe / and all man-  
ner erbes / and passe ouer iudgement /  
and the loue off God. These ought ye  
to haue done / and notto haue left the  
other ondone.

**mat. xxiii.** Wo be to you pharyses / for ye lone  
**mat. xij. d.** the vppermost seates in the synagogis  
and gretyngis in the markettis.

Wo be to you scribes and pharyses  
ypocrites / for ye are a graues which  
apeare not / and men that walke ouer  
them / are not ware of them.

Then answered one of the laweards  
and sayde vnto him. Master / in so sayyn-  
ge / thou puttell euer vs to rebuke also  
**mat. xxij.** Then he sayde. Wo be to you also ye la-  
weards / for ye lade men with burthens

## The. xi. Chapter:

greuous to be borne/ and ye poure sel-  
nes touche not the packes with one of  
poure fingers.

**6** Wo be to you that bilde the sepul-  
cres off the prophetis / for pouce fa-  
thers killed the / Tenely ye beate wit-  
nes / that ye allowe the detes off poure  
fathers / for they killed them / and ye  
bilde their sepulcres.

Therefore sayde the wisdom of God  
I wyl send the prophetis and Apost-  
les / and of the they shall slepe and per-  
secute. That the bloud of al the prophe-  
tis / whych was shed from the begyn-  
nyng off the worlde / maye be requy-  
red of this generacion: from the bloud  
of Abel unto the bloud of zachary / whi **Geff. iiii. b**  
he perished bitwene the aulter and **ij. pac. xxiii**  
the temple. Verely I saye unto you / ye  
shalbe requyred of this racion.

Wo be to you laweers / for ye haue  
taken awaye the keye off knowledg /  
ye entred not in poure selues / ad them  
that came in ye forbode.

When he thus spake unto the / the  
laweers / and the pharises / begā to we  
re busp about hym / ad to stop his mo-  
uth w<sup>th</sup> many que<sup>s</sup>tyons / Lainge  
waye for hym / and sekynge to cathe  
some thyng off hys mouth / wherby  
they myght accuse hym.

## The. xii. Chapter:

## The Gospel of S. Luke.



And there gathered to ge-  
ther an innumerable mul-  
titude of people (insomuch  
that they trood down  
upon another) he began to  
say vnto his disciples/

mat. xvi. a  
mar. viii. b  
Mat. x. c  
mar. iii. c

First of all beware of the leuen of the  
pharises/which is hypocrisy. For there  
is no thyng couered/that shall not be  
vncouered/neither hid/that shall not  
be known. Wherfore whatsoeuer ye  
haue spokē in darknes/that same shall  
be heard in light And that which ye  
haue spoken in the eare euen in secret  
places shall be preached euē on the top-  
pe of the houses.

I say vnto you my frendes/fear ye  
not them that kill the body / and after  
that haue no thyng that they can mo-  
re do. I will shewe you/whom ye shall  
fear. feare hym which after he hath  
kylled/hath power to cast in to hell. re  
I say vnto you/hym feare. For not a  
ne sparrowe bought for two farthyng-  
es: and none of them is forgotten off  
God. yee the very heates of youre heere  
are numbered: feare not therfore/ye are  
more of value/then many sparowes.

Mat. x. d

mar. viii. d

I say vnto you/Whosoever confes-  
seth me before men/euen hym shall the  
sonne of man confesse also before the  
angels of God. And he that denyeth

## The. xij. Chapter

me before men / shal be denyeth before  
the angels of God And whosoever spea Mat. xij. c  
kerha worde agaynste the sonne of mā Mat. iij. d  
yr shal be forgiuen hym. But vnto him  
that blasphemeth the holy gost / ye  
shal not be forgiuen.

When the pryngge pou in to their a. Mat. x. b.  
nagogis; and vnto their rulers / and of mar. xij. b  
sriers / take no thought how or what  
thyng ye shall answer / or what ye  
shall speake. For the huly goost shall  
teache pou in the same houre / what ye  
ought to saye.

¶ One of the company sayde vnto  
hym / Master / bid my brother beuise  
the enctryptaunce with me. And he say  
de vnto him Alan who made me a iude  
ge / or a deuider ouer you: And he say  
de vnto them / take hede / and beware  
off couetousnes. For no mannes lyfe  
londerly in the haboundaunce off the  
thyngis which he possesseth: And he  
put forth a similitude vnto the sayinge

**C** The sonde of a cerryne man brou Ecc. ij. c.  
ght forth frute & plenteously / and he th  
ought in hym self sayinge: what shall  
I do / because I haue no roune where  
to bestowe my frutes: And he sayde /  
Thys will I do. I wyll destroy my bar  
nes / and bylde greater / and then wyll  
I gather all my frutes / and all my  
goodes / and I wyll saye to my soule /  
q. ij.

# The Gospell of S. Luke.

Soule thou haste moche goodis lay-  
be bptm stooze for many yeares / take  
thyne ease / eate / dryncke and be me-  
ry. But God sayde vnto hym / Thou so-  
le: thy's nyght wll they fetch the awaye  
thy soule agayne from the. Then whe-  
re shall those thynges be which thou  
hast prouided? So ys pr with him that  
gathreth riches / and is not riche in God

**Mat. vi. c** And he spake vnto his disciples Ch-  
**l. pe. b. b** etfore I saye vnto you / Take no thou-  
**Gal. vi. d** ght for poure lyfe / what ye shall eate /  
neither for poure body / what ye shall  
put on. The lyfe ys more then meate  
and the body ys more then rayment:  
Marcke wel the rauens / for they ne-  
ther sowe: nor reupe: which nether ha-  
ue stooze houffe nor barne / and yet God  
fedeth the. Howe moche are ye bet-  
ter then the foules?

Which of you with takinge thought  
can adde to hys stature won cubyt? yf  
ye then be not able to do that thyng  
which is least / whi take ye thought for  
the remnant? Consydere the lyllys  
howe they growe / They labour not /  
They spyne not / and I saye vnto you /  
Solomon in all hys royaume was not  
clothed lyke vnto one of these.

yf God the so cloth the grasse which  
ys to daye in the felde / and so moe owe  
shal be cast into the foynare / howe mo-



## The.xii. Chapter.

themore wyl he clothe you / o ye en-  
dued wylth lytell sayth: And aske not  
what ye shal receyve / or what ye shal buye  
he neither clyme ye by an hye / for all su-  
che thynges the hethen people off the  
worlde seke for: poure father knoweth  
that ye haue nede off suche thyngis.  
Wherfore seke ye after the kyngdome  
of heauen / and all these thyngis shal be  
ministred unto you.

fearc not litell flocke / for yt is poure  
re fathers pleasure / to geue you a king-  
dom Sell that ye haue / and geue almes  
And make you bagges which were not  
olde / and treasure that fayleth not in  
heauen / where no thefe commeth / ne-  
ther mette corrupteth. For where you  
re treasure ys / there wyl poure heres  
be also.

Mat. vi. c.

¶ Let poure loynes be girded about  
and poure lyghtes brennyng / and ye  
poure selues / lyke unto men / that wat-  
che for their master when he will re-  
turne from a weddyng / that as sone  
as he cometh and knocketh / they may  
ye open unto hym. Happy are those ser-  
uants / which their lord / when he co-  
meth / shall fynde walkyng / Verely I  
saye unto you / he wyl gyfte hym life  
about / and make them sit doune to mea-  
te / and walke by them: and minister vnto  
them. And yf he come in the seconds

# The Gospell of S. Luke.

watche/ye yf he come in the thyrd wat  
che and shall fynde them so happy are  
those seruants.

**mat. xxiii** This shall ye vnderstande: that yf the  
good man of the houle / had knowen  
what houre the thefe wolde haue com  
me/ he wolde surely haue watched/ and  
not haue suffered his houle to haue be  
ne broke open. Be ye prepared therfo  
re for the sonne of man wyl come at  
an houre when ye thynke not.

Then Peter sayd vnto him/ Master  
tellest thou this similitude vnto vs/ or  
to all men? And the lord sayd/ who ys  
a faithfull steward/ & a discrete/ who  
his lord shall make ruler ouer his ho  
usholde/ to geue the their due of me  
ate/ at due season. Happy is that serua  
nt/ whom his master whē he cometh  
shall fynde so doinge. Of a trouth I sa  
ye vnto you / that he wyl make hym  
ruler ouer all that he hath But and yf  
the euyl seruant shall saye in his hert/  
My master will differre hys comynge  
and shall begyn to smyte the serua  
nts/ and maydens/ and to eat and dryn  
ke/ and to bedonke/ the lord of that  
seruaunt will come in a daye/ when he  
thynketh not / and at an houre when  
he is not ware/ and wyl deuyde hym/  
and wyl geue him his rewarde/ with  
the onbeleuers.

**luc. xvi. c**

## The xij. Chapter.

The second that knewe his masters  
will/and prepared not him selfe/nether  
did accordyng to his will/shalbe tete  
with in any stryppes. But he that knewe  
not and hath comitted thyngeis wo-  
thy of stryppes/shalbe beaten with fewe  
we stryppes. For unto whom moche pr  
gencn/of hym shalbe moche requyred  
And to whom/men moche commit/the  
moare of hym will they aske.

**¶** I cam to sende fyre on erth/ and wh-  
at is my desyre but that ye were all re-  
dyhrynded: Not with scoldinge I me-  
ne he baptised with a baptisme And how  
am I payned till ye be ended: Suppo-  
se ye that I am come to sende pcece on Mat. x. d:  
erth: I tell you naye/ but rather deba-  
te. For hence forth there shalbe fyre  
in wo housse deuided/ tyme agaynst tyme  
and tyme agaynst tyme. The father shall  
be deuided agaynst the sonne / and the  
sonne agaynst the father. The mother  
agaynst the doughter / and the dought-  
er agaynst the mother. The mother  
lawe agaynst the doughterelawe: and  
the doughterelawe agaynst the mothe-  
relawe.


Then sayde he to the people/ when mat. xvi. 2  
ye se a cloude ryse out of the west stra- mat. xvi. 2  
ght wape ye saye/ we shall haue a she-  
wer/ and so ye ys. And when ye se the  
south wynde blow/ ye saye/ we shall ha-  
ue a. iiii.

## The Gospell of. S. Luke.

ne heat/ān yt cōmeth to passe. ppoertys  
ys ye cā skill of the fallion of the erth/  
and of the tyme/but what is the cause/  
that ye cā not sayll of this tyme? ye ān  
why iudge ye not of poure selues/that  
which is right wies?

**Mat. v. d.** Whill thou goest with thynne aduer-  
sary to the ruler: as thou arte in the  
waye/geue diligence that thou mayst  
be deliuered from him/least he byn-  
ge the to the iudge/and the iudge deli-  
uer the to the ioylar/ān the ioylar cast  
the into prison. I tell the thou depar-  
test not thēce/tyll thou haue made goo-  
de the bmoſte far hyng.

### The .xiiij. Chapter.

 There were present at the  
same season/thet shewed  
thym of the galileās/who-  
se blonde wylare mingled  
with their owne sacrifice.  
And Iesus answered /and  
sayde unto them: Suppose ye that the-  
se galileās/were greater spynners thē  
all other galileās be cause they suffered  
suche punysshment? I tell you naye: but  
except ye repent ye shall all in lyke wy-  
se peryshe. Or thynke ye that those  
xviij. apou whom the toure mōlōr sell  
and slewe them / were spynners about  
all mē that dwell in Jherusalē? I tell  
you naye: But excepte ye repēt/ ye all

shall lyke wyse perishe.

**A**nd he put foure thys similitude / A certayne man had a fygge tree in hys vyneyarde / and he cam and sought frute thereon / and founde none. Thei sayde he to the dresser of hys vyneyarde: Beholde / this thre yere haue I come and sought frute in this fygge tree / and founde none / cut yt doune: why combreith yt the grounde: And he answered and sayde vnto hym: lord let yt alone this yere also / till I digge rounde about yt and donge yt / to se whether yt wyll beare frute. yf not / then after that cut hym doune.

**T**he taught in won of their Anagogis on the sabbath dayes / And to holde there was a woman which had a spite of infirmitie. xliij. yeres: and was bowed to gether / and coulde not well lyfte by her selfe. Whē Iesus sawe her / he called her to hym / and sayde to her: woman thou arte deliuered fro thy dyscase. And he layde his handes on her and immediately she was made strayght / and glorified God. The ruler of the Anagoge answered with indignacion (because that Iesus had healeth on the sabbath daye) And sayde vnto the people. There are sixe dayes in the week / in which men ought to worke / in them come and be healeth / and not on the sabbath daye.

# The Gospell of S. Luke.

The answered him the lord and said: p̄p̄ocryte/ doth not cache one of ren on the sabbath daye loose hye oxe / or his asse / from the stall / and leade hym to the water? And shulde not this daughter of Abraham be loosed from this bonde on the sabbath daye / whom Satan hath bounde lo. xviij. yeres? And when he thus sayde / all his audientis were ashamed / and all the people reioysed on all the excellent dedes / that were done by hym. ⁊

mat. xliij. e  
mar. iij. c

Then sayde he vnto that ys the kyngdom of God lyke? or where to shall I compare yt? It is lyke a gayne of mustard seede / which a man toke / and sowd in his garden: and yt grewe / and waxed a greate tree / and the fowles of the ayer bult in the brāches of yt.

mat. xliij. e

And agayne he sayde: where vnto shall I lyken the kyngdom of God? yt ys lyke leuē / which a woman toke / and hidde in the busshels of floure / till all was thorow leuēded. And he wet the towne crier and tolmes teachinge / and toke his iorney towards Jerusalem.

Then sayde wō vnto hym: Lord are there fewe that shall be saued? And he sayde vnto them: stryue with youre selues to entre at the strayghte gate: for many I saye vnto you will seek to enter in / and shall not be able. When

mat. vij. b

## The. xliij. Chapter.

the goodman of the hause is risen vp  
 and hath set fast the doore / and ye be-  
 gynn to stonde wpyth out / and to knoche  
 at the doore sayinge: Lorde / lorde / open Mat. vii. p  
 vnto vs: and he shall answer and saye  
 vnto you: I knowe not whence ye are.  
 Then shall ye begyn to saye: We haue  
 eaten / and dronken in thy presence / and  
 thou hast taught in our streets. And  
 he shall saye: I tell you / I wor not whe-  
 re ye are: departe from me all ye wo-  
 rkers of iniquyte There shall be wepin- Psal. vii. c.  
 ge / and gnashynge off teth: when ye mat. vii. p  
 shall se Abrahā / and ysac and iacob / and xxi. p  
 and all the prophetis in the kyngdom  
 of God / and youre selues thrust oute a  
 doores. And they shall come from the  
 east / and from the west / and from the  
 north / and from the south / and shall  
 reest in the kyngdom of God. And be-  
 holde / there are last which shall be fyrst mat. xix. p  
 And there are fyrst which shall be last. and. xx. p.  
 The same daye there came certayne  
 of the pharises / and sayd vnto hym: Get Mat. x. p  
 the out of the waye and departe hence  
 for herode wyllyn slay the. And he sayd  
 vnto them: Soo ye and tell that foor /  
 beholke. I cast oute denyis / and heale  
 the people to daye and to morowe / and  
 the thyrde daye I make an ende. Neuer-  
 thelesse / I must walke to daye and to  
 morowe / and the daye folowinge. For

# The Gospell of S. Luke.

ye can not be that the prophet perswade  
any other where/ save at Jerusalem.

**mat. xliij.** O Jerusalem/ Jerusalem/ which kil  
lest prophetis: and stonest them that a  
re sent to the: howe often wolde I ha  
ue gathered thy children to gether / as  
the hen her nest vnder her wynges / ad  
thou woldest not Beholde your habi  
tacion shalbe left vnto you desolate.  
For I tell you / ye shall not see me vntill  
the time come that ye shal saye blessed  
ys he that cometh in the name of the  
lorde. The. xliij. Chapter. ✠

**A**nd ye chaused that he wēt  
in to the house of one of  
the chiefe pharises to eate  
bread / on a sabbath daye /  
and they watched hym.  
And beholde there was a  
man before him / which had the droppe  
And Iesus answered ad spake vnto the  
laweers and pharises / sayinge: ys yt  
lawfull to heale on the sabbath daye?  
And they helde their peace: he take the  
man and healed him / and let hym go.  
And answered he sayinge: which of  
you shall haue an asse / or an oxe / falle  
into a pyt / and will not straight waye  
pull hym out on the sabbath daye: And  
they coulde not answer hym agayne  
to that.

He put forth a similitude to the ge:



kes/whē he marked howe they pressed  
 to the best rounes/and sayd vnto  
 them:Whē thou arte bidden to a wed-  
 dyng of eny man/ste not doune in the  
 best rounne/lest a more honorable mā  
 the thou be bidden of hym/and he that  
 bode bothe hym and the/come and take  
 ye to the: geue thys man rounne. And  
 thou the beggar with shame to take the  
 lowest rounne But rather whē thou art  
 te biddē/go ad syt in the lowest rounne  
 that when he that bode the cometh/he  
 maye saye vnto the: frende syt by hye  
 The shal thou haue prayse in the pre-  
 sence of the that sit at meate with the.  
 For whosoener exalteth him selfe/shal  
 be brought lowe And he that humbleth  
 hym selfe shal be exalted. Mat.xxix

Thou sayde he also to hym that bode  
 him to dner: Whē thou makest a di-  
 ner/or a supper: call not thy frendes/  
 C nor thy bretheren / ne his: thy kynnen/  
 nor thyne neyghbours: lest they bid-  
 de the agayne/ad make the recōpence  
 But when thou makest a feast/call the  
 poore/the maymed/the lame / and the  
 blinde/so thou shalt be happy: For they  
 cannot recōpence the: But thou shalt  
 be recōpensed at the lyfe of the iust men  
 When won of the that late at meate  
 also herde that/he sayde vnto hym: hap-  
 py is he that eateth & drinketh in the kynges

# The Gospell of S. Luke.

doine off god. **I** The sayd he to him

**mat. xxiij. a** per and bode many/and sent his serua  
**lpo. xij. b** unt at supertyme/ to saye to them that

were hoden/come: for all thynges are  
redy. And they all at once began to ma-  
ke excuse. The first sayd vnto hym: I  
haue bought a ferne/and I must needs  
go and se yt/ I praye the haue me excu-  
sed. And another sayd: I haue bought  
fyue yooke of oxen / and I must goote  
plow them/ I praye the haue me excu-  
sed. The thyrde sayd: I haue married a  
wyfe/ and therefore I canot come. And  
the seruant went agayne / and brou-  
ght his master worde there of.

Then was the good man of the hou-  
se displeased/and sayd to his seruants  
Go out quickly in to the strectes and  
quarters of the cite/and buyge in by-  
ther the poore/and the mayned / and the  
halt. and the blynde. And the seruant  
sayd/lorde pt is done as thou com-  
mended/and yett there is tounne. And the  
lorde sayd to the seruant Go out into  
the hye wayes and hedges/ and tustat  
thē to come in/that my houlle maye be  
fylled. For I saye vnto you/ that none  
of those men which were boden/ shall  
taste of my supper. **I**

**mat. x. d** There went a grente company with  
hym/and he turned and sayde vnto the

## The.xiii..Chapter.

ys a man cometo me / and hate not hys  
 father and mother / and wyfe / and chyl-  
 dren / and bretheren / and sisters / me / co-  
 ure an his owne lyfe / he cannot be my  
 disciple. And whosoever beare not hys **Mat. x. d**  
 crosse and come after me cannot be my **and. xvi. d**  
 disciple. **mar. viii. d**

Which of you ys he that is despoiled  
 to bilde a toure / and strett not doune  
 before and counteth the cost whether  
 he haue sufficient to perfoyme yt / lest  
 after he hath layde the foundation / and  
 ys not able to perfoyme yt / all that be-  
**B**halde yt / begyn to moche hym saynge  
 This man began to bilde / and was not  
 able to make an ende. What kynge goe-  
 th to make batayle agaynst another  
 kynge and strett not doune first / and  
 cufferth in his mynde / whether he be ab-  
 le with ten thousande to meete him that  
 cometh agaynst him with twenty thou-  
 sand / or els whyll the other ys yet a  
 greate waye of / he wyl sende embas-  
 sours / and desyre peyce So lyke wy-  
 se / none off you that forsaketh not all  
 that he hath / can be my disciple. **F**

Salt is good / but ys salt be corrupte / **Mat. v. v**  
 what shall be seasoned therewith. **It Mat. ix. d**  
 ys neither good for the lode / nor yet for  
 the longe bill / men cast yt out as the do-  
 res. Ye that haue eares to heare / let  
 hym heare. **The.xv.Chapter. ✠**

## The Gospell of S. Luke.

**U**hen resorted vnto him all  
 the pub'cans and synners  
 for to heare hym. And the  
 pharises/ & scribes grud-  
 ged sayinge / the receau-  
 eth to his cōpany synners  
 and eateth with them. **¶** he put he fourth  
 mat. xviij. this similitude to them sayinge / What  
 man of you hauynge an hundred shepe  
 yf he loose one of the doth nor leue nyn-  
 ty and nyne in the wyldernes / and go  
 after hym which is lost / vntill he fynde  
 hym? And when he hath founde hym/  
 he leueth hym on his shulderys with ioye.  
 And as sone as he cometh home he  
 calleth to gether his louers / and neigh-  
 bours sayynge vnto them reioyse with  
 me for I haue founde my shepe which  
 was lost. I saye vnto you / that lyke wi-  
 se ioye shalbe in heuē ouer one sinner  
 that repēterh / more then ouer nynety  
 & nyne iuste persons whiche nede no  
 repentance. Other what woman hauing  
 a gylt. & grotes / yf she loose wō / doth not  
 lyght a candle & swepe the house / & d-  
 seke diligently till she fynde it? And whē  
 she hath founde yt she calleth her louers  
 & her neighbours sayng / reioyce wi-  
 th me / for I haue founde the groate whi-  
 ch I had lost. In lyke wyse I saye vnto you  
 ioye shalbe in the presence of the angels  
 of god ouer one sinner that repēterh.

## The.xv.Chapter.

**C** And he sayde/a certayne mā had two sonnes/ād the yonger of the sayde to hys father/father geue me my parte of the goodes that to me belongeth. And he deuided vnto them hys substance. And not longe after/ the yonger sonne gathered all that he had to gether ād toke his iorney into a farre countre/and there he wasted his goodes wth rogetous lypynge. And when he had spent all that he had there rose a greate dearth thowout all that same lōde. And he began to lacke: And he went/ād came to a cytiesyn of that same countre/ wher he sent hym to the felde / to kepe his swyne. And he wolde sayne haue fylled hys bely with the coddys/ that the swyne ate/and no man gaue him.

**P** Then he remembered hym selfe and sayde/ howe many hyered seruauntis as my fathers haue breed ynough/ and I dye for hunger? I will aryse/ and go to my father ād I wyl saye vnto him/father/ I haue sinned agaynst heaue / ād before the/ now am I not worthy to be called thy sonne make me as one of thy hyered seruauntis. And he arose/ and came to hys father. When he was yet a greate waye of/ his father sawe him and had compayson on hym / and ran vnto hym / and fell on hys necke / and kysed him. And the losse sayd vnto him

# The Gospell of. S. Luker

**Father/** I haue synned agaynst heauen/  
and in thy syght / nether I am worthy  
hence forth to be called thy sene. The  
sayde the father of this seruantes / bin  
ge forth that best garment / & put y<sup>e</sup> on  
him / and put a ryng on his hand / and  
shoes on hys fete . And byngge hydder  
that fatted cause / and hyl hym / ad let  
hs eate and be mery / for this my sonne  
was deed / ad is atyne agayne . he was  
loste / and is nowe founde . And they be  
gan to make goode cheare .

The elder brother was in the feld / & p  
when he cam & Drove nye to the houlle  
he herde mystry / ad daunsyng and  
called one of hys seruantes / and asked  
what those thynges meante . He sayde  
vnto him / thy brother is come / and thy  
father hath killed the fatted cause / be  
cause he hath receaued hym safe ad so  
unde . And he was angry / ad wolde not  
god in . Then cam his father out / & en  
treated him he answered and sayde to  
his father . Lo these many yeres ha  
ue I bone the scrupce / nether biale at  
any tyme thy comaundment ad yet ga  
nest thou me neuer so moche as a kyd  
to make mery wylh my louers but as  
sone as this thy sonne was come whi  
ch hath deuoured thy goodes wylh bar  
lotres / thou haste for his pleasure kyl  
led the fatted cause . And he sayd vnto

## The. ix. Chapter.

him. Sane/ thou wast euer wpth me/ & all that I haue is thine / yt was mete that we shulde make mery & be glad for this thy brother was deed & is a lyne agayne/ he was losse/ & is founde. R

## The. xvi. Chapter.

**H**e sayd also vnto his disciples. There was a certayne lychē mā which had a steward that was accused vnto him that he had wasted his goods And he called him and sayd vnto him/ howe is yt that I heare this of the? Gete a compys of thy steward shippe. for thou mayste be no longer my steward. The steward sayd with in hym sylfe/ what shal I do? for my master wyl take a wyse from me my steward shippe. I canot digge / and to begge I am ashamed. I wroote what to do/ that when I am put out of my steward shippe/ they may receaue me in to there houses.

**T**hen called he all hys masters debtors and sayd vnto the first howe much thou owest thou vnto my master And he sayd an hundred tonnes of oyle/ & he sayd to him take thy bill/ & sye doune quicly & wyte syfue. The sayd he to another/ what owest thou? And he sayd/ ou hundred quarters of wheate. He sayd to him. Take thy byll/ and wyte foure

# The Gospell of. S. Luke.

stroze. And the lord prayed the bitill  
steward / because he had done wysly.  
For the chyldren off this worlde / are  
in theyr kynde / wyser then the chyl-  
dre of lyght. And I saye also vnto you  
make you frendes of the wicked man-  
nion / that when ye shall haue nede / th-  
ey may receaue you in to euerlastyng  
habitations. ¶

¶ Ye that is faithful in that which  
is lesse / the same is faithful in moche.  
So then yf ye haue not byn faithful in  
the wicked mammon / who wyl belue  
you in that which is true: and yf ye ha-  
ue not bene faithful in another manes  
busines / who shal geue you your ow-  
ne? No seruaunt can serue two masters  
for other he shall hate the one / and lo-  
ue the other / or els he shal cleue to the  
one / and despise the other. ye cannot ser-  
ue God and mammon.

Mat. vi. c

All these thinges herde the pharisees  
also whych were couetous. And they  
mocked him / ad he sayde vnto them. ye  
are they / which iustifie your selues be-  
fore men / but God knoweth your her-  
tes. For that which men magnifye: is  
abominable in the sight of God. ¶

Mat. xj. b

The lawe / and the prophetis rarg-  
ned vntyl the tyme of Ihou. Sece that  
tyme the kyngdom of god is preached  
And every man stryctly to goon.



Soner shall heauē and erth perishe **Mat. v. c.**  
 the more tytle of the lawe shal perishe  
 Whosoever forsaketh his wyfe/ and ma **Mat. v. c.**  
 rieth another breaketh matrimony. **Mat. x. v.**  
 And euery man whych marieth her that **1. Cor. vi.**  
 is dyuoiced from her husbände comit-  
 teth adnourty also.

✠ There was a certayne ryche mā/  
 which was cloithed in purple/ and fyne  
 rarnes and fared deliciouly euery daye  
 And there was a certayne begger/ na-  
 med Lazarus/ which laye at hyz gate  
 full of soores desiringe to be refreshed  
 with the cromes whiche fell from the  
 ryche mānes borde. Neuerthelesse/ the  
 dogges cam and lycked his soores. And  
 yt fortuned that the begger dyed/ and  
 was caried by the angellis into Abia-  
 hams bosome. The ryche man also dy-  
 ed/ and was buryed.

✠ And he now beinge in hell lysted by  
 his eyes/ as he was in tormētis: and sa-  
 we Abiaha a farre of/ and Lazarus in  
 his bosome. And cryed and sayd/ father  
 Abiaha haue mercy on me/ & sende La-  
 zarus that he maye depe the cuppe off  
 his spnger in water/ & cole my tonge/  
 for I am tormented in this flame. Abia-  
 ham sayd vnto him/ Sonne/ remembre  
 that thou in thy lyfe tyme receauedst  
 thy pleasure/ and contrary wyse Laza-  
 rus payne. Nowe therfore is he com-  
 E. iij.

**The Gospell of. S. Luke**  
 sorted/and shew attc punnyshed. Be-  
 yonde all this bptwene you & us there  
 is a greace space set/ so that they whi-  
 ch wolde goo fro hencie to you/ cannot/  
 neither from thence come hydder/

And he sayd/ I praye the therfore sa-  
 thet/ sent him to my fathers house for  
 I haue nye brethren/ for to warne the/  
 lest they also come into thys place of  
 tourment. Abraham sayde vnto hym/  
 they haue Moses and the prophettis/  
 let them heare them. And he sayde/ na-  
 ye father Abraham / but yf won from  
 the deed came vnto them / they wold  
 repent. He sayd vnto him: yf they hea-  
 re not Moses and the prophettis / nei-  
 ther wold they beleue/ though wo coo-  
 se from death agayne. **I**

**The. xvi. Chapter.**

mat. xviij.  
 Mar. ix. f.



When sayte he to his disci-  
 ples/ ye can not be a boy-  
 ted/ but that occasions of  
 euyl come. Nevertheless  
 se wo be to hym through  
 who they come. It were

better for him yf a myllstone were han-  
 ged about his necke/ & that he wer cast  
 into the see/ rather the he shuld offer  
 be won of this lytle wong. Take hede  
 leui. xix. d. to poure selues/ yf thy brother tei pas-  
 eccl. xix. b. agaynst the/ rebuke him & yf he repen-  
 mat. xvij. torgene him. And though he smile as

mat. xviij.  
 leui. xix. d.  
 eccl. xix. b.  
 mat. xvij.

# The.xvij. Chapter.

gepast the seuē tymes in won dāye/ād  
seuē tymes in a dāye tounne agayne to  
the sayn ge/it repētēl hme/for geue bi.

**E** And the apostles sayde vnto the lord mat. xviij. e  
de: uncrease oure sayth. The lord sayde  
yf ye hath sayth lyke a grayne of mu-  
stard seede and shulde sate vnto this sy-  
camyne tree / plucke thy sylfe vppē by  
the rotes and plant thy sylfe in the see/  
he shulde ober you.

Whych off you haupnge a seruaunt  
plo wynge/or fedynge catell/wolde sa-  
ye vnto hym when he were come from  
the felde: Goo quickly and sit doune to  
meate: But rather sayeth not to hym/  
Dresse wherwith I maye suppe/ & apo-  
pynt thy sylfe and serue me/ yll I haue  
eaten and dronken/ād afterwarde eate  
thou/ād drynke thou. Doeth he thanke  
he that seruaunt be cause he tyd that  
which was comāded vnto hym: I re-  
we not. So lyke wyse/whē ye haue do-  
ne all those thynges which are comā-  
ded vnto you/saye/we are vnprofitable  
seruauntis. We haue done that which  
was oure duty to do.

**B** And it chaunced as he wēt to Jeru-  
salem/that he passed thoro w Samaria  
ād Galilee. And as he curred into a cer-  
tayne tounne / there met hym ten men/  
that were lepers/ whych stode a farre  
of and put forth their boyces & sayde/  
s. liij.

# The Gospell of. S. Luke.

Jesu master/ haue mercy on vs. When he sawe the/ he sayde vnto them. Go<sup>d</sup> and shewe youre selues to the prestes. And ye chafsed as they went; they were censed/ And won of the/ whē he sawe that he was censed/ turned backe agayne/ and with a loud voyce prayd God/ and fell doune on his face at his fete & gaue him thākes. And the same was a samaritan. Jesus answered and sayde. Are there not ten censed? But where are those nyne? There are not founde that returned agayne / to geue God prayse / save only this stranger. And he sayde vnto him: A: yse/ and go thy waye/ thy fayth hath saued the. ¶

¶ Whē he was demanded of the pharisees/ when the kyngdō of God shulde come/ he answered them and sayde. The kyngdō of god cometh not with eny outward shewyng. Neither shall men saye: Lo here/ lo there. For beholde the kyngdom of God is with in you.

And he sayde vnto his disciples/ The dayes wll come/ when ye shall desyre to se won daye of the sonne of man/ and ye shall not se ye. And they shall saye to you: Se here: Se there. Go not after them/ nor folowe them/ for as the lighte candle that aperyeth out of the one parte of the heauen/ and shyneth vnto the other parte of heaue. So shall the

mat. xxiii.  
mar. xlii.

# The.xlii. Chapter.

sonne of mā be in his dayes. But fyrst  
must he suffer many thynges/ānd be re-  
proued of this nation.

¶ As yt happened in the tyme of Noe  
So shal yt be in the tyme of the sonne mat.xxliii  
off man. They ate/they dranke/they  
maryed wyues/ānd were maryed euen  
vnto that same daye that Noe went in Gen. vii. 1  
to the arke/and the floud cam/and de-  
stroyed them all. Lyke wyse also / as  
yt chaunced in the dayes of Lot/ they Gen. xix. 1  
ate/they dranke/they bought/they sol-  
de/they planted/they bylde And euen  
the same daye that Lot went out of so-  
don/yt rained fyre and brimstone fro  
heauen/and destroyed them all. After  
these ensamples shall the daye be/whē  
the sonne of man shall apere.

¶ At that daye he that is on the house  
toppe/and hys stuffe in the house / let  
him not come dūne to take it out. And  
lyke wyse let not him that is in the fel-  
des/turne backe agayne to that he lef-  
te behynde him. Remember Lottes wy- Gen. xix. 1  
fe. Whosoener wyl goo about to saue Mat. x. 13  
his lyfe shall lose yt: And whosoever mar. viii. 36  
shall lose his lyfe shall quyen yt. Joā. xii. 25  
I tell you/In that nyght/there shall mat. xxv  
be two in one bedd / the one shalbe re-  
ceaved/and the other shalbe forsaken.  
Two shalbe also a grindinge to gether  
the one shalbe receaved/and the other

## The Gospell of S. Luke.

forlaken: and they answered and sayde to him: where is lord? and he sayd vnto the: Wher so euer the body shal be/ shid ther wyl the egles resorte. †

### The .xxiii. Chapter. †

eccl. xviij.  
1. Tel. b. d.

**A**nd he put forth a similitude vnto them/ signifyinge that me oughte alwayes to be chaste/ and not to be wery/ saynge: There was a Judge in a certayne cite/ which feared not God/ neither regarded man. And there was a certayne widowe in the same cite/ which came vnto hym sayinge/ Auenge me of myne aduersary. And a greates whyle he wolde not. Afterwarde he sayd vnto hym selfe. Though I feare not God/ nor care for man yet because this widow troubleth me I will avenge her; lest at the last she come and ryle on me.

And the lord sayd/ heare what the sonne of man sayth. And shall not god auenge his electe/ which crye night and daye vnto hym? ye though he differre thē/ I tell you/ he will avenge thē: & that quickly. ¶ Nevertheless when the sonne of man cometh/ suppose ye/ that he shall fynde faythe on erthe.

† And he put forth this similitude vnto certayne which trusted in the felices/ that they were perfect/ & despised

## The. xlviii. Chapter:

other. Two men wēc bp into the tēple  
 to praye/ the one a pharise/ & the other  
 a publican. The pharise stode and pray-  
 ed thus with him selfe. God I thanke  
 the that I am not as other are/ extortion-  
 ers/ vntruste/ aduocates/ & euē as  
 this publican is. I fast twyse in the we-  
 ke/ I geue tye/ie of all that I possesse:  
 And the publican stode a farr off/ and  
 wolde not lyfte vp hys eyes to haue/ &  
 but smote hys brest sayng: God be merc-  
 eful to me a synner. I tel you/ this mā  
 departed home to his house/ iustified  
 moore/ thē the other for euery mā that  
 exalteth him selfe/ shalbe brought lowe  
 And he that humbleth him selfe/ shalbe  
 exalted. ¶ They brought vnto him al-  
 so babes/ that he shulde touche them.  
 Whē his disciples sawe that/ they re-  
 buked the. But Iesus called them vnto  
 him/ & sayd. Suffice childre to come vnto  
 me. & forbide the not. for vnto sou-  
 che/ belongeth: he kyngdō of God. Ver-  
 rely I saye vnto you/ whosoener recea-  
 ueth not the kyngdō of god/ as a chil-  
 de/ he shall not enter there in.

mat. xxiij.

mat. xxiij.

mat. xxiij.

¶ And a certayne ruler asked him/ say-  
 inge. Goode Master/ what ought I to  
 do/ to obayne eternall lyfe? Iesus sayd  
 vnto him. Why callest thou me goode.  
 No mā is goode/ save god onely/ Thou  
 knowest the commandmentes/ Thou

mat. xxiij.

mat. xxiij.

# The Gospell of. S. Luke.

**Exo. xx. c** shalt not commit aduouery/ thou shalt not kil/ thou shalt not steale/ thou shalt not beare false witness/ Honour thy father & thy mother. And he sayde Al the se haue I kept fro my pouth. Whē Iesus herde that/ he sayde vnto hym: yet lackest thou one thyng. Sell all that thou hast/ & distribute it vnto the poore/ & thou shalt haue treasure in heauē and come/ & folowe me. Whē he herde that/ he was heuy/ for he was ryche.

When Iesus sawe hym moine/ he sayde/ With what difficultie shall they that haue ryches/ enter into the kyngdom of God/ & after yt is for a cammel to passe thowre a nedles eye/ then for a ryche mā to enter in to the kyngdom of God. Thē sayde they that herde that And who shall then be saved? he sayde Thyngis whych are impossible wth men/ are possible with God.

Then Peter sayde/ Lo we haue forsake all/ & haue folowed the/ & he sayde vnto thē: Verely I saye vnto you there is no man that forsaketh housse or father and mother/ or other brethē/ or wyfe/ or chyldiē/ for the kyngdom of gods sake/ which same shall not receaue moche more in this worlde/ and in the worlde to come lyfe euerlastyng.

**Mat. xx. b** ¶ He toke vnto him the twelue/ and sayde vnto them/ Lo we go by to Jeru



# The xlviii. Chapter.

Salem/and all shalbe fulfilled that are  
writen by the prophetis of the sonne of  
mā. He shalbe deliuered vnto the gen-  
tyls/ and shalbe mocked/ and shalbe de-  
spytfully encreased/ and shalbe spe-  
ten on / and. when they haue scourged  
hym/ they will put hym to death / and  
the thyrde daye shall he arise agayne.  
They vnderstode none of these thingis  
And this sayinge was hyd from them.  
And they perceaued not the thynges  
whych were spoken.

**¶** It came to passe/as they were come Mat. xx. d  
nye vnto Jericho / a certayne blynde Marc. x. g  
man sat by the waye syde beggynge.  
And when he herd the people passe by  
he asked what it meā. They sayd vnto  
him that Iesus of Nazareth went by.  
And he cryed/sayinge: Iesus the sonne  
of Dauid/hane mercy on me. And they  
whych went before rebuked hym / be-  
cause he shulde holde hys peate. And  
he moche the moare cryed. The sonne  
of Dauid hane mercy on me. Iesus sto-  
de still; and comaunded him to be brou-  
ght vnto him. And when he was come  
neare / he asked hym sayinge / What  
wylt thou/ that I do vnto the? And he  
sayde. Lorde/ that I maye receaue my  
syght. Iesus sayde vnto him. Receaue  
thy syght. Thy fayth hath saued the.  
And immediately he saue/and folowed

**The Gospell of S. Luke:**  
**him prayinge God. And all the people**  
**whē they sawe it/gaue laude to god**  
**The. xix. Chapter** ✠



**And** he entred in, and went  
 thorough Zericho. And be-  
 holde; there was a mā na-  
 med Zacheus / and he was  
 a rueler amonge the pub-  
 licans / & yethe also. And  
 he made meanes to se Iesus / what he  
 shulde be / and he coulde not for the pre-  
 ce / because he was off a lowe stature.  
 And he ran before / and ascended vpp  
 into a sycomore tree / to se hym. For he  
 wolde come that same waye. And whē  
 Iesus cam to the place / he looked vp and  
 sawe him / and sayd vnto him / Zache / at-  
 tonce come doun / for to daye I wylle  
 abyde at thy house. And hastily he cā  
 doun / and receaued hym ioyfully. And  
 when they sawe that / they all grudged  
 sayinge / he is gone in to talke wth a  
 man that is a synner.

Zache vnde toke and sayde vnto the  
 Lorde. Beholde Lorde / the halfe of my  
 gooddes I geue to the poore / and if I  
 haue done eny man wronge / I wylle  
 reioyce hym fower folde. Iesus sayd vn-  
 to him. This daye is breake come vnto  
 this house / for as moch as this same  
 house is become the daughter of Abra-  
 ham. For the sonne of man is come to

## The .xix. Chapter.

seke/and to saue that which was lost.

As they herde these thingis/ he ad. **Mat. xxi**  
 ded thereto a similitude/ because he was  
 nere to Ierusalem / And because also/  
 they thought that the kyngdom of god  
 shoulde shortly apere/ he sayde therfo-  
 re. ✠ A certayne noble mā / went in to  
 a farre countrie / to receaue a kyngdom  
 and then to come agayne. he called his  
 ten seruantes/ and deliuered them ten  
 pounde sayinge vnto them. Wyā I will  
 come / But hys cytelens hated  
 hym/ and sent messenger after hym/  
 sayinge / We will not haue this man  
 to raygne ouer vs. And yf cam to passe  
**E** whē he was come agayne & had recea-  
 ued his kyngdō/ he commaunded his ser-  
 uantis/ to be called to him (to whō he  
 gaue hys money) to x p<sup>r</sup> what euery  
 mā had done. Then cam the first sayin-  
 ge: Lorde / thy pounde hath encreased  
 ten pounde / And he sayde vnto hym/  
 Wel goode seruant/ because thou wast  
 faythfull in a litle/ I will thet thou be  
 ouer ten cities. And the other cam sayinge. Lorde thy poun-  
 de / hath encreased fyue pounde. And  
 to the same he sayde/ And be thou also  
 ouer fyue cities. And the thyrde  
 cam/and sayde / Lorde / beholde here  
 thy pounde / whych I haue kepte in a  
 napkyn/ for I feared the/ because thou

# The Gospell of. S. Luke.

Acte a strapie man/ thou takest by that  
 thou laydest not doune: and reuest that  
 thou diddest not sowe. And he sayde vnto  
 to him. Off thyne owne mouthe iudge  
 3 the thou eny! seruant. Kne west thou  
 ou that I am a strapie man / takinge  
 bype that I layde not doune / and re-  
 pyngge that I dyd not sowe? Wherfore  
 the gauest not thou my money into the  
 bancke? And then at my comyngge shal  
 be I hane requyred myne owne wryth  
 bauntage. And he sayde vnto them that  
 stode by. Take from hym that hath ten poun-  
 de. And they sayde vnto him. Lorde he  
 hath ten pounde. I saye vnto you / that  
 vnto all them that haue / ye shalbe ge-  
 uen / and from him that hath not / euen  
 that he hath shalbe taken awaye. Mo-  
 reouer those myne enemies / which wol  
 be not that I shulde raygne ouer them /  
 byngge hydder and slep them before me.  
 And when he had thus spoken / he pro-  
 ceeded forth before them / and went vpp  
 to Ierusalem. R

And it fortuned when he was come  
 nyc to Bethphage / and Bethany / besides  
 mount oliuete / he sent two of his dis-  
 ciples sayinge: Goo ye into the toun  
 which is ouer agaynst you. In the wh  
 ych as soone as ye are come / ye shall  
 fynde a colte tyed / wheron yet neuer

mat. xxi. b  
 and. xxi. c  
 mar. xxi. c

mat. xxi. a  
 mar. xi. a

# The. xix. Chapter

men safe loose hym and brynge hym hit-  
ther And yf eny man aske you/why thus  
ye loose hym/thus saye vnto hym. The  
lorde hath nedde of hym.

They that wer sent went their waye  
and founde/euen as he had sayde vnto  
them. And as they were a loosynge the  
colre/ the owners sayde vnto the: why  
loose ye the colre? And they sayde / for  
the lorde hath nedde off hym. And they **Joā. xij. b**  
broughte hym to Iesus. And they cast  
their rayment on the clothe/ and set Je-  
sus ther on. As he went they spredde  
their clothes in the waye.

¶ When he was come where he shul-  
be go dome from the mounte olyuete  
the whole multitude off his disciples/  
begā to reioyce/ and to laude God with  
aloure voyce/ for all the myracles that  
he had sette/ sayinge? Blessed be the  
kyng that cometh in the name off the  
lorde / Peace in heauen / and glory in  
the hest. And some of the pharisees off  
the company/ sayde vnto hym/ Master  
rebuke thy disciples they answered/ and  
sayde vnto the/ I tell you yf these hol-  
de their peace the stones wyl reye.

¶ And when he was come neare/ he  
beholde the cite/ and wept on yf sayin-  
ge/ yf thou haddest knowe those thyng-  
es whiche belonge vnto thy peace eue  
as thyng daye/ But now are they byde

# The Gospell of .S. Luke.

mat. xxiii. b From thyne eyes. For the dayes shall  
 mat. xii. a come upon the And thyne enemyes shall  
 compass the about w<sup>th</sup> a banke. And  
 shall besege the rounde aboute and ke  
 pe the in on euery syde/ And make the  
 euen with the grounde/ w<sup>th</sup> thy chyl  
 dren w<sup>th</sup> char in the. And they shall  
 not leue in the one stone upon another  
 because thou knowest not the tyme off  
 thy visitacion.

mat. xxi. b And he went in to the temple/ & be.  
 mar. xi. b gan to cast out thyn that solde thern/  
 and them that bought saynize / into  
 them / yt ys written / my house ys the  
 p<sup>er</sup>sa. lvi. c house of prayer / But ye haue made yt  
 p<sup>er</sup>sa. vii. b a den off theues. And he taught larly  
 in the tēple. ¶ The hye priestes & the  
 scribes & the chiefe of the people / w<sup>er</sup>  
 about to destroye hym / But coulde not  
 fynde what to do. For all the people  
 depended on hys mouthe. And gaue  
 hym audience.

## The. xi. Chapter. ✠

mat. xxi. c  
 mar. xi. d



And ye fortunede mone off  
 those dayes / As he taught  
 the people in the temple.  
 And preached the gospell  
 The hye priestes and the  
 scribes & b<sup>er</sup>uyn hym with  
 the elders / And spake unto hym / sayn  
 ge / Tell vs by what auncoure thou do  
 est these thynges / Other who ys he

# The .xx. Chapter

that gaue the thys auctorite? He answered and sayde vnto the / Also wyl aske pon a question / And answer me: was the bairn of jhon / from heauen: or of me? They thought with in themselves sayinge / yf we shall saye from heauen / he wyl saye / Why the belened ye him not? But and yf we shall saye of me / all the people will stone vs. For they suerly belened that Jhon was a prophet And they answered that they coult not tell whence yt was. And Je sus sayde vnto the / Neether tell I you by what auctorite I do these thynges.

**B** Then began he to pnt forth to the people / this similirude / A certayne mā planted a vyneyarde / and let yt forth to seruaunts / and went hym selfe into a straunge countre for a greate season. And when the tyme cam: he sent a seruaunt to hys seruauntis that they shulde geue hym of the frutes / of the vyneyarde. The tennauntis ber him / and sent hym awaye empty. And he ceased not thur by but sent yet another seruaunt. And they ber hym / and foule executed hym also / and sent hym awaye empty. Moreover / he sent the thyrd also: And hym they wounded / and cast hym out. Then sayde the lord of the vyneyarde / what shall I do? I will sende my deare sonne / hym peradventure  
 mat. xx. B  
 mar. xii. A  
 lca. v. a.  
 ihe. ij. B  
 s. ij.

# The Gospell of. S. Luke.

they wyl receyve/whē they se hym.  
 When the farmers sawe hym/they  
 thought in the selues/sayinge/this ys  
 the heyre/come let vs kill hym/that  
 the enherytaunce maye be oures And  
 they cast hym out of the byneparde/and  
 killed hym. Nowe what shall the lo-  
 be of the byneparde do vnto them? he  
 wyl come and destroye thair farmers  
 And wyl let out his byneparde to o-  
 ther. When they herde that/ they sayde/  
 God forbid.

He behelde the and sayd/what mea-  
 neth this then that is witten The so-  
 ne that the bylders refused / y<sup>e</sup> made  
 the heed corner stone? whosoever stom-  
 ble at that stone/shall be brysed/ but on  
 whosoever y<sup>e</sup> faill/y<sup>e</sup> wyl also breake  
 hym And the h<sup>y</sup>e priestes and the scribes  
 the same houre wēt about to laye hon-  
 des on hym / but they feared the peo-  
 ple for they perceaued that he had spo-  
 ken this similitude agaynst them.

And they watched hym/and sent forth  
 spies/whiche shalde sayne thair selues  
 perfecte to take hym in his wordes/and  
 to deliuer hym vnto the power/and  
 auctour of the priestes. And they as-  
 ked hym sayinge/Master/whē knowe  
 that thou sayest/and teachest ryght/ne-  
 ther considerest thou eny mannes be-  
 see/but teachest the waye of gods true

mat. xxiii.  
 Act. iiij. b.  
 Rom. ix. g.  
 1. pe. ii. a.  
 1. sa. xlviii.

mat. xxi. b.  
 mat. xij. b.



## The xx. Chapter.

1p.ys it lauffull for vs to gene Cesar tes-  
bute/ or no? the perceained their crafty-  
nes: and sayde vnto them why: empte rom. xiiij. c  
ye me? he we me a peny. whose ym-  
ge and superscription hath yt? They  
answered and sayd/ Cesar. And he say-  
de vnto them / Gene then vnto Cesar/  
that which belongeth vnto Cesar And  
to God/: that which pertayneth to God  
And they coude not reprove his sayin-  
ge before the people. And they mar-  
uayled at hys answer/ and helde their  
peace.

\* The cam to hym certayne of the Sa mat. xxij. c  
duces which denye that there ys eny mar. xij. b  
lyfe after this. And they asked him sa. lev. xvj. b  
ymge Master Moyses wrote vnto vs/  
ys eny mannes brother dye haupnge a  
wyfe. And the same dye with out: And/  
that then hys brother shulde take hys  
wyfe and carye by leade vnto hys bro-  
ther. There were seven brethren / and  
the fyrst toke a wyfe/ and died with out  
chyliden. And the seconde toke the wy-  
fe/ and he died chylidlesse. And the thyr-  
de toke her/ and in lyke wyse: the restone  
of the seven / And lest no chyliden be-  
hynde them / and dyed. 2 all off all the  
woman dyed also. Nowe in the lyfe  
after this whose wyfe of the shall she  
be? for. vii. had her to wyfe.

Jesus answered and sayd vnto them  
g. iij.

# The Gospell of S. Luke.

they wyl receiue/whē they se hym.  
 When the fermers sawe hym/they  
 thougtht in the selues/sayinge/this ys  
 the heyle/come let vs kill hym/that  
 the enherytaunce maye be oures And  
 they cast hym out of the vyneparde/ā  
 killed hym. Nowe what shall the lo-  
 de of the vyneparde do vnto them? he  
 wyl come and destroye those fermers  
 ād wyl let out his vyneparde to oþer.  
 When they herde that/ they sayde/  
 God forbid.

He behelde thē and sayd/what mea-  
 neth this then that is witten The so-  
 ne that the bylders refused / ys made  
 the heed corner stone? whosoever stom-  
 ble at that stone/shalbe blosed/ but on  
 whosoever ys faul/ys wyl also breake  
 hym And the hye prestes ād the scribes  
 the same house wēt about to laye hon-  
 des on hym / but they feared the peo-  
 ple for they perceained that he had spo-  
 ken this Amilitude agaynst them.

And they watched hym/ād sent forth  
 spies/whiche shalbe fayne them selues  
 perfecte to take hym in his wordes/ā  
 to deliuer hym vnto the power/and  
 auctour of the presydēt. And they as-  
 ked hym sayinge/Master/whē knowe  
 that thou sayest/and teachest ryght/ne-  
 ther considerest thou eny mannes be-  
 lie/but teachest the waye of god true

psal. cxviii.  
 Act. iiii. b.  
 Rom. ix. g.  
 1. pe. ii. a.  
 Mat. xxi. b.

mat. xxi. b.  
 mar. xii. b.

ly.ys it lauffull for vs to gene Cesar tel  
bute/ or no? the perceaued their crafty  
nes; and sayde vnto them why? empty rom. xij. e  
peme? he we me a peny. whose yma  
ge and superscription hath yt? They  
answered and sayd/ Cesars. And he say  
de vnto them / Gene then vnto Cesar/  
that which belongeth vnto Cesar And  
to God/ that which pertaineth to God  
And they coude not reprove his sayin  
ge before the people. And they mar  
uayled at his answer/ and helde their  
peace.

¶ This came to hym certayne of the Sa mat. xxi. e  
duces which denye that there ys any mat. xij. b  
lyfe after this. And they asked him sa. den. xxb. b  
pinge Eliazer whoses wite vnto vs/  
ys any married brother the haupnge a  
wyfe. And the same the with out / Que/  
that then his brother shulde take his  
wyfe and carie by leade vnto his bro  
ther. There were seven brethren / and  
the first toke a wyfe/ and died with out  
chyliden. And the seconde toke the wy  
fe/ and he died chylidlesse. And the thyr  
de toke her/ and in lyke wyse he reioice  
of the seven / And left no chyliden be  
hynde them / and dyed. Last of all the  
woman dyed also. Nowe in the lyfe  
after this whose wyfe of the shall she  
be? for. vii. had her to wyfe.

Jesus answered and sayd vnto them  
s. 14.

# The Gospell of S. Luke.

The chyl dren of thys worlde marye  
uen/and are married / but thye whiche  
shal be worthy of that worlde/ad of the  
lyfe after this de the/ neither marye  
ues/noz are married/noz yet cā dye eny  
moare. For they are equal vnto the an  
gels/and are the sonnes of god / in as  
moche as they are the chyl dren of that  
lyfe. And that the dead be a lyue / euen  
Exo. iii. b. Moses signified at the bush / when  
he sayde/the lord god of Abraham/ā  
the god of Isaac/and the god of Jacob  
For he ys not the god of the dead / but  
of the liue whiche lyue. For all men lyue  
in hym. Certayne of the pharises an  
swered ād sayd/Master/ thou hadst wel  
sayde. And after that durst they not as  
ke hym eny question at all.

mat. xxi. d  
mar. x. d  
psal. cix. a  
Then sayd he vnto them/ howe saye  
they that Christ is Dauides sonne? And  
Dauid hym selfe sayth in the booke of  
the psalmes/The lord sayde vnto my  
lord/Syt on in my right honde/ till I ma  
ke thine enemyes thy fote stoe Dauid  
then called him lord/Howe is he also  
his sonne.

mat. xxi. d  
mar. x. d  
Then in the audience of all the peo  
ple he sayde vnto hys disciples/bewa  
re of the scribes: which desyre to go in  
longe clorhyng / and loue greyppes  
in the marketis/and they best seates  
in the synagogis/and chefe councels of

## The.xxi.Chapter.

feastes which deuoure widowes houses/ and praye longe prayers vnder a coloure/ The same shall receaue greater damnacion.

## The.xxi.Chapter.

**A**nd he beelde/ he sawe the mat.xii.d  
 ryche men/ howe they cast  
 in their offeringis i to the  
 treasurie the same also a cer-  
 taine poore widowe/ wh-  
 ich casted in thyr tyme two  
 mytes. And he sayd/ of a tructhy I saye  
 vnto you this poore widowe hath put  
 in more then they all. For they all ha-  
 ue of their superfluyte added vnto the  
 offeringe of God/ But she/ off her pe-  
 nny/ hath cast in all the substance that  
 she hadde.

**As** some speake of the temple / howe mat.xxiij.a  
 yt was garnished with goodly stones  
 and Jewels he sayde. The dayes will co-  
 me/ when of these thyngis which ye se  
 shall not be lesse stoned upon stone/ that  
 shall not be throwen doune. And they  
 asked hym sayinge / After what shall  
 these thynges be? And what synes  
 wil there be/ when suche thynges shall  
 come to passe.

And he sayd/ Take hede / that ye be  
 not deceyued. For many wyl come  
 in my name/ sayinge off them selues/ I  
 am he. And the tyme draweth nare.

Go ye lo .j. n e.

folowe ye not the therfore. But when  
ye heare of waite and dissencion: be not  
afraid; for these thingis must first co-  
me: but the ende foloweth not by and by  
Th: sayd he vnto the: Nacion th: il: p: C  
se agaynst nacion/ and kynge agaynst  
kynge. And greate earthquakes shal  
be in all quarters; and hunger/ and pesti-  
lence; and fearfull thingis. And greate  
fyrres shall there be from heauen.

But before all these/ they shall lape  
their handes on you/ and persecute you  
deliueringe you vnto the synago-  
ges/ and in to prison/ and byrag: you  
before kynge/ and rulers for my na-  
mes sake. And this shall chaunce you  
for a testimoniall. Let ye sticke thereto:  
refuse in youre hartes not once to de-  
by before/ what ye shall answer for  
your selues: for I wil geue you a moun-  
thad wysdom/ were agaynst/ all your  
theaduersarys shall not be able to pre-  
ke nor resist ye and ye shall be betrayed  
of youre fathers and mothers/ and of  
your brether/ and kynne/ and louers.  
And some of you shal they put to death  
and hated shall ye be of all men for my  
names sake. yet ther shal not one hear  
off youre heades perill the. with youre  
mat. xxiiij. patience/ possesse youre soules.

mar. xiiij. b And when ye se Ierusalem beseged  
Dan. ix. g with an hoste/ then vnderstande that

the desolacion of the same yste. The  
let them which are in ierusalem to the  
mountaynes And let them which are  
in the myddes of yt/departe oute. And  
let not he that are in other countreis  
enier there in. For these be the dayes  
of vengeance/to fulfill all that are wri-  
ten But woe be to the that be with the  
he ad to the that geue sucke in those da-  
yes for there shalbe greate trouble in  
the londe: ad wiarhe ouer all this peo-  
ple. And they shall fall on the edge off  
the swearde And they shalbe led capti-  
ue in to all nacions. And Ierusalem shal-  
be trode vnder foote of the gentyls vntyl  
the tyme of the gentyls be fulfilled

**E** And there shalbe signes/ in the mat. xxiii  
sunne/and in the moone/ and in the star mat. xiii. 6  
tes and in the erth the people shalbe e. sa. xii. b  
in soche peoplerite/that they shall not e. ze. xxiii  
tell which waye to turne them selues. Joel. ii. 3  
The see and the wanes shal rooze/ad  
mennegettes shal sayle them for fea-  
re/and for lokpuge after those thynge  
which shall come on the erth. For the  
powers of heauē shall moue. And then  
shall they se the sonne off man come in  
a clowde wprh power and greate glo-  
ry. When these thynge be gynn to co-  
me to passe: then loke vpe/adlyste by  
pe youre heddes/for youre redemcion  
is at hand.

## The Gospell of S. Luke.

And he shewed the a similitude: behol  
 De the figge tree / and all oher trees/  
 whē they shute forth their buddes / ye  
 se ad knowe of poure owne selues that  
 sommer is the nepe at hand. So lyke  
 wple ye (whē ye se these thing's come  
 to passe) understōd / that the kyngdom  
 of god is nepe. Verely I saye unto you  
 this generacion shall not passe: yll all  
 be fulfilled. Heauē and erth shall pas-  
 se: but my wordes shall not passe. ¶

✠ Take hede to poure selues lest you  
 be hertes be overcome / with surfeityn-  
 ge ad dyckennes / ad cares of thys worl-  
 de: ad that; that daye come on you un-  
 wares for as a snare shall ye come on  
 all the that sit on the face off the erth.  
 Watche therfore continually ad praye/  
 that ye maye scape all this that shal co-  
 me. And that ye maye stōde before the  
 sonne of man. ¶ In the daye tyme can-  
 ght he in the tēple / ad at nyght he wēt  
 out / ad had a bydyng in the mount oyl-  
 uere. And all the people cā in the mor-  
 nyng to hym into the tēple / for to hea-  
 re hym. The xxij. Chapter. ¶

mat. xxv. 1-13  
mar. xvi. 1-7

mat. xxv. 14-30  
mar. xvi. 8-11



the fenle off swete bredd  
 breue nye whiche ys called  
 eūter / and the hye pīles  
 and scrībes sought howe  
 to kyl Iesus / but they sca-  
 red the people The curted



Sat into Judas whose sy name was  
iscariot (which was of the nombre of  
the twelve) and he went his waye/ and  
comoned with the hye prestes and offi-  
cers/ how he shoulde betraie hym vnto  
the. And they were glad/ and promysed  
to geue hym money. And he consented/  
and sought opportunitie to betraie hym  
vnto the/ when the people were a waye

Then cam that daye of sweete breede/ **mat. xxvi.**  
when of necessity the eſterlambe muste **mar. xiiij.**  
be offered And he sent Peter/ and Iohn  
ſayinge: Go and prepare vs the eſter  
lambe/ that we maye eate They ſayde  
to hym: Where wilt thou/ that we pre-  
pare? And he ſayde vnto them. Beholde  
as ye enter in to the cite/ there ſhall  
a manne you bearynge a picher of  
water/ hym folowe in to the ſame houſe  
that he entereth in/ and ye ſhall ſaye  
vnto the good man of the houſe/ The  
maſter ſayeth: Where is the greate cham-  
ber/ where I ſhall eate myne eſter lambe  
with my diſciples? And he ſhall ſhewe  
vpon a greate parloure paved. There  
make reſpy. They went and founde/ as  
he had ſayde vnto them: and made re-  
dy the eſterlambe.

**¶** And when the houte cam/ he ſate downe  
and the twelve Apoſtles with hym **mat. xxvi.**  
And he ſayde vnto them: I haue in **mar. xiiij.**  
wardly deſyred/ to eate this eſterlambe/ **cor. x. 1-6.**

# The Gospell of S. Luke.

with you before that I suffer. For I ha-  
 ve unto you: hence forth / I will not ea-  
 te of prey nor more but till ye be fulfilled  
 in the kyngdō of God. And he toke the  
 cuppe / and gaue thanks / and sayde  
 Receaue this / and deuyde yt amonge  
 you. For I saye vnto you: I will not  
 drynke of the frute of the vyne / untill  
 the kyngdom of God be come.

And he toke bread and gaue thanks  
 and brake yt / and gaue yt vnto the / sa-  
 ynge. This is my body which ys geue  
 for you. This do in the remembrance  
 off me. Likewise also / when they had  
 supped / he toke the cuppe sayinge This  
 cuppe ys the newe testament in my  
 bloud / which shall for you be shed.

**mat. xxvi.** yet beholde / the bonde off hym that  
**mar. xiii.** betrayeth me / is with me on the table.  
**Joā. xiii. c** And the sonne of mā goeth as ye saye  
**Joā. xiii. c.** oppressed: But woe be to that n. a. sp whō  
 he is betrayed And they began to enuy  
 re amonge themselves / which of them  
 yt shoulde be / that shoulde do that.

¶ And there was a Crosse amonge  
 them / n. h. of hem shoulde seme grea-  
 test And he sayde vnto them: The ky-  
 ngs of the genylys reigne ouer them.  
 And they that beare rule ouer them / a-  
 re called gracious lordes. But ye shall  
 not be so. But he that is greatest amonge  
 ye shall be as the yongest: And he

**Mat. xx. d**  
**Mat. x. f**

# The xiiij. Chapter.

that yschefe / shalbe as minister. For  
whether ys greater / he that sitteth at  
meate: or he that serueth? ys not he  
that sitteth at meate? And I am amōge  
you as he that ministrerh. ye are a hye  
chaine bidden with me in my temptaci  
ons And I apoynt vnto you a kyngdo  
me as my father hath apoynted to me  
that ye maye etate / and drynke at my ta  
ble in my kyngdom / and sit on seated / and  
iudge the twelve tribes of Israel. ¶

And the lord sayde: Simon / Simon  
beholde Satan hath desired you / to ste  
le you / as yt were wheate: But I haue  
prayed for the that thy sayth sayle not  
And whē thou arte converted / streng  
the thy brethren. And he sayd vnto hym  
Lorde / I am redy to go wyth the in to ma<sup>mat. xxij.</sup>  
pison / and to death. And he sayde: I tel<sup>mar. xij.</sup>  
the Peter / the cocke shall not crowe  
this daye / yf thou haue thyse denyed  
that thou knewest me.

And he sayde vnto the: when I sent  
you without wallet / and scrippe / and  
shoes / lacked ye any thyng? And they  
sayd / no thyng. And he sayde to them.  
But now he that hath a wallet let  
hym take yt / and lynewyse his scrippe  
And he that hath no swearde / let hym  
sell hys coote and bye won. I saye vnto <sup>lsa. liij.</sup>  
you / that per that which is wute must  
be pccoyned in me (Euen wy. h the

# The Gospell of S. Luke.

wiketh was he nobred) for those thyn-  
gis whiche are written of me haue an-  
be. And they sayde: Lorde beholde he-  
re are two sweardes. And he sayde vn-  
to them: yt is prouph.

mat. xxvi. c And he cam out/and wote as he was  
mar. xiiij. c wente to mounte ol. iute. And his disci-  
Joā. xviij. ples folowed hym. And when he cam  
mat. xxvi. i. to the place / he sayde to them / praye  
mar. xiiij. d lest ye fall into temptation.

And he gaue hym selfe from the / a-  
bout a stonys cast / and knelid doune / ad  
prayed / saynge father p'sthon wilt thou  
thraue this curse from me. Neuer the-  
lesse not my will / But thine be fulfyl-  
ed. And there apered an angell vnto  
hym from heauen / confortyngc hym.  
And he was in an agony / & prayed som  
what longer / And hys swente was ly-  
ke dropes off bloud tricklyngc doune  
to the grounde. And he rose vppe from  
prayer / and cam to hys disciples / and  
founde them slepyng for sorowre / and  
he sayde vnto them / why slepe ye?  
Kylle / and praye lest ye fall into tem-  
ptation.

mat. xxvi. i. whyll he yet spake beholde / there  
mar. xiiij. c cam a company / ad he that was called  
Joā. xvij. Judas / one of the twelke / went before  
them / and p'seased nye vnto J: cus to  
kylle hym. Jesus sayd vnto hym: Ju-  
das betrayest thou the soune of man

## The .xxiiij. Chapter

with a hyffe: When they which were  
about hym sawe what wolde folowe/  
they sayde vnto hym/ 7. orde / Shall we  
saye with a swearde And one of them  
smote a seruant off hym wch was  
the chiefe vnto of all/ and smote of his  
right eare. Iesus answered and say-  
de: Suffre per this farre for: he. And he  
touched his eare/ and healed hym.

¶ Iesus sayde vnto the hye priestes & ad-  
rulers of the temple and the senyours  
which were come to hym. We ye come  
out / as vnto a thefe wch sweardes  
and stanes? When I was dayly with  
you in the temple/ye stretched not for-  
the handes agaynst me. But this ys mat.xxvi/  
even youre bery houre/and the power mat.xiii. &  
off darknes. Then toke they hym/and ioa.xviii.  
ledde hym/and brought hym to the hye  
priestes house. And Peter folowed a  
farre off.

When they had kindled a fyre in the mat.xxvi.  
myddes of the palyse. & were set dou- mat.xiii.  
ne to gether/ Peter also sat doune a- ioa.xviii.  
monge the. And won off the wenches/  
as he sat / behelde hym by the light  
and set good eye sight on hym / and  
sayde: This same was also wch hym.  
Then he denyed him sayinge: Woman  
I knowe hym not. And after a lytell  
whyle; another sawe hym and sayde.  
Thou arte also of the. And Peter sayd

# The Gospell of S. Luke.

mat. xxi. Matt. xxi. And aboute the space  
 mar. xiii. of an houre after another affirmed say  
 son. xviij. euer / Therer euen thys Iolowe was  
 with hym / for he ys off Galile. Peter  
 sayde / Matt. I wote not what thou sayest.  
 And immediately wher he yet spake  
 he / the cocke crewe. And the lord turned  
 backe and looked upon Peter. And  
 Peter remembered the wordes off the  
 lord / how he sayde vnto hym / before  
 the cocke crowe thou shalt deny me  
 thre tyme. And Peter went out / and wept  
 bitterly.

mat. xxiij. And the men that stode about Iesus  
 mar. xv. a mocked hym / and smote hym ad blind  
 son. xviij. e folded hym / and smote hys face And  
 asked hym sayinge. Art thou who sayest  
 at smote the? And many other thinges  
 despytfully sayde they agaynst hym.

And as sone as yt was daye / the senten-  
 surs off the people / and the hye priestes  
 and scribes / cam to gether and ledde  
 hym in to their counsell sayinge Art thou  
 very Christ? tell vs. And he sayde  
 vnto them / yf I shall tell you / ye wyl  
 not beleue. And yf also I aske you / ye  
 wyl not answere me. Neither let me  
 go. Where after shall the sonne off man  
 syt on the ryght honde of the power off  
 God. Then sayde they all / Art thou  
 then the sonne off God? He sayd / ye saye  
 what I say. Then sayde they / what

## The.xxiiij.Chapter.

mede we eny further witness? We oure  
selues haue herde of his owne mouth.

## The.xxv.Chapter.

**A**ND the whole multitude/  
of the arose/and ledde him  
vnto Pilate. And they be-  
gan to accuse him sayinge  
We haue founde this folo- mat.xxij. e  
we peruertige the people Mar.xij. b  
& forbiddinge to paye tribute to Cesar mat.xxv. iij.  
And sayeth that he is Christ the kynge Mar.xv. a  
And Pilate opposed hym sayinge. Ac- 10a. xvij. c  
tethou the kynge of the Iewes? He an-  
swered him/a sayde thou sayest it. The  
sayde Pilate to the hie prestes and to  
the people I fynde no faute in this man  
And they were the more sparce/sayin-  
ge/He moueth the people teachynge  
thorowe out all Iewry / and began at  
Galile/euen to this place.

**W**hen Pilate herde mention of galile/  
asked whether the man were of galile  
And as soone as he knewe that he  
was of Iherodis iurisdiction/ he sent  
him to Iherode/which was at that tyme  
in Ierusalem also. When Iherode sawe  
Iesus/ he was mercifully gladd  
for he was desirous to se him of a long  
season because he had herd many  
things of him/and trusted to haue seene  
some miracle done by him. The ques-  
tioned he with him of many things. But

## The Gospell of S. Luke

he answered hi not w<sup>o</sup>d worde. The hye  
pries<sup>t</sup>es & scribes/rode for he and ac-  
cused hym trayly. And Herode w<sup>o</sup>th  
his men of warre/despyled hym/and  
mocked hym. And arrayed him in why-  
te/and sent him agayne to Pilate. And  
the same daye Pilate/and Herod we-  
re made frendes to gether. For before/  
they were at variaunce.

mat. xxv. Pilate called to gether the hye prie-  
mat. xv. b. ses & rulers/ & the people/ & sayde  
Jas. xvij. unto them/ye haue brought this man  
And. xij. c. unto me/as won that peruerred the  
people. And so I examined hym before  
pau/and founde no faulte in this man/  
off those thyngis where off ye accuse  
hym. No not yet Herode. For I sent you  
to hym/and lo no thyng worthy of  
deeth is done to hym: I wyl therefore  
challen hym and let hym loose. For of  
necessite he must haue let one loose w<sup>o</sup>-  
to them at that feast.

And all the people cryed at once sa-  
yinge awaye with him/ & deliuer to vs  
barrabas (which for insurrecc<sup>i</sup>o made  
tuthe cite/ & more her/ was cast in to re-  
son) Pilate spake agayne to them wil-  
lyng to let Jethus loke. And they cryed  
sayinge/ Crucify him/ Crucify him. He  
sayde unto the the thynde tyme/ What  
harme hath he done? I fynde no cause  
of deeth in hym. I wyl therefore challen



# The .xxiii. Chapter:

him/and let him go loose. And they cry-  
ed with loud voice/and requyred that  
he myght be crucified. And the cry-  
ng of the hye priestes prevayled.

**D** And Pilate gave sentence that ye  
shulde be as they requyred/and let loose  
unto them/hym that for insurrection/  
and moether was cast into prison/wh-  
om they desired and deliuered Jesus  
to do with hym what they wolde. And  
as they ledde hym away/they caught  
with Simon of cyrene/ compynge out mat. xxiii.  
of the felde/ And eu h:n laye they the mat. xv. b.  
crosse to beare yt after Jesus.

There folowed him a greate compa-  
ny of people/and of women/which we-  
men bewayled/and lamented him. Je-  
sus turned backe vnto them/and sayde  
Daughters of Ierusalem / wepe not for  
me/but wepe for youre selues/ and for  
your chyldren. for marke/the dayes **isa. lliij. a**  
wyl come/when men shall saye / hap. **gala. iij. d**  
py are the barren and the womnes that  
neuer bore / and the brestes whych ne-  
uer gaue sucke. Then shall they begyn  
to saye to the mountaynes/fall on vs / **isaie. i. a**  
and to the hylles/couer vs. for yf they **Osee. x. b.**  
do this to a grene tree/what shalbe do **Apo. ix. b.**  
ne/to the drye?

**E** There were two euyl wercs ledde wi-  
th him to be slayne. And whē they wer  
come to the place/which is called cal-  
t. ij.

# The Gospell of S. Luke.

mat. xxv. nary/there they crucified him / And the  
mar. xv. b. euyl doers/one on the righthonde/And  
Joā. xix. b the other on the lesse honde. Then say  
de Jesus / Father forgeue them. For  
mat. xxv. they wot not what they do. And they  
mar. xv. b parted his raimēt and cast lottes And  
Joā. xix. b the people stode and behelde.

And the ruelers mocked hym/with  
the saynge: He holue other mē/let him  
helpe him selfe yf he be Christ the cho-  
sen of God. The souldiers also mocked  
him And eam & gaue him a pynager And sa-  
yde yf thou be that kynge of the iewes  
saue thy selfe. By a superscription was  
writte ouer him/in greke/Latin/& chyne  
letters. This is the kynge of the iewes.

The one of the malefactours which  
haged/raied on hym/ saynge. If thou  
be Christ/ saue thy selfe and vs. The  
other answered and rebuked hym say-  
nge/ Neither fearest thou God/ he say-  
se thou arte in the same dānacion? We  
are righteously punnyshed/ for we re-  
ceauē accordyng to oure dedes. But  
this man hath done no chynge amysse.  
And he sayde vnto Jesus/ Lorde remē-  
ber me whē thou cōmest into thy kyng-  
dom. And Jesus sayde vnto him. Verre-  
ly I saye vnto the / to daye shalt thou  
be with me in paradysse.

And it was about the sixt houre And  
there cam a darcknes ouer all the lōde

## The.xiiij.Chapter.

untill the nyth houre / and the sunne  
was darckned. And the bayle of the te-  
ple rent euen thorow the myddes. And  
Jesús cryed with a grente voyce and sa-  
yd/father into thy hondes I comende **plac.xxx.a**  
my spirit. And when he thus had sayd  
he gave up the goost. Whē the Centu-  
rion sawe/what had happened/he glo-  
rified god saynge/Of a suertie this mā  
was perfecte. And all the people that  
cam to gether to that sight / beholdyn-  
ge the thingis which were done/smote  
they brestes/ and returned home. All  
his acquaintaunce stode a farre of/ and  
the women/whych folowed hym from  
galile/beholdynge these thinges.

**6** And beholde there was a mā named **mat.xviii**  
Joseph a senator/which was a good **mar.xv.d.**  
man/and a iuste. He dyd not consent to **joē.xix.6**  
their counsell and dede/which was of  
Stramithia/a cite of the tewes which  
saine also wayted for the kyngdom off  
God/he went vnto yd plate/and begged  
the body of Jesús. And toke yt douire/  
and wrappyd yt in a lynnenn cloth/ and  
laped yt in an hewen rounbre / wherin  
was neuer man before layed. **7**

And that daye was the sabbath euen/  
And the sabbath dyue on. The women/  
that folowed after which cā with him  
fro galile/beholde the sepulchre and ho-  
we his body was layed. And returned

**The Gospell of S. Luke**  
 and prepared sweete odours / and spices.  
 And the sabbeth daye they rested  
 accordynge to the commaundment.

**The. xxiii. Chapter. ✠**

mar. xvi. 1.  
 Joan. xi. 1.



**O**n the morowe / after the  
 sabbeth / early in the mornynge / they came into the  
 tombe and brought the  
 odours / whiche they had  
 prepared / and other wo-  
 men wyth them. And they founde the  
 stone rolled awaye from the sepulchre /  
 And went in and founde not the body  
 off the lord Jesus. And yt happened / as  
 they were amased ther at / so two men  
 stode by them / in shynynge besturis.  
 As they were afrayde and bowed downe  
 their faces into the earth / they sayd  
 to them / why seke ye the lyvinge amonge  
 the dead? he is not here / but is res-  
 pisen. Remember howe he spake unto  
 you / when he was yet wyth you in ga-  
 lile / sayynge / that the sonne of man must  
 be deliuered into the handes off syn-  
 full men / and be crucified / and the thyr-  
 de daye rise agayne. And they remem-  
 bried hys wordes and returned from  
 the sepulchre / and tolde all these thyng-  
 es unto the eleuen / and to all other.  
 It was Mary magdalen and Joanna /  
 and Mary Jacoby / And other that were  
 wyth them / whiche tolde these thynges

mat. xvi. 1.  
 Mar. ix. 1.

# The. xliii. Chapter.

his vnto the Apostles / and they: w<sup>er</sup>  
des semed vnto them faryng thynghis  
neither beleued they them. Then aro<sup>se</sup>  
he w<sup>er</sup> and ran vnto the sepulchre / and  
knaped in And sawe the lynnē clothes  
layde by them sylfe. And departed w<sup>er</sup>  
dysp<sup>er</sup>se in hym sylfe at that wyche had  
happened. **R.**

**C** **✠** And beholde / two of the went that **mar. xlii. 8**  
same daye to a toun / whych was fro  
Jerusalem about thre score fyllongis /  
called Emmaus / and they talked to ge  
ther of all thynghis whych had happē  
ned. And p<sup>er</sup>chaised / as they comozed  
to gether / and reasoned / that Iesus him  
sylfe durc neare / & went w<sup>er</sup>ch the. But  
their eyes were holdē / that they coul  
de not knowe hym / And he sayde vnto  
them / What maner of cōmunicacions  
are these that ye haue one to another  
as ye walke / and are sadde? And the one  
off them named Cleophas answered  
and sayde vnto hym. Art thou only a  
straunger in Jerusalem / and h<sup>ast</sup> not  
known the thynghis whych haue cha  
unfed theryn these dayes? To whom  
he sayd / what thynghes? And they sayd  
vnto him / of Iesus of Nazareth whi  
ch was a prophet / myghty in dede / and  
woorde / before God / and all the people.  
And howe the h<sup>er</sup>e prestes and ouer ruel  
ers deiynered him to be cōdemned to  
t. liii.

## The Gospell of .S. Luke.

Deeth: & haue crucified him: we trust  
that it shoulde haue bene he that shoulde  
haue deliuered Israel. And as touchin  
ge all these thyngis / so daye is eue the  
thrid daye / that they were done.

ye and certayne women also of ou  
re company made by a shonyed / whych  
cam erly vnto the sepulchre / and foun  
de not y<sup>e</sup> body. And cam sayinge / that  
they had sene visions of angels which  
sayde that he was alieue. And certayne  
of them which were with vs / w<sup>e</sup>t the  
ye wape to the sepulchre / and founde y<sup>e</sup>  
euens as the women had sayde / but  
him they sawe not.

And he sayde vnto them / O folles / ad  
flowe of herte to beleue all that the pro  
phetis haue spokē: Oughte not chust to  
haue suffered these thynges / and to en  
ter into hys glory? And he began at Mo  
ses / and at all the prophetis / and inter  
preted vnto thē / in all scriptures whych  
were wryten of him. And they came  
naye vnto the toun whych they went  
to. And he made as though he wolde  
haue gone further. And they instanted  
him / sayinge / Abide with vs for it draweth  
wardis night & the daye is far  
re passed. And he w<sup>e</sup>t i to tary with thē

And it cam to passe as he late at meate  
with them / he toke bread and bles  
sed y<sup>e</sup> / and brake y<sup>e</sup> and gaue y<sup>e</sup> vnto

## The .xxiii. Chapter.

them. And thejr eyes were opened/  
 And they knewe hym. And he banished  
 out of their syght / and they sayde by-  
 trewe them selues / dyd not our her-  
 tis burne wryth in vs / whyll he talked  
 wryth vs by the waye / and opened to  
 vs the scriptures? And they rose by  
 the same houre / and returned agayne  
 to Jerusalem / and they founde the ele-  
 uen gathered to gether / and them that  
 were with them sayinge. The lord is  
 risen in dede / and hath apere'd to Sy-  
 mon and they tolde what was done in  
 the waye / and howe they knewe hym /  
 by the breakinge of bread. ¶

¶ As they thus spake. ¶ Jesus hym mat. xxiii.  
 sylle stode in the myddes of them / and mat. xxi. c  
 sayde vnto them / whate be wryth you. Joan. xxi. c  
 And they were abashed / and afrayde /  
 supposinge that they had seie a spyte  
 And he sayde vnto them / why are ye  
 troubled? and why do thoughtes arise  
 in youre hertes? Beholde my hondes  
 and my fete. For yt is euen I my selfe /  
 handle me and se. For spiritis haue not  
 fleshe and bones / as ye se me haue. And  
 when he had thus spoken / he shewed  
 them his hondes / & his fete. And whyll  
 they yet belened not for ioye / and wou-  
 died / he sayde vnto them: Haue ye here  
 any meate? and they gaue hym a peece  
 of a bouled fyfthe and of an hony combe

# The Gospell of S. Luke.

he. And he take ye shewe ye before the.

And he sayde vnto them / These are the wordes which I spake vnto you / whill I was yet with you that all must be fulfilled which were writ of me in the lawe of Moses / and in the prophetis / and in the psalmes / Then opened he theiſe wyttis / that they myght vnderſtand the ſcriptures / and ſayde vnto them / Thus is it wyrtten / and thus it behoued Chriſt to ſuffre / and to riſe a-

psal. xliij.

gayne fro deeth the thyrde daye / And that repentance / and remiſſion of ſynnes / ſhoulde be preached in his name amonge all nacions. ¶ And the beapnyng muſt be at Jeruſale / And ye are witneſſes of theſe thingis. And beholde /

Actu. i. a.

Joſ. xv. d

I wyl ſende the promys of my fa- ther vpon you / But tarye in the cite of Jeruſale / vntill ye be endewd with power from on hye.

Actu. i. a.

mar xv. d

And he lette them out in to Bethany / and lyfted vp his honours / and bleſſed them. And it cam to paſſe / as he bleſſed them he departed from them / and was carryed vp into heuē. And they worſhipped him / and returned to Jeruſale with greate ioye And were continually in the temple / prayſynge / and laudynge god.

¶ Here endeth the Gospell  
of Saint Luke.



The .i. Chapter  
**The Gospel of S. Iohn**  
 The fyist Chapter ✠



**I**n the  
 begyn-  
 ninge  
 was  
 that  
 woide  
 and that woide was  
 with god/and god  
 was that woide/  
 The same was in  
 the begynninge wi-  
 th god. All thyngis  
 were made by y<sup>e</sup>tr  
 and with out it was

made no thyng/that made was. In y<sup>e</sup>  
 was lyfe/And lyfe was the light of mē  
 And the lyght shyneth in darknes/  
 and darknes comprehended y<sup>e</sup> not.

There was a man sent fro god / whose  
 name was Iohn / The same came as  
 a witness to beare witness of the light/  
 that all mē through him might beleue.  
 he was not that light, but to beare wit-  
 nes of the light. That was a true light  
 whych lyghteneth all men that come  
 in to the worlde. he was in the worlde  
 and the worlde by him was made/ and  
 the worlde knewe him not.

**H**e came into his owne/ & his receaved

## The Gospell of S. Iohn.

hym not / vnto as many as receaued  
hym / gaue he power to be the sonnes  
of God / in that they beleued on his na-  
me / whych were borne not off bloude  
nor of the will of the flesh / nor yet of  
the wyll of men / but of God.

**Math. 1. a** And that worde was made flesh /  
**Luc. 1. d.** and dwelt among vs / and we sawe the  
glozy of yt / as the glozy of the only be-  
gotten sonne of the father / which wor-  
de was full of grace / and verite. ¶

¶ Iohn bore witness of hym sayyn-  
ge / This is he of whome I speake / he  
that cometh after me / was before me /  
**1. Iohn. 1. d.** because he was per then I. And of his  
falnes haue all we receaued / euen fa-  
uour for fauour. For the lawe was ge-  
uen by Moses / but fauour and verite  
**1. Iohn. 1. c.** cam by Iesus Christ. Nonā saue god  
**1. Iohn. 1. c.** at any tyme. The only begotten sonne  
which is in the fathers bosom / hath de-  
clared hym. ¶

¶ And this is the recorde of Iohn /  
When the iewes sent prestes and leu-  
ites from Ierusalem / to aske him : what  
arte thou ? And he confessed / and de-  
nyed not / and sayde playnly / I am not  
Christ / And they asked him / what thē ?  
arte thou elyas ? And he sayde / I am  
not. Arte thou that prophet ? And he  
answered no. Then sayd they vnto him  
What arte thou ? That we maye gene

# The .i. Chapter.

an answer to them that sent vs ⁊ what **Mat. xi. 2.**  
 sayest thou of thy selfe: **Mat. xi. 2.**  
 the voyce of a cryer in the wilderness/ **Mat. xi. 2.**  
 make straight the waye of the lord as **Luc. iii. 4.**  
 sayde the prophet Esayas.

**D** And they which were sent/ were of  
 the pharises/ And they asked him/ and  
 sayde vnto him: why baptisest thou the  
 people thou be not Christ / nor Elias/ ne  
 ther the prophet ⁊ Jhs answered them  
 sayinge/ I baptise with water/ but one **Mat. iii. c**  
 is come amonge you/ whom ye knewe **Mat. i. b**  
 not/ he it is that cometh after me whiche **Luc. iii. c**  
 was before me whose shone Iatchet  
 I am not worthy to vnloose. These thing  
 were done in bethabara beyonde  
 Jordan/ where Jhon dyd baptise. **R**

**+** The next daye/ Jhon sawe Iesus  
 comynge vnto him/ and sayde/ beholde  
 the lambe of god which taketh awaye  
 the synne of the worlde. This is he of  
 whom I sayde: After me cometh a  
 man/ which was before me. for he was  
 greater then I/ and I knewe hym not/ but  
 that he shuld be declared to Israel: ther  
 fore cam I baptise with water.

And Jhon bore recorde / sayinge / I  
 sawe the spirite descende from heuen/ &  
 he vnto a dove/ and prayade upon him **Mat. iii. b**  
 And I knewe hym not/ but he that sent **Mat. i. b**  
 me to baptise in water/ sayde vnto me **Luc. iii. b**  
 Upon whiche thou shalt see the spirite de-

**The So pellof. S: Iohn:**  
 defende ad taryt pñ on him: the same  
 is he whych baptiseth wth the holy  
 goost. And I sawe pt ad haue borne re-  
 corde/that this is the sonne of God. ¶

The next daye after Jhs rode agay-  
 ne ad two of his disciples ad he beheld  
 de Jesus as he walked by / and sayde/  
 Beholde the labe of God. And the two  
 disciples herde hym speake / and they  
 folowed Jesus. Jesus turned about ad  
 sawe them folowe / And sayde vnto the  
 what seke ye ? They sayde vnto hym /  
 Rabbi ( which is to saye by interpreta-  
 tion / Master ) Where dwellest thou ?  
 He sayd vnto them / come and se. They  
 cam and sawe where he dwelt / and a-  
 bode wyth hym that daye. For pt was  
 about the tenth houre.

Wyon of the two whych herde Iohn  
 speake / and folowed Jesus / was An-  
 drew / Simon Peters brother. The se-  
 me founde hys brother Ermon / pt /  
 and sayde vnto hym . We haue founde  
 Messias / whych ys by interpretation  
 anoynted / And brought hym to Jesus  
 And Jesus behelde him ad sayde / Thou  
 a e Simon the sonne of Jonas: Thou  
 shalt be called Cephas / which is by in-  
 terpretacion a stone.

The daye folowynge Jesus wolde  
 go into galile / and founde philip / and  
 sayde vnto hym / folowe me . philip

## The .Chapter.

was off Bethsaida the cite off Andrew  
 and Peter. Philip founde Nathanael  
 and sayde vnto hym / We haue founde **gen. xlii. b**  
 hym off whom Moyses wrote in the la- **den. xlii.**  
 we/and the prophetis / Jesus the sonne **isaie. xli. c**  
 off Joseph off Nazareth. And Natha- **and. xli. b**  
 nael sayde vnto hym / Can there eny **hie. xlii. a**  
 goode thyng come out of Nazareth? **eze. xlii. b**  
 Philip sayde to hym / Come ant se. **ad. xlii. b**

Jesus sawe Nathanael comynge  
 to hym / and sayde of hym / Beholde a  
 right Israelyte / in whom is no gyle.  
 Nathanael sayd vnto hym. frō where  
 ce knewest thou me? Jesus answer-  
 ed / and sayde vnto hym / Before I had  
 Philip called the / when thou wast vnder  
 the figge tree / I sawe the. Natha-  
 nael answered and sayde vnto hym.  
 Habbp / thou arte the sonne off God /  
 Thou arte the kynge off Israel. Jesus  
 answered and sayd vnto hym. Becau-  
 se I sayde vnto the / I sawe the vnder  
 the figge tree / thou belieuest. Thou sh-  
 alt se greater thyngis then these. And  
 he sayde vnto hym. Verely / verely / I  
 saye vnto you / hereafter / shal ye se he-  
 nen open / and the angels of God ascen-  
 dyng / and descendyng ouer the sonne  
 off man.

## The .ii. Chapter.

## The Gospell of S. Iohn.



And the thyrde daye / was  
there a mariage in Cana  
a cite off Galile. And Je-  
sus mother was there. Je-  
sus was called also and  
his disciples into the ma-  
riage. And when the wyne fayled / Je-  
sus mother sayde vnto hym / & hey ha-  
ue no wyne. Jesus sayde vnto her Wo-  
man / what haue I to do with the? my  
ne houre is not yet come. My mother  
sayde vnto the ministers / What soeuer  
he sayeth vnto you / do ye. There were  
standing there water pottes of stone af-  
ter the maner of the purifyinge of the  
sewes / contaynyng two or thre fyf-  
tyngs a pece.

Jesus sayde vnto them / Fyll the wa-  
ter pottes with water / and they fylled  
them vp to the halfe brim. And he say-  
de vnto them / Drawe out nowe / and  
beare vnto the gonerer of the feaste /  
And they bore yt. Whē the ruler of the  
feast had tasted the water that was tur-  
ned vnto wyne / neither knewe whence  
yt was (But the ministers which drew  
the water knew) he called the chyld-  
grome / and sayde vnto hym / All men  
at the begynnyng / set forth goode wy-  
ne / And when men be dronke / the that  
which ys worst. But thou hast kept  
backe the goode wyne hereto.

## The II. Chapter.

**C** Thus beginninge of miracles byd  
 Jesus in Cana of Galile: and shewd  
 his glory; and his disciples beleued on  
 hym. ¶ After that descended he into  
 Capernaum; and his mother; and his  
 brethren; and his disciples; But contin-  
 ued not longe there.

¶ And the ierwes eate was euen at  
 hande; And Jesus went vp to Ierusalem;  
 and founde in the temple those that sol-  
 de oxen and shepe; and doves; and cha-  
 ungers of money; and tables. And he ma-  
 de a scourge of smale cordes; and dre-  
 ue them all out of the temple; bothe the  
 peade oxen; and piewed downe the cha-  
 ungers money; & ouerthrew their tables;  
 And sayde vnto them that solde doves  
 haue these thyngis hence; and make  
 not my fathers house; an house of  
 marchandise. His disciples remembred  
 howe that it was written; The zeale of thyne  
 house; hath euen eaten me.

**D** Then answered the ierwes and sayde  
 vnto him; what token shewest thou vnto  
 vs; sernge that thou dost these thyngis?  
 Jesus answered; and sayd vnto them;  
 Destroye this temple; and in thre daies  
 I will raise yt vpp againe. Then sayd vnto  
 the ierwes; In xlii. yeares this temple  
 was built; and wilt thou raise yt vpp  
 in thre daies? But he spake of the  
 temple of his body. As soone therfore as

## The Gospell of S. Iohn.

He was risen from death agayne/hys  
disciples remembered that he thus say-  
de vnto the/ And they beleued the scrip-  
ptur. iii. b ture/and the wordes whych Iesus had  
and. iij. c sayde.

When he was at Ierusalem/at easter in  
the feaste: many beleued on his name/  
whē they sawe the signes which he did  
but Iesus put not him selfe in their hē-  
des/ because he knewe all men and ne-  
ded not/that eny man shoulde testify of  
him. For he knowe what was in mā. ¶

### The. iij. Chapter. ¶



There was a mā of the pha-  
rysees named Nicodemus  
a ruler amonge the iewes  
he cam to Iesus by nyght  
and sayde vnto hym Ma-  
ster/ we knowe that thou  
arte/a teacher whiche arte come from  
god. For no man coulde do suche mira-  
cles as thou doest/ except god were  
with hym / Iesus answered and say-  
de vnto hym/ Verely verely I saye vn-  
to the: except that a man be boien a ne-  
we/ he can not se the kyngdom of god.  
Nicodemus sayde vnto hym/ howe can  
a man be boien when he ys olde: can  
he enter into hys mothers body and  
be boien agayne? Iesus answered/ Ve-  
rely verely I saye vnto the/ except that  
a man be boien of water/ and of the



## The.iii.Chapter

spite/he cannot enter in to the kynge-  
dome of god. That which is bozen of  
the flesh: ys flesh. And that which  
is bozen of the spirite/is spirite. Mar-  
tynle not that I sayd to the/ye must be  
boze a newe. The wynde bloweth whe-  
re he listeth/and thou hearest his soude  
but thou canst not tell whence he come-  
meth and whither he goeth So is eu-  
ery man that is bozen of the spirite.

**N**icodemus answered and sayde vnto  
to hym/howe can these thyngis be? Je-  
sus answered and sayde vnto hym/As-  
te thou a master in Israel: and kno-  
west not these thyngis? Verely verely  
I saye vnto the we speake that we kno-  
we/and testify that we haue sene/ And  
ye receaue not oure witness. yf I haue  
tolde you earthly thyngis and ye haue  
not beleued/how wil ye beleue yf  
I shall tell you of heauenly thyngis?

And no man hath ascended vppe to  
heane/but he that cam doune from hea-  
uen/that ys to save the sonne of man  
which ys in heauen.

And as Moyses lifted vppe the ser-  
pent in wyldernes/eue so must the son-  
ne of man be lifted vppe/that no man whi-  
ch beleueth in hym perishe/but haue  
eternall lyfe. **I.**

**G**od so loueth the worlde/that he  
gave his only sonne for the entee/that  
I. to. an. iij. **W. H.**

## The Gospell of .S. Jhon.

None that beleue in hym/shulde perishe. But shulde haue euerlastyng lyfe. For God sent not hys sonne in to the world to condempne the world. But that the world through hym/ myght be saued. He that beleueth on hym shal not be condempned/ But he that beleueth not: ys condempned alle wy/ because he beleueth not in the name off the only sonne of God. And this is the condempnation/ Lycht ys come into the world/ and the men haue loved darcknes more then lyght/ because their dedes were euyl. For eueryman that euyl doeth hateth the lyght/ nether cometh to lyght/ lest his dedes shulde be reponed. But he that doth thenceforth cometh to the lyght that hys dedes myght be known/ howe that they are wrought in God. ¶

After that cā Iesus and his disciples to to the iewes londe/ and there abode with the and baptised/ and Jhon also baptised in Enon besydes Salun: because there was moche water there/ and they cam/ and were baptised. For Jhon was not yet cast into prison.

¶ There arose a question bitwene Jhons disciples/ and the iewes about purgynge. And they cam unto Jhon/ and sayde unto hym/ Master/ behold he that was with the beyonde iordan/

### The. iij. Chapter.

to whā thou bareſt witnes/baptiſeth/  
and all men come to hym. ⁊ thou anſwe-  
red/ād ſayde/A man cā receaue nothin-  
ge at all except y<sup>e</sup> be geuē him from he-  
neu. y<sup>e</sup> your ſelues are witneſſes/bo-  
we that ⁊ ſayde/⁊ am not Chriſt / but  
am ſent befo<sup>re</sup> hym. We that hath the  
byde y<sup>e</sup> the bydegrome/But the fre-  
de of the bydegrome which ſtondeth  
by and heareth him/reioyſeth greater-  
ly of the bydegromes voyce. Therfo<sup>re</sup>  
thys my ioye y<sup>e</sup> fulfilled. He muſt in-  
crease/and ⁊ muſt decreaſe.

We that cometh from an h<sup>ye</sup> is abo-  
ue all/ he that y<sup>e</sup> off the erth y<sup>e</sup> off the  
erth/and ſpeaketh of the erth. We that  
cometh from heauē y<sup>e</sup> aboue all/ And  
teſtiſyeth that he hath ſene and herde/  
and hys teſtimony no man receaueth.  
Whoſoever recea<sup>n</sup>th his witnes/ the  
ſame hath ſealed that God is true. For Rom. iij. 8  
he whom God hath ſent ſpeaketh the  
wordis off God. For God geueth not  
the ſp<sup>ir</sup>it by meaſure. The father lo-  
ueth the ſonne/ād hath geuen all thyn-  
gis into his hāde We that beleueth on J. Joā. b. b.  
the ſonne: hath euerlaſt y<sup>e</sup> lye. And  
we that beleueth not the ſonne / ſhall  
not ſelpe/ but the w<sup>ra</sup>the of God by-  
deth on hym. ⁊

### The. iij. Chapter.

## The Gospel of S. Iohn.



And sone as the lord had knowledge/howe that he was come to the eares of the pharises/ that Iesus made and baptised mo disciples: then Iohn (though that Iesus hym selfe baptised not but hys disciples) he lefte ieruzp/ and departed agayne in to galile. And y<sup>e</sup> was so that he must nedes go thorowe Samaria. Then cam he to a cite of Samaria called Sichar besydes the possession that Iacob gaue to hys sonne Joseph: and there was Jacobs well. Iesus the while weried in his journey/ saie thus on the well.

ge. 4. 11.

It was about the sixte houre/ There cam a woman off Samaria to drawe water. And Iesus sayde vnto her/ Beue me drynke (for his disciples were gone awaye vnto the toun to bye meate) The woman of Samaria sayde vnto hym howe is y<sup>e</sup>/ that thou beinge a iewe askest drynke off me / whych am a Samaritan? (for the iewes meete not with the Samaritans) Iesus answered and sayde vnto her/ yf thou liueuest the gyfte of God/ and who y<sup>e</sup> is/ that saiyeth to the geuine drynke/ thou weldest haue asked of him and he wolde haue geue the water of lyfe. The woman sayde vnto him Syr thou hast nothyn

### The. iiii. Chapter.

ge to drawe y<sup>e</sup> with all/ and the well ys  
depe/ from whence then hast thou this  
water off y<sup>e</sup> f<sup>r</sup>? Arte thou greter then  
oure father Jacob/ w<sup>h</sup> ch gaue vs this  
well/ and he hym selfe thanke thereof  
and his chyldren and his cattell?

Jesus answered and sayde vnto her  
whosoener drynke th<sup>e</sup> of this water/ sh<sup>al</sup>  
all thurst agayne. But whosoener sh<sup>al</sup>  
drynke off the water that I sh<sup>al</sup> geue  
him/ sh<sup>al</sup> neuer be moare a thyrst/ But  
the water that I sh<sup>al</sup> geue hym/ sh<sup>al</sup>  
be in hym a well of water spryngyng  
vp into everlastyng lyfe. The womā  
sayde vnto hym / Syr geue me of that  
water/ that I thyrst not/ nether come  
hether to drawe. Jesus sayde vnto her  
Go and call thy husband and come hy-  
thes. The woman answered and sayde  
vnto hym / I haue no husband. Jesus  
sayde to her / Thou hast well sayd / I ha-  
ue no husbande. For thou hast had fy-  
ue husbandes/ and he whom thou now  
w<sup>h</sup> hast/ ys not thy husband. That say-  
dest thou truly.

The woman sayde vnto hym / Syr I  
perceave that thou arte a prophet. Oure  
father worshippe in thys mountay-  
ne / and ye saye that in Ierusalem ys  
the place where men ought to praye.  
Jesus sayde vnto her / whoman trust  
me / The houre cometh / when ye sh<sup>al</sup> ba-  
b. iiii.

## The Gospell of. S. Iohn.

Neither in thys mountayne / nor yet at  
Jerusalem / worshipp the father. ye worship  
thiope / ye worneare w<sup>h</sup>a. we knowe  
what we worshippe. For saluacione  
cometh / of the iewes. But the houre cometh  
and now is / when the true wor-  
shippers shall worshipp the father in  
spirite; and in verite. For verely such  
the father requireth to worshipp hym  
God is a spirite / and they that worship  
pe hym / must honoure hym / in spirite  
and verite.

**¶. i. c. xij. d.** The woman sayde vnto hym: I wol  
well Messias shall come / which is cal-  
led Christ. When he ys once come / he  
wil tell vs all thynges. Iesus sayde vn-  
to her: I that speake vnto the / am he.  
And euen at that poynte / cam his disci-  
ples / and maruelled that he talked with  
the woman. yet no mā sayde vnto him:  
what meanest thou or why talkest thou  
with her? The woman left her water  
pot behynde her / and went her waye  
into the cite / and sayde to the men there  
Come see a mā which tolde me all thynges  
that euer I dyd. Is not he Christ?  
Then they went out of the cite: and cam  
vnto hym.

In the meane whyle hys disciples  
played hym saynge: Master eate. he  
sayde vnto them: I haue meate to eate  
that ye knowe not of. Then sayd the

## The. xliiij. Chapter.

**E** disciples bit wene themselves: hath e-  
 ny man brought hym meate? Iesus sa-  
 yd vnto th<sup>t</sup> My meate is to fulfill the  
 wyll off hym that sent me/ And to fyn-  
 nysh hys worke. Saye not ye: There  
 are yet foure monethes/ and then com-  
 meth haruest. Beholde I saye vnto you  
 lyfte vppe youte eyes/ and loke on the  
 regions: for they are whyte alledy vn-  
 to haruest. And he that repery recea-  
 ueth rewarde/ and gathereth frute vn-  
 to lyfe eternall: That bothe he that sow-  
 eth/ myght reioyce also / and he that  
 repery. And here in is the sayinge true  
 that wonsoweth/ And another repery  
 I sent you to repe that wheron ye be-  
 stowed no laboure. Other men labou-  
 red/ And ye are entred into their La-  
 bours.

**M**any of the Samaritans of the ci-  
 te beleued on hym/ for the womans sa-  
 ynge/ which testified: He tolde me all  
 thyngis that euer I did. Then wh<sup>n</sup> the  
**S**amaritans were come vnto hi They  
 besought him/ that he wolde tary with  
 them. And he abode there two dayes.  
 And many mo beleued because of hys  
 owne wordes. And sayde vnto the wo-  
 man: Nowe we beleue not be cause off  
 thy saynge: for we haue herd hym ou-  
 re selues/ and knowe that thys is in de-  
 de chyl the sauoure of the worlde. **H**

# The Gospell of S. Iohn:

**Mat. xii.** After two dayes/ he departed thence/ and went awaye in to galile. For **Je-  
Luc. iiii. c** sus hym selfe testifyed/ that a prophete  
**mat. iiii. b** hath none honoure in his owne countre  
**Mat. i. b.** The as soone as he was come into Ga-  
**Luc. ix. c** lile/ the Galileas receaued hym which  
had sene all thyngis/ that he did at Je-  
rusalem on the feast. For they wēt also  
vnto the feast daye. And Iesus came a-  
gayne in to Cana of Galile / where he  
toured water in to wyne.

✠ And there was a certayne ruler  
whose sonne was sycke at Capernaum.  
As soone as he herde that Iesus was  
come out of Iewry in to Galile he went  
vnto hym/ and besought hym / that he  
woulde descende/ and heale hys sonne:  
For he was euen redy to dye. The say-  
de Iesus vnto hym: Excepte ye se syg-  
nes and wonders/ ye beleue not. The  
ruler sayde vnto hym: Syr come awa-  
ye or ener that my chyldre dye. Iesus  
sayde vnto hym go thy waye / thy son  
liueth. And the mā beleued the wordes  
that Iesus had spoken vnto hym/  
and wēt hys waye. And anon as he wēt  
on his waye/ hys seruauntis met hym  
and tolde hym, sayinge: Thy sonne ly-  
ueth/ Then enquired he of them the  
houre when he began to amende/ And  
they sayde vnto hym: yester daye the  
feuer lefte hym.



## The. 5. Chapter.

And the father knew that yt was that  
same houre whē Iesus sayde vnto hym  
Thy sonne lyueth. And he belened/and  
all hys houshold. ¶ Thys ys agayne  
the seconde myracle / that Iesus dyd/  
after he cam out of ieremy into Galilee

## The. 5. Chapter. ✠

**A**fter that there was a fea-  
st of the iewes / and Ie-  
sus went byppe to Jerusa-  
lem/ There ys at Jerusa-  
lem/by the slaughterhous  
a pole called in the e-  
brie tonge/bethesda/hauynge foue por-  
ches / in them laye a greate multitu-  
de off sycke folke/off blynde/halt / and  
wyddered/ wayrynge for the moun-  
te off the water. For an angell went  
doun at a certayne season in to the  
poule & stered the water: whosoener thē  
first after the sterynge off the water  
stepped doun / was made whole off  
whatsoener disease he had And a cer-  
taine man was there/ which had bene  
diseased. xxxiii. yeres. When Iesus  
sawe hym lye/ ad knewe that he nowe  
longe tyme had bene diseased/hē sayde  
vnto hym. Wylt thou be whole? The  
sycke answered hym: Syr I haue no  
man when the water is moued/ to put  
me in to the pole. But in the meane

# The Gospell of S. Iohn.

some whyll I am about to come another sheppeth downe before me.

Jesus sayde vnto hym: ryse / take vp thy bed / and walke. And immediately that man was whole / and toke vp his bed and went. And the same daye was the sabboth daye. The iewes therfore sayd vnto hym that was made whole: It is the sabboth daye / yt ys not lawfull for the to cary thy bed. He answered the: he that made me whole / sayde vnto me: Take vp thy bed / and get the hence. Then asked they hym: what man ys that which sayd vnto the / take vp thy bed and walke. And he that was healed wist not who yt was. For Jesus gat hym sylfe awaye / because that there was pceace of people in the place.

After that / Jesus founde hym in the temple / and sayd vnto hym: Beholde thou arte made whole se thou synne no more / lest a worse thynge happen vnto the. The mā departed / and tolde the iewes that yt was Jesus / the whiche had made hym whole. ¶ And therfore the iewes did persecute Jesus / and sought the meanes to sleigh him / because he had done these thyngis on the sabboth daye. Jesus answered them. ¶ My father worketh hitherto / and I worke. Therefore the iewes sought the more to kyll hym / not only because he had

# The .v. Chapter.

broken the sabbath: but sayde also that god was his father/and made hym selfe equall with god.

**D** Then answered Iesus and sayde vnto the: verely/ verely/ I saye vnto you the sonne can do no thyng of hym selfe: but that he seyth the father do. For what soeuer he weth that weth the sonne also. For the father loneth the sonne/and liue weth him all thyngis/ what soeuer he hym selfe doeth. And he wyl shewe hym gretter thyngis then these because ye shulde manyle. For lyke wyse as the father raiseth vpp the deeo/and quycheneth them / euen so the sonne quycheneth whom he wyl. Neither iudgeth the father eny man: but hath committed all iudgment vnto the sonne/ because that all men shulde honour the sonne: euen as they honoure the father. He that banouret not the sonne the same honouret not the father which hath sent hym Verely/ verely/ I saye vnto you: He that heareth my wordes/and beleneth on him that sent me hath euersyngelyfe / and shall not come into damnacion: but ys escaped from death vnto lyfe.

**E** Verely/ verely I saye vnto you / the tyme shall come/and now ys / when the deede shall heare the voyce off the sonne off god. And they that heare /

# The Gospell of S. Ihon:

**Mat. 13b.** Shall live. For as the father hath life in hym selfe; so the wylf hath be gyven to the sonne to haue lyfe in hym selfe. And hath geue him power also to iudge although he be the sonne of man. For maye not at this / that the houre shall come in the which all that are in the graues / shall heare his voyce / and shall come forth / they that haue done good into the very life. And they that haue done euyl / into the lyfe off dampnation.

**Mat. 11. b** I can off myne owne lyfe done chynge at all / as I heare I iudge / and my iudgment ys iust / be cause I see not myne owne wyl: But the wyl off the father which hath sent me. yf I beare witness off my selfe / my witness ys not true. There ys another that beareth witness of me. And I am sure that the witness whiche he beareth off me ys true.

ye sent vnto Ihon / and he bore witness vnto the truth: but I receaue no recorde off man. Neuerthelesse these thingis I saye / that ye myght be safe. He was a burninge and a thynnyng light / and ye wolde for a season haue reposed in his light. But I haue greter witness / then the witness of Ihon. For the workes which my father hath geuen to synnysse: The same workes

## The. v. Chapter

whych I do beare witness of me / that  
my father sent me / And my father him  
selfe / which hath sent me / beareth wit-  
ness of me. ye haue not herde his voy-  
ce at any tyme. Nor yet haue sene his  
shape. And his wordes haue ye not ab-  
synged in you. For ye beleue not hym  
whom he hath sent.

**S**earchethescriptures / for in the / ye  
thynke ye haue eternal lyfe. And they  
are they whych testify of me. And yet  
wyl ye not come to me that ye myght  
haue lyfe. I receiue not prayse of men.  
But I knowe you / that ye haue not  
the loue of God in you. I am come in  
my fathers name / and ye receaue me  
not. yf another shal come in his owne  
name / hym ye will receaue / howe can  
ye beleue / whych receaue prayse word  
of another / and seke not the prayse whi-  
ch cometh of god only.

Suppose not / that I wyl accuse  
you to my father / There ys none that  
accuseth you euen Moses in whom ye  
truste. For had ye beleued Moses / ye  
wolde haue beleued me : For he wrote  
off me. But when ye beleue not his  
wytynge : howe shal ye beleue my wor-  
des. **h**

**Mat. 14. 2**

## The. vi. Chapter. ✠

## The Gospell of S. Iohn.

mat. xliij. b  
mar. vi. c  
Luce. ix. b



**A**fter that went Iesus bys  
wape ouer the see of gal-  
leye to a cite called Ty-  
berias. And a greate mul-  
titude folowed hym / be-  
cause they had seene the  
myracles that he did on the which we-  
re released Iesus wet by ry to amonia-  
yne / and there he sate with his disciples  
And efter a feast of the reues / was nye  
X The Iesus lifted byppe bys eyes / and  
sawe a greate cōpany come vnto hym  
and sayde vnto whilp : whence shall  
we bre breed that these myght eat /  
Thys he sayde to proue hym . for he  
hym selfe knewe what he wolde do.

Whilp answered hym / two hundred  
peny worthe of breed are not sufficient  
for the / that euery man haue a litell  
Then sayde vnto hym won of his disci-  
ples And iwo Simon Peters brother.  
There ys a ladde here / which hath fy-  
ue barley loues : and two ffisshes / but whi-  
at ys that amonge so many : Iesus say-  
de / Make the people to sit doune (The  
re was moche grasse in the place) And  
the men sate doune : in nombre / about  
fue thousande . Iesus toke the breed /  
and gaue thankis / and gaue to his dis-  
ciples / and his disciples / to the that we-  
re set doune . And lythwyle of the fy-  
shes / as moche as they wolde.

## The. vi. Chapter.

Whē they had eaten ynough/ he sayd  
 he vnto his disciples/ gather vpp the  
 broken meate that remaineth/ that no-  
 thyng be lost. They gathered yt toge-  
 ther/ and fylled twelue baskets w<sup>th</sup>  
 the broken meate/ of the fyue barley lo-  
 ues/ & hich hole meate remained vnto  
 the that had eaten. Then thole men  
 when they had sene the myracle that  
 Iesus dyd/ sayde/ This is off a truerh  
 the same prophet which shall come in-  
 to the world. ¶ Iesus knew wel y-  
 nough/ that they wolde come and take  
 him vpp/ to make him kynge/ & the  
 soe departed he agayne/ into a mount-  
 ayne/ him selfe alone.

mat. xiii. 12  
 Mar. vi. 8.

**C** Whē the euening was come his dis-  
 ciples went vnto the see/ & entred into  
 a shippe. And wēt ouer the see vnto ca-  
 pernaum. And anon yt was darke/ & Iesus  
 was not come to them. And the  
 see arose w<sup>th</sup> a greate wynde/ when  
 they had rowen aboute a .xxv. or .xxx.  
 furlongis / they sawe Iesus walke on  
 the see/ & to drawe nye vnto the ship-  
 pe/ and they were afraied. He sayd vnto  
 them. It ys I: be not afraied. Then  
 wolde they haue receaued him into the  
 shippe/ and the shippe was by and by  
 at the londe whither they went.

The daye folowinge/ the people whi-  
 ch stode on the other side of the see/ sa-

# The Gospell of .S. Thome

we that there was none other shyppe  
there saue that won wher in hys disci-  
ples were entred/and that Iesus went  
not in wyth them into the shyppe/ but  
that hys disciples were gone awaie a-  
lone (There cam other shippes fro Ty-  
berias nye vnto the place/ where they  
are bryed/ after the lord had geue than-  
kis) Then when the people sawe that  
Iesus was not there neither hys disci-  
ples: They also toke shippynge and cam  
to Capernaum sehyng for Iesus.

And whē they had founde him on the  
other syde of the see they sayd vnto him  
Master when camest thou byther? Je-  
sus answered them and sayde/ Verely  
verely I saye vnto you/ ye seke me not  
because ye sawe the myraclez/ but be-  
cause ye ate of the bread/ and were fyl-  
led. Labour not for the meate whi-  
ch perissheth/ but for the meate that en-  
dureth vnto euerlastyng lyfe/ whiche  
meate the sonne of mā shall geue vnto  
you. For hi hath god the father sealed.

Then sayde they vnto him/ what shall  
we do that we might worke the wor-  
kes of God? Iesus answered and sayd  
vnto them/ This is the worke of god/  
that ye beleue on hym / whom he hath  
sent. They sayde vnto him/ what signe  
showest thou then? that we maye be-  
leue the. What doest thou worke?



## The .vi. Chapter

oure fathers did eate manna in the desert/as yt is wyten/He gaue them fo. **Exo. xvi. 5.**  
 he from heuē to eate / Iesus sayde vnto **Mat. xi. 10**  
 them : Verely verely I saye vnto you / **psal. lxxviii**  
 Moses gaue you not that fode fro hea- **capit. xvi.**  
 uen / but my father geueth you the true  
 fode fro heauen. For he is the breed of  
 god / which is come downe from heauē  
 and geueth lyfe vnto the worlde.

Then sayde they vnto hym / Master  
 euermore geue vs thys breed. And Ie-  
 sus sayde vnto them / I am that breed.  
 of lyfe: He that cometh to me / shall not **eccl. xvi. 8**  
 hunger / And he that beleueth on me shall  
 neuer thurst. ¶ But I saye vnto you  
 that ye haue sene me and yet beleue ye  
 not. All that my father geueth me / com-  
 meth to me / and hym that cometh to  
 me / cast I not out at the doores. For I  
 cam downe from heauē / not to do myne  
 owne wyl but his wyl which hath sent  
 me. And this is my fathers wyl which  
 hath sent me / that of all which he hath  
 geuen me / I shulde lose no thyng / but  
 shulde rayse yt vp agayne at the last  
 daye. And this is the wyl of hym that  
 sent me / That euerp man which seeth  
 the sonne / And beleueth on hym / haue  
 euerlastyng lyfe. And I wyl rayse  
 hym vp at the last daye.

The iewes murmured at yt he said  
 he sayde / I am that breed which ys

# The Gospell of S. Iohn.

**Mat. xij. g** Come downe from heuē. And they saye  
**Mat. xij. g** Is not this Iesus the sonne of Ioseph/  
 whose father and mother we knowe?  
 How is it then that he sayeth/ I am co  
 me downe frō heauē? Iesus answered  
 and sayde vnto thē/ Murmur not any  
 ge youre selues. ✠ No mā can come to  
 me/ except my father whych hath sent  
 me/ drawe hym. And I wyl rayse hym  
**Mat. xxi. b** vp at the last daye. It ys wyten in the  
**Mat. xxi. b** prophetes. And they shal all be taught  
 of God. Every man which hath here/  
 and learned of the father/ cometh vnto  
 me/ not that eny man hath sene the  
 father/ saue he whych is off God. The  
 same hath sene the father.

**Mat. xxi. c** Verely verely I saye vnto you he  
 that beleueth on me hath euerlastinge  
 lyfe. I am that breed of lyfe. youre fa  
 thers byd eate māna in the wilderness/  
 and are dead. This is that breed which  
 cometh frō heauē/ that he which of it  
 eateth/ shulde also not deye. I am that  
 liuyng breed which can come frō he  
 uen. If eny man eate of this breed he  
 shall lyue for euer. And the breed that  
 I wyl geue is my fleshe/ which I will  
 geue for the lyfe of the worlde. ✠

The Iewes arose amonge them sel  
 ues sayinge. How can this felowe ge  
 ue vs his fleshe to eate? ✠ Iesus say  
 de vnto thē/ Verely verely I saye vnto

## The. vi. Chapter.

you / except ye eate the flesh of the sonne of mā / and drynke his bloude / ye shall not haue lyfe in you. Whoso eue eateth my flesh & drynkeh my bloude / the same hath eternall lyfe. And I wyll rayse him vp at the last daye.

✠ For my flesh is meate in dede / and my bloude ys drynke in dede. 1. cor. x. 17.  
 He that eateth my flesh & drynkeh my bloude / dwelleth in me / and I in hym. As my luyng father hath sent me / euen so lyue I by my father / and he that eateth me / shall lyue by me. This is the breed which cam from heauen: Not as your fathers haue eaten manna / and are dead. He that eateth of this breed / shall lyue euer. H

¶ These things sayd he in the synagoge as he taught in capernaum. Many of his disciples / when they had herde this / sayd. This is an herde sayinge / who can abyde the hearynge of it? Iesus knew in him selfe that his disciples murmured at ye / and sayde vnto them. Both this offende you: what and yf ye shall se the sonne of man ascende vp / where he was before? It is the spirit that quickeneth the flesh proffereth nothyng. The wordes that I speake vnto you are spirite & lyfe. But there are some of you that beleue not. For Iesus knewe from the begynnyng /  
 x. iij.

## The Gospell of S. Iohn:

which they were that beleued not him  
who shulde betraye him/ And he sayde  
Therefore sayd I vnto you that no man  
can come vnto me/ except yett will ge-  
uen vnto him of my father.

From that tyme many of his disci-  
ples went awaye from hym/ and com-  
panyed no more with hym. Then sayde  
Jesus to the twelue/ wyl ye also go a-  
waye? Symon Peter answered hym/  
mat. xvi. c. Master to whom shall we goo? Thou  
hast the wordes of eternall lyfe. And  
we beleue and knowe/ that thou art  
Christ the sonne of the lyuynge God.  
Jesus answered them/ haue not I cha-  
sen you twelue? And yett one of you is  
the deuyll: he synke yt of Judas ysa-  
rioth the sonne of Symon. For he yt  
was that shulde betraye hym/ and was  
one of the twelue. ¶

### The. vii. chapter. ✠

**A**fter that Jesus went ab-  
out in galile/ & wolde not  
go about in ierusalem/ for the  
iewes sought to kill him.  
The Iewes tabernacle  
feast was at hande. His  
brethren therefore sayde vnto him/ Let  
thy wife hence/ & go into ierusalem/ that thy  
disciples maye se thy workes that thou  
doest/ There is no man that seeth any  
thyng secretly/ & he him selfe seeth it

# The. viij. Chapter.

He had not. yf thou to soche thingis shouldest  
werthy lyfe to the worlde. For as yet  
his brethren beleued not in him.

Then Iesus sayd vnto them / My tyme  
is not yet come: ynto tyme ys all  
waye redy. The worlde cannot hate you  
for ye hate it / because I testify off yt  
that the workes off yt are euyl. So ye  
shouldest vnto this feast / I will not go  
ye yet vnto this feast / For my tyme  
is not yet full come. These wordes he  
sayde vnto them / and abode still in Beth  
saiem. And as soone as his brethren were  
gone shouldest / then went he also shouldest  
vnto the feast / not openly / but as yet  
were pryncely. Then sought hym the ieu  
wes at the feast / and sayde / Where ys  
he? And moche murmure was there  
off hym amonge the people. Some  
sayde / He is goode. Whother sayde /  
naye / but he deceaueth the people. No  
man spake openly of hym / for feare off  
the iewes. ¶

¶ In the myddes of the feast / Iesus  
went shouldest in to the temple / and taught  
And the iewes marvelled / sayinge /  
Howe knoweth he the scriptures? see  
yng that he neuer learned? Iesus an  
swered them / and sayde / My doctryne  
is not myne / but his that sent me.  
yf any man will do his wyll / he shall  
knowe of the doctryne / whether yt be

**The Gospell of S. Iohn.**  
 of god: as whether I spake of my selfe:  
 He that speaketh of hym selfe / sekeih  
 his owne prayse. But whosoever sekeih  
 ab his prayse that sent him / he is true /  
 and no vnrighte wenes is in hym.

**Iou. vii. a** Did not Moses geue yon a lawe: and  
 yet none of you keperh the lawe? Why  
 go ye aboute to kyll me? The people  
 answered & sayde. Thou hast the deuyll  
 who goerh aboute to kyll the? Iesus  
 answered and sayde vnto them / I haue  
 done won worke and ye all murdare:  
 Moses therfore gaue vnto you / circu-  
 cision / not because yt is of Moses, but  
 of the fathers / and yet ye on the sabbeth  
 daye circuncise a man. If a man on the  
 sabbeth daye receaue circumcision with  
 out breakeinge off the lawe of Moses /  
 wisoayne ye at me / because I made a  
 man altogether whole on the sabbeth  
 daye? Iudge not after the brier apere-  
 unce / but iudge rightewes iudgement.

**Iou. vii. c.** Then sayd some of the of Ierusalem  
 Is not this he whom they wet aboute  
 to kyll? beholde he speaketh boldly / and  
 they saye not brynge to him. Do not on-  
 ly rulers knowe in dete / that this ys  
 very Christ? But we knowe this man  
 whence he is / but when Christ cometh  
 no man shall knowe whence he is.

Then cryed Iesus in the temple as  
 he taught sayinge / And me ye knowe /

# The. vii. Chapter.

and whence I am ye knowe/ and I am  
not come of my selfe/ But he that sent  
me is true whom ye knowe not. I knowe  
hym/ for I am of hym/ and he hath  
sent me. Then sought the iewes to take  
hym/ but no man layde handes on  
hym/ because his tyme was not yet come.  
Many off the people beleued on  
hym: and sayde/ When Christ cometh  
wyl he do myrracles the this  
man hath done?

The pharises herde that the people  
murmured suche thyngis about hym.  
And the pharises and scribes sent  
ministers forth to take him. Then sayde  
Jesus vnto them / yet am I a Iyrell  
whyle with you/ and then go I vnto hym  
that sent me. ye shall see me/ and shall  
not fynde me/ And where I am/ thither  
can ye not come. Then sayde the iewes  
bywtene thers selues / Whither wyl  
he go / that we shall not fynde hym?  
Wyl he go amonge the gentyls who  
perhace scattered all abroade / and teache  
the gentyls? What maner of sayynge  
ys this that he sayde/ ye shall see  
me/ and shall not fynde me/ And where  
I am/ thither can ye not come?

In the last daye / that greet daye off  
the feaste/ Jesus stode and cryed sayynge  
(ysst eny man thys/ let hym come vnto  
me and drynke. Whosoever beleueth

# The Gospel of S. Iohn.

**¶.pat.2b;** Ietb on me/as sayeth the scripture out of his belly shal flowe ryuers of water of lyfe / Thys spake he off the spirites/ which they that beleued on him shal receaue. ¶ For the holy goost was not yet there / because that Iesus was not yet glorified. ¶ Many off the people when they herde thys sayinge / sayd/ This is no doute / a prophet. Moyses sayde/this is Christ/Some sayde/shal Christ come out off Galyle? Sayeth not the scripture that Christ shall com-  
**mat.23.a.** me off the seed off David / and out off  
**Mat.23.a.** the towne of Berthelem/where David was? So was there dissencion amonge the people for his sake. And some of them wolde haue take hym/but no mā layed handes on hym.

Then cam the mynisters to the hye  
 priestes/and pharises. And they sayde  
 vnto thm / why haue ye not brought  
 him? The seruantes answered/neuer  
 man spake as this man speaketh/ The  
 answered them the pharises/Are ye al  
 so disceypled? woth eny of the rulers/  
 or of the pharises beleue on hym? but  
 the common people whych knowe not  
 the lawe and are a cursed/ Nicodemus  
 sayde vnto them (ye that cam to Iesus  
 by nyght whych was one of the ) Doth  
 here lawe iudge eny man/before yt be  
 herde/and knowe/ what he hath done?



## The. viij. Chapter.

They answered / and sayde vnto hym /  
Are thou also of Galile? Search &  
loke / for out of Galile ariseth no the  
prophet / And every man went vnto hyss  
owne houle. **I**

## The. viij. Chapter. ✠



**J**esus went vnto the mo-  
unre Olyuete / and early in  
the mornynge cam agay-  
ne into the temple / and all  
the people cam vnto him.  
And he tache donne / & tau-  
ght the / The scribes & pharises brou-  
ght vnto hym a womā taken in aduou-  
try / and set her in the myddes and say-  
de vnto hym / Master this womā was **Leuit. xx. 10**  
taken in aduoutry / euen as the Debe  
was a doynge. Moles in the lawe com-  
maunded by that suche shulde be ston-  
ned / What sayest thou therfore? And  
this they sayde to tempt him / that they  
myght haue wherof to accuse him. Je-  
sus stooped doune / and wryth hyss fyn-  
ger wrote on the grounde. And whyle  
they continued arynge hym / he lysted  
hym sylfe vpp / And sayde vnto them.  
Let him that is amonge you without  
synne / cast the fyrst stone at her. And  
agayne he stooped doune / and wrote **Deut. xxij. 1**  
on the grounde. As soone as they hee-  
de that / they went out / won by wry-

# The Gospell of S. Iohn.

the eldest first. And Iesus was left alone / and the woman standinge in the myddes. When Iesus had lyfte vpp hym selfe agayne / and sawe no man / but the womā / she sayde vnto hym: Woman / where are those thyne accusars? hath no man condemned the? She sayde / Sir no man. Iesus sayde: Neither do I condemn the. So hence ad synne no more. **I**

**I. Iohn. 1. 6.** Then Iooke Iesus agayne vnto the sayinge. **I** I am the light of the world. He that foloweth me shall not walke in darkness / but shall have the light of lyfe. The pharises sayde vnto hym / Thou bearest recorde of thy selfe / thy recorde is not true. Iesus answered and sayde vnto them. And yf I beare recorde of my selfe / my recorde is true / for I knowe whence I came / and whither I go. ye cannot tell whence I come / and whither I go. ye iudge after the flesh: I iudge no man / and yf I iudge / then is my iudgement true. For I am not alone / But I and my father that sent me. It ys also wyrtē in your lawe. Mat. 23. 35. that the testimony of two men ys true. I am won that beare wytnes of my selfe / and my father that sent me beareth wytnes of me. Then sayde they vnto hym. Where is thy father? Iesus answered / ye neither knowe me / nor

# The. viii. Chapter.

yet my father. p<sup>r</sup> ye had knowen me /  
ye shulde haue knowen my father also  
These wordes spake Iesus in the trea-  
sury / as he taught in the temple. And  
crimen layde vpon hym. For hys  
tyme was not yet come. ¶

Then sayde Iesus agayne vnto the.  
✠ I go my way / and ye shall seeke me  
and shal dye in youre synnes. Whither  
I go / thither can ye not come. The spa-  
ke the iewes / Wyl he kyll hym selfe /  
because he sayth: whither I go / thither  
can ye not come? And he sayde vnto  
them: ye are from beneath / I am from  
aboue: ye are of this worlde / I am not  
of this worlde: I sayde therefore vnto  
you / that ye shall dye in youre synnes.  
For except ye beleue that I am he / ye  
shall dye in youre synnes.

¶ Then sayde they vnto hym: who art  
thou? And Iesus sayde vnto them /  
Euen the very same thyng that I sa-  
pe vnto you. I haue many thynges to  
saye / and to iudge of you. But he that  
sent me is true. And I speake in the  
worlde / those thingis which I haue hee-  
de of hym. They vnderstode not that  
he spake of his father. John. viii. 8

Then sayde Iesus vnto them. When  
ye haue lyfed vp the hyl the sonne of  
man / then shall ye knowe that I am he  
and that I do no thyng of my selfe /

## The Gospell of S. Iohn:

Thus my father hath taught me / and  
so I speake. And he that sent me is with  
me. My father hath not left me al-  
one. For I do alwayes those thynges  
that please hym. ¶ As he spake these  
wordes / many beleued on him.

¶ Then sayde Iesus to those fewe  
which beleued on him: yf ye beleeue in  
my sayinge / then are ye my hely disci-  
ples / and ye shall knowe the truelyth. And  
the truelyth shall make you free. They  
answered hym / We are Abrahams seed  
and were neuer bonde to any mā / why  
sayest thou then / ye shalbe made free.

**Koth. b. c.** Iesus answered them / Verely verely  
**4. pet. 1. 5.** I saye vnto you / that whosoener do  
murther his soule / ys the seruaunt of syn-  
ne. And the seruante is not in the  
house for euer. But the sonne abydeth  
euer. yf the sonne therfore shal make  
you free / then are ye free in dede. I knowe  
that ye are Abrahams seed / but ye  
take care to kyll me / because my  
sayinge haue no place in you I speake  
that I haue sene with my father. And  
ye do that which ye haue sene with  
your father.

They answered and sayde vnto him  
Abraham ys our father. Iesus sayde  
vnto them. yf ye were Abrahams chyl-  
dren / ye wolde do the dedes of Abraham  
But now ye go about to kyll me / and

# The. viij. Chapter.

that haue tolde you the trueth / whych  
I haue herde off my fathre. Thys dyd  
not Abraham / ye do the deedes of youre  
fathre. Then sayde they vnto hym / we  
were not borne of fornicacion. We ha-  
ue won fathre that is god. Iesus sayde  
vnto them, yf god were youre fathre /  
then wolde ye haue loued me. For I  
proceeded forth and am come fro god /  
Neither am I come of my selfe / but he  
sent me. Why do ye not knowe my spee-  
che? Because ye cannot abyde the bea-  
rynge of my wordes.

**A** ye are of youre fathre the deuyl / ad. j. to. iij. &  
the iulig of youre fathre ye wyl follo-  
we / he was a murtherer from the be-  
gyngynge / And abode not in the trueth /  
because there is no trueth in hym / Whē  
he spekerh a lye / then speaketh he off  
his owne. For he is a lyar / & the fathre  
therof / ad because I tell you the trueth  
therfore ye beleue not me.

**+** Which of you can rebuke me off  
spē? yf I say the trueth / why do not ye  
beleue me? He that is of god / heareth  
goddes wordes. Ye therfore heare j. to. iij. &  
them not / because ye are not of god.

Then answered the iewes and say-  
de vnto hym. Saye we not well that  
thou arte a Samaritan ad hast the deu-  
yll? Iesus answered: I haue not the  
deuyl / but I honoure my fathre / ad ye

## The Gospel of S. Iohn.

hath dishonoured me. I see not mine  
owne prayse/ There is w<sup>ch</sup> that seeth  
yt and iudgeth.

Verely verely I saye vnto you/ yf a  
man kepe my sayings/ he shall neuer  
see deeth. Then sayde the iewes to hym  
Now knowe we that thou hast the deu-  
yll. Abrahā is dead/ and also the pro-  
phetis/ and yet thou sayest/ yf a man  
kepe my sayinge he shall neuer tast de-  
eth. Art thou greater then our father  
Abraham? which is dead: and the pro-  
phetis are dead. Whome makest thou  
thy selfe?

Iesus answered/ yf I prayse my selfe  
/ my prayse is nothyng worthy. It  
is my father that prayseth me/ whereby  
ye saye is yowre God. And yet haue ye  
not knowen hym/ but I knowe hym.  
And yf I shoulde saye/ I knowe him not  
I shoulde be a lyare lyke vnto you/ but  
I knowe him/ and hepe is sayinge.

Yowre father Abraham was glad to  
see my daye/ and he sawe yt and reioysed  
Then sayde the iewes vnto hym. Thou  
art not yet. l. yere olde: and hast thou  
sene Abrahā? Iesus sayd vnto th<sup>e</sup>/ Ve-  
rely verely I say vnto you/ yee Abrahā  
was/ I am. The toke cheyppes stones  
to caste at hym/ but Iesus hyd him selfe  
/ and went out of the temple. ¶

The .ix. Chapter. ¶

## The .ix. Chapter:

**A**nd as Jesus passed by/  
 he sawe a man which was  
 blynde from his birth And  
 hys disciples asked hym  
 sayinge/ Master who tye  
 synne/ this man/ or his fa-  
 ther and mother/ that he was borne blind  
 he? Jesus answered/ Neither thys man  
 hath synned/ nor yet hys father and mo-  
 ther/ butt that the workes of God shul-  
 de be shewed on him/ I must worke the  
 workis of hym that sent me: whyle yt  
 ys daye. The nyght cometh/ when no-  
 man cā worke As longe as I am in the  
 worlde/ I am the lyght of the worlde.

**A**s soone as he had thus spoken/ he  
 spate on the grounde / and made claye  
 of the spetle and rubbed the claye on the  
 eyes of the blynde/ and sayde unto hym  
 go wasse the in the pole of Syloe  
 (whych by interpretation/ signifieth  
 sent) he wēt his waye and wasshed/ and  
 cā agayne seinge. The neighbours/ and  
 they that had sene hym before howe  
 that he was a begger sayde: Is not this  
 he that sate and begg: d? Some sayde/  
 thys ys he: other sayd/ he ys lyke hym  
 the hym sylfe sayde: I am enē he. They  
 sayde unto hym/ howe are thyn eyes  
 openned then? he answered and sayde  
 The man that ys called Jesus/ made  
 claye / and anoynted myne eyes / and

**The Gospell of S. Iohn:**  
 sayd vnto me Go to the pole Syllas  
 walthe. I went and welshed and recei-  
 ued my syght. They sayde vnto hym  
 where is he? He sayde / I cannot tell.

Then brought they to the pharises  
 hym that a litle before was blinde / yt  
 was the sabboth daye whē Iesus made  
 the claye / and opened hys eyes) Then  
 agayne the pharises also asked hym ho  
 we he had receaued his sight. He sayde  
 vnto them / Ie put claye upon myne e-  
 yes / And I walshed: and I se. Then say-  
 de some off the pharises / This man ys  
 not of god / be cause he keepeth not the  
 sabboth daye / other sayde: howe can  
 mā that is a synner do suche miracles?  
 And there was stryfe amonge them  
 Then spake they vnto the blinde agay-  
 ne / What sayst thou of him / be cause he  
 hath opened thyne eyes? And he sayde /  
 He is a prophet.

The Iewes did not beleue of the felo-  
 we / howe that he was blinde / and had  
 receaued his sight: untill they had cal-  
 led the father and mother of hym that  
 had receaued his sight. And they passed  
 the sayinge / ys this your sonne / who-  
 me ye saye was borne blinde: Howe  
 doeth he nowe se then? His father and  
 mother answered them and sayde / we  
 wote wel that this is our sonne / and  
 that he was borne blinde But by what



## The. ix. Chapter

meanes he now seith/that can we not  
 tell/oz who hath openned his eyes can  
 we not tell. He ys olde ynough/aske  
 hym:let hym answer for hym sylfe/off  
 thyngys that pertaineto hym sylfe.  
 Suche wordis spake hys father/and  
 mother/becanse they feared the jewes  
 for the jewes had conspyred all redy  
 that yf eny mā dyd cōfesse that he was  
 Chriſt/he shulde be excommunicat out  
 of the Synagoge. Therefore sayde his  
 father and mother/he ys olde ynough  
 aske hym.

Then agayne called they the man  
 that was blynde and sayd vnto hym/  
 Gene God the prayse / we knowe that  
 thys man ys a synner. He answered/  
 and sayde / Whither he be a synner oz  
 no / I can not tell / Upon thynge I am  
 sure of/that I was blynde / and now  
 I se. Then sayde they to hym agayne/  
 What dyd he to the? Howe opened he  
 thynne eyes. He answered them / I tol-  
 de you perwhyle / And ye dyd not hea-  
 re. Wherfore wolde ye heare ye agay-  
 ne? Wyl ye also be hys disciples? They  
 rated they hym/and sayde / Thou arte  
 hys disciple we are Moses disciples.  
 We are sure that God spake with Mo-  
 ses. Thys folowe we knowe not from  
 whence he ys.

The man answered/and sayde vnto

# The Gospell of .S. Iohn.

Then this is a meruelous thyng that  
 ye wote nere whence he is / ad yet hath  
 he opened myne eyes. We knowe we  
 be ynough that God heareth no syn-  
 ners / But yf eny man be a worshipper  
 of God / and do what hys wyll is / hym  
 heareth he. Sence the worlde began  
 was yt notherde that eny man open-  
 ed the eyes off won that was boie  
 blynd / yf thys man were not off God  
 he coude hane done no thyng. They  
 answered ad sayde vnto him / thou art  
 altogether boie in synne ad dost thou  
 teache vs? And they cast hym out.

Jesus herde that they had excom-  
 muncate him / ad as soone as he had found  
 hym he sayd vnto hym: west thou be-  
 leue on the sonne of God? He answered  
 and sayde / And who ys yt loide: that I  
 myght beleue on hym? And Jesus say-  
 de vnto hym Thou hast both seue hym  
 and he yt is that talketh with the. And  
 he sayde / loide I beleue And worship-  
 ped him. ¶ Jesus sayde / I am come vn-  
 to iudgement / in to thys worlde / that  
 they whych se not myght se / and they  
 whych se myght be made blynde. And  
 some of the pharysees whych were w-  
 th hym / herde these wordis / and sayde  
 vnto hym / Are we then blynde? Jesus  
 sayde vnto them / yf ye were blinde / ye  
 shulde haue no synne / but now ye saye

## The .x. Chapter.

wese/therfore youte synne remayneth

## The .x. Chapter. ✠



Verely verely I saye vnto  
you / whosoever entreceth  
not in by the doze in to the  
shepe folde / but clymeth  
by some other waye: he  
ys a thefe and a robber.

He that goeth in by the doze / is the she  
pheard of the shepe. To thys man the  
porter openneth the doze: and the shepe  
heare his voyce / And he called his owne  
shepe by name: and leadech them out /  
and when he hath sent forth the hye owne  
shepe / he goeth before the / and the  
shepe folowe him / For they knowe his  
voyce. A straunger they wyl not folo  
we / but wyl fle from hym. For they  
knowe not the voyce off straungers.  
Thys manner of sayinge spake Iesus  
vnto them And they vnderstode not:  
what thynges they were / which he spa  
ke vnto them.

Then sayde Iesus vnto them agay  
ne: Verely verely I saye vnto you / that  
I am the doze of the shepe. All euens  
many as cam before me / are theues and  
robbers / but the shepe dyd not heare  
them. I am the doze: by me / yf eny man  
enter in he shal be safe / and shall go in  
and out / and fynde pasture. The thefe  
commeth not but for to steale and kyll /

# The Gospell of S. Iohn.

to destroye. I can that they myght haue  
lyfe/and haue yt more abundantly. **I**

**Esa. xl. c.** **I** am a goode shepheard/a goode  
**eze. xxxiii.** shepheard geteth his lyfe for hys she-  
**ad. xxxvii.** pe. An heyred seruaunt whych ys not  
the shepheard/neither the shepheardys  
owne/seyth the wolfe comynge/and lo-  
neth the shepe/and flyeth/ and the wol-  
fe catcheth/ and scattereth the shepe.

The heyred seruaunt sayeth be cause he  
ys an heyred seruaunt/and careth not for  
the shepe. I am that goode shepheard  
and knowe my shepe/and am knowne of  
myne. As my father knoweth me euen

**eze. xxxvi.** so knowe I my father And I geue my  
lyfe for my shepe/and other shepe I ha-  
ue: which are not of this fold. The al-  
lomaine I bringe/and they shall heare  
my voyce. And there shal be wou she-  
pe/and wou shepherde. **I**

Therefore doth my father loue me/  
because I put my lyfe from me: that I  
myght take yt agayne. No man taketh  
yt fro me/ but I put yt away of my lyfe.  
I haue power to put yt from me/ and  
power I haue to take yt agayne. This  
commaundment haue I receaued of  
my father. Agayne there was dissenc-  
on amonge the iewes for these sayin-  
gis/and many of the sayd/ he hath the  
deuill/ and is madde/ why heare ye him?  
other sayd these are not the wordis of

## The .x. Chapter.

hym that hath the deuyll / Can the deuyll open the eyes of the blinde?

✠ It was at Ierusalem the feaste of the dedication: and yt was wynter / *John. 8. 12*  
 And Iesus walked in Solomons hall  
 Then cā the Iewes rounde aboute hym  
 and sayde vnto hym: Howe longe dost thou make vs doute? yf thou be Christ tell vs playnly. Iesus answered them  
 It olde you ād ye beleue not / The workes that I do in my fathers name bea-  
 re wytnes of me / but ye beleue not / be-  
 cause ye are not of my shepe. As I saye  
 vnto you / my shepe heare my voyce  
 and I knowe them / and they folowe  
 me / and I geue vnto them eternall lyfe  
 and they shall neuer perishe neither  
 shall eny man plucke them out of my  
 honde & my father which gaue the me /  
 is greater then all men / and no man ys  
 able to take the out of my fathers hon-  
 de / and I and my father are one.

Then the Iewes agayne toke hye  
 stones / to stone hym with all. Iesus an-  
 swered them / many goodes workes ha-  
 ue I shewed you from my father / for  
 which of them wyl ye stone me? The  
 Iewes answered hym sayinge / For thy  
 goodes workes sake we stone the not /  
 but for thy blasphemy / & because that  
 thou beinge a mā / makest thy selfe God  
 Iesus answered them: I saye not withoute *John. 8. 58*  
 p. iij.

## The Gospell of .S. Ihon.

**plal. lxxxj.** In youre lawe: I haue sayde / ye are god  
des: yf he called the goddes vnto who  
the worde of God was spoken: and the  
scripture can not be but verifid of  
hym / whom the father hath sanctified  
and sent into the worlde: saye ye then  
that I blaspheme / because I sayd I am  
the sonne of god: yf I do not the wo-  
rkes of my father / beleue me not. But  
though ye beleue not me / yet beleue  
the workes / that ye maye knowe and  
beleue that the father ys in me / and I  
in hym. **¶**

Agayne they went aboute to take  
hym / but he escaped out of their hōdes  
and went awaye agayne beyonde Jor-  
dan / into the place where Ihon before  
had baptised / and there abode. and ma-  
ny resorted vnto hym / and sayd / Ihon  
dyd no myracle. But all thyngis that  
Ihon spake of this man are true. And  
there many beleued on hym.

### The .xj. Chapter. **✠**



**A** Certayne man was sicke / a  
named Lazarus of Betsa-  
nia the toun of Mary ad  
her sister Martha It was  
that Mary which annoynt-  
ed Iesus with oymtent  
ad wypt hys fete with her heare who-  
s brother Lazarus was sicke ad hys  
sister sent vnto hym sayinge / Lorde be

## The.xi.Chapter.

hold/he who thou louest is sicke/ Whē  
 Jesus that herde he sayd/this infirmi-  
 teys not unto deith. But for the laude  
 of god/that the sonne of god myght be  
 prapled by the reason of it Jesus loued  
 Martha and her syster/and Lazarus.  
 After he herde that he was sicke/ then  
 abode he two dayes still in the same  
 place where he was.

**B** Then after that sayd he to his disci-  
 ples: let vs go in to ieruzsagayne. His  
 disciples sayde vnto hym. Master/ the  
 iewes lately sought meanes to stone  
 the: and wilt thou go thither agayne?  
 Jesus answered: are there not twelue  
 houers in the daye? yf a man walke in  
 the daye he stōmbleth not / because he  
 seyth the light of this worlde. yf a man  
 walke in the nyght he stōmbleth/ becau-  
 se there is no light in him. This sayd he  
 And after that he sayde vnto the: oure  
 frende Lazarus slepeth/ but I go to  
 wake hym out of slepe. Then sayde his  
 disciples: Lorde yf he slepe/then shall  
 he do well ynough. Jesus spake of his  
 death: but they thought that he had spo-  
 ken off the naturall slepe. Then sayde  
 Jesus vnto them playnly/ Lazarus ys  
 deed/and I am gladde for youre sakes  
 that I was not there/ because ye maye  
 beleue. Neuerthelesse let vs go vnto  
 hym. Then sayde Thomas (why thy

# The Gospell of S. Iohn.

called Diuines) vnto the disciples let  
vs also go/that we maye dye with him

Then went Iesus/ and founde/that  
he had lyne in hys graue foure dayes  
alredy. Bethani was nye vnto Ierusa-  
lem/aboute.xv.farlongis of. And ma-  
ny of the Iewes cam to Martha and  
Mary/to conforthe them ouer their bro-  
ther. Martha as soone as she heerde that  
Iesus was comynge/wēt/ād met hym  
Mary saie stille at home.

✠ The sayde Martha vnto Iesus:  
Lorde yf thou haddest bene her / my  
brother had not bene dead: but neuer-  
thelesse I knowe that whatsoener thou  
askest of God/God wil geue yt the. Je-  
sus sayde vnto her: Thy brother shall  
ryse agayne Martha sayde vnto hym  
I knowe well/ he shall ryse agayne in  
the resurrection at the last daye. Iesus  
sayde vnto her: I am the resurrection/  
and lyfe. Who soeuer belieueth on me/  
yf though he were dead/yet shal he li-  
ue and who soeuer liueth / ād belieueth  
on me/ shall neuer dye. Weldest thou  
this? She sayde vnto him: yf loke I be-  
leue that thou art Christ the sonne of  
God which shal come into the world. ✠

And as soone as she so had sayd she  
went her waye/and called her syster se-  
cretly sayinge: The master is come ād  
callethe forthe. She as soone as she her



# The. xj. Chapter.

be that/ arose quyrkly/ and cam vnto hym: Jesus was not yet come into the toun: but was i the place where Martha met hym. The iewes then which were with her in the houlle / and comforted her / when they sawe Mary that she rose vppe hastily / and went out (folowed her sayinge. She goeth vnto the graue to wepe there.

Then when Mary was come / where Jesus was / ad sawe hym she fel downe at his fete / sayinge vnto hym / Lorde yf thou haddest bene here / my brother had not bene dead. When Jesus sawe her wepe / and the iewes also wepe / which cam with her. He groined in his spirit / ad vexed him selfe / ad sayde Where haue ye layed him? They sayde vnto hym: Lorde come and se And Jesus wept. Then sayde the iewes: Beholde howe he loued him. Some of the sayde: Coude not he whyth opene the eyes of the blynde / haue made also that this man shulde not haue dyed? Jesus agayne groynge in hym selfe cam to the graue / yt was a caue / and a stone layde on yt.

Jesus sayd: Take ye awaye the stone Martha (the sister off hym that was dead) sayde vnto hi Lorde by this tyme he stenketh. For he had bene dead foure dayes. Jesus sayde vnto her: Saye

## The Gospell of S. Iohn.

¶ I not unto the/that yf thou biddest be-  
lene/thou shuldest se the glory of God  
Then they toke awaye the stone from  
the place where the deed was layde.  
And Iesus lifted uppe his eyes ad sa-  
yd Father I geue the thankis be cause  
that thou hast herde me/I knewe well  
that thou hearest me all wayes but be  
cause of the people that stonde by I say  
it/that they myght beleue/that thou  
hast sent me.

And when he thus had spokē/he cry-  
ed with loud voyce/Lazarus come for  
the/and he that was deed cam forth bo  
unde hond and fote wyth bondes af-  
ter the manner as they were wonte  
to bynde theie deed wyth all. And hys  
face was bounde with a naphyn. And  
Iesus sayde vnto them: loose hym/and  
let hym go Then many off the Jewes  
whych cam to Mary and had sene the  
thyngis whych Iesus dyd/beleued on  
hym. ¶ But some of them went their  
wayes to the pharises / and tolde the  
what Iesus had done.

¶ Then gathered the hye prestes ad  
pharises a counsaill ad sayde: what do  
we? Thys man doeth many miracles.  
yf we let hym scape thus/all men wyl  
beleue on him. And the romaynes shal  
come and take awaye oure cowntre ad  
people. And won of them named Cay

## The .xj. Chapter.

phar: which was the hye priest that came yere/ sayde vnto them: ye perceaue nothyng at all no; yet cōsider that yt ys expedient for vs/ that wou man dye for the people /and not that all the people perishe. This spake he not off him selfe but he yuge hye priest that same yere/ prophesied he that Jeshu shulde dye for the people / and not for the people only: but that he shulde gather to gether in wouthe chyldren off God whych were scattered abroode. From that day kept they a counsel to gether for to put hym to deeth.

Jesus therfore walked no more openly amonge the iewes: but wēt his waye thēce vnto a countre ny to a wilderness into a cite called effraym/ and there haunted with hys disciples. The iewes efter was nyge at hand/ and many went out of the countre vnto Jerusalem before the ester to purify the selues. Thē sought they for Jesus and spake bitwene the selues as they stode in the temple: What thynke ye/ sernge he cometh not to the feast? The hye priestes and pharises had geuen a commaundmēt that yf any mā knewe where he were he shulde shewe yt that they myght take hym.

## The .xij. Chapter. ✠

## The Gospell of S. Iohn.

mat. xxiij.  
mar. xiiij.



**I**hen Iesus before the dayes of eſter/came to bethany where Lazarus (which was dead) was/whom Iesus rayſed fro death There they made hym a ſupper/and Martha ſerued/but Lazarus was won of them that ſate at the table with hym. Then toke Mary a ponde of oymment called uerbug/perfecte and prectous/and anoynted Iesus fete and wypt his fete with her hear/and all the houſe ſmelled of the ſauore of the oymment. Then ſayde won of his diſciples named Judas ſcarioth/Simons koſe/which afterwarde betrayed him why was not this oymment ſolde for thre hondrede pence/ and geuen to the pooer? This ſayde he /not that he cared for the pooze : but be cauſe he was a thefe/and kept the bagge/at hole that which was geuen. Then ſayde Iesus: Let her a lone agaynſt the daye of my buryng ſhe kept yt. The pooze all wayes ſhal ye haue with you/but me ſhal ye not all wayes haue.

Alſo the people of the Jewes had knowledge that he was there. And they came not for Iesus ſake only/ but that they myght ſee Lazarus alſo whom he rayſed fro death The hye prieftes helde counſell: that they myght put Lazarus to

baeth also / he causethan for his sake  
many of the iewes wet awaye / and be-  
leued on Iesus.

On the morowe moche people which  
cam to the feast (when they herde that  
Iesus shulde come to Jerusalem) toke  
bunches of palme trees and went ad-  
mer hym / and cryed Hosanna / blessed mat. xxi. &  
is he that in the name of the lord com mar. xii.  
meth / hyng of Israel. Iesus got a pony Luc. xix.  
ge alle and late theron / accordynge to  
that which was writen: feare not dought zacha. fr  
ter of Sion / beholde thy hyng com-  
C meth / sitynge on an asses colic. These  
thynges understode not hys disciples  
at the first / but when Iesus was glo-  
ryed / then remembryd they that soche  
thynges were writen of him / and that  
soche thynges they had done vnto him.

The people that was with him / whē  
he called Lazarus out of hys graue / ad-  
rayed hym from deeth / boze recorde.  
Therfore mer hym the people / becau-  
se they herde that he had done soche a  
miracle. The pharises therfore sayde  
amonge the selues / ye se that we preuaile  
le nothyng / lo al the world goth afres  
hi there were certayne grekes amonge  
the / whiche cā to praye at the feast / the  
same cā to Iohilip which was of Beth  
saida a cite in Galile / and desired him  
sayynge / Syr we wolde fayne se Iesus

# The Gospell of S. Iohn.

Philip came and tolde Andrew / and he  
sayne Andrew and Philip tolde Iesus  
And Iesus answered them sayinge / the  
houer is come that sonne of man ma<sup>e</sup>  
be glorified.

✠ Verely verely I saye vnto you / ex-  
cept the wheate come fall in to the gro  
unde and dye / yt bydeth alone. yf yt dye

Mat. x. d. it brengeth forth moche frute. he that  
and. xxi. d. loueth hys lyfe shall leese yt / And he  
mar. xiii. d. that hateth his life in this worlde / shal  
kepe yt vnto lyfe eternall. yf eny man

Luc. ix. c. mynister vnto me let hym folowe me  
and. xvi. g. and where I am there shall also my mi-  
nister be. And yf eny man minister vnto  
me / him will my father honour.

✠ Nowe is my soule troubled: and what  
shall I saye? father deliure me from  
this houre / but therfore ca I vnto this  
houer father glorify thy name. Then  
came there a voyce from heaue / I haue  
glorified yt and will glorify yt agayne  
The sayde the people that stode by and  
herde / yt thoundreth. Other sayde / an  
angell spake to hym. Iesus answered  
and sayde / this voyce ca nothe cause of  
me but for your sakes.

✠ Nowe is the iudgment of this worlde  
de / nowe shall the prince of this worlde  
be cast out a wyse. And I (yf I were  
like vnto the erth) will drawe all  
men vnto me. This sayde Iesus signe

## The.xiiij.Chapter.

fyngie what deeth he shulde dye. The  
people answered hym/Wie haue herde  
of the lawe that Christ bydyeth euer: **ad. psal. cxv. b.**  
how sayest thou then that the sonne of **ad. cxv. a.**  
mā must be lifte vpe: who is that son **of saie. xl. c.**  
ne of man? Iesus sayde vnto the/ yet a **eye. xxv. b.**  
littel while is the light with you: walke  
whil ye haue light lest the darcknes co  
me on you. He that walketh in the dar  
ke/wotteyth not whither he goeth. Wh  
yl ye haue lyght / beleue on the lyght/  
that ye maye be the childre of light. **¶**

**¶** These thynges spake Iesus and de  
parted and byd hym sylfe from them.  
And though he had done so many my  
racles before the/ yet beleued not they  
on him/that the sayinge of Esaias the  
prophet might be fulfilled/that he spa  
ke. **2. orde** who shall beleue oure sayn. **Esai. xlii. a.**  
ge/And to whom is the arme of the lo. **Rom. x. d.**  
be declared? Therfore coulde they not  
beleue/because that Esaias saith a ga  
ne/He hath blinded their eyes/ **ad. has. Esai. vi. c.**  
dened their hertes/that they shuld not **mat. xiii. b.**  
se with their eyes/ & vnderstonde with **mar. iij. b.**  
their hertes/ and shulde be conuerted/ **Lnc. viij. b.**  
ad I shulde heale them. So he thingis **act. xviij. f.**  
sayde & sayas when he sawe his glory/ **h. om. xj. b.**  
and spake of him. Neuerthelesse amb  
ge the chefe rulers many belened on  
hym/but because of the phariseys they  
wolde not be a knowen off yt lest they

**The Gospell of .S. Iohn**  
 shulde be excommunicated. For they lo-  
 ued the prayse that is geue of me/men  
 re then the prayse that cometh of God.

Jesus cryed and sayde/he that bele-  
 ueth on me beleueth not on me/but on  
 him that sent me. And he that seeth me  
 seeth him that sent me. **✠** I am come a-  
 light to the worlde: that whosoever be-  
 leueth on me shulde not byde in darke-  
 nes/and yf eny man heare my wordes  
 and beleue not / I iudge hym not. For  
 I can not to iudge the worlde / but is  
 he that saue the worlde. He that putteth me  
 awaye/and receaueth not my wordes/  
 hath won that iudgeth hym. The wor-  
 des that I haue spokē shall iudge hym  
 in the last daye. For I haue not spoken  
 off my sylfe/but my father whiche sent  
 me / gaue me a commaundment what I  
 shulde saye/and what I shulde speake.  
 And I knowe welc that his comaund-  
 ment ys lyfe everlastyng. Whatsoe-  
 uer I speake therfore / euen as my fa-  
 ther bode me/so I speake. **✠**

**The. xiiij. Chapter. ✠**

that xxiij. a  
 Lu. xxiij. a  
 mar. xiiij. a



**D**efore the feast of easter/  
 whē Jesus knew that his  
 houre was come /that he  
 shulde departe out/of this  
 worlde vnto the father.  
 When he loued his which  
 were in the worlde/vnto the ende he lo-



# The .xiii. Chapter.

And them. And whē supper was ended/  
after that the denyll had put in the heert  
of Judas iscartoth Symons sonne / to  
betraye him. Jesus knowinge that the  
father had geuen hym all thyngis in-  
to hys hondes . And that he had come  
from God and shuld go to God / he rose  
fro supper / and layde a syde his upper  
garmentis / and toke a towel / and gird  
him selfe. After that poured he water  
into a bason / and began to washe hys  
disciples fete / and to wpype them wth  
a towel / where with he was gyrd.

Then cam he to Simon Peter. And  
Peter sayde to hym. Lorde shalt thou  
washe my fete? Jesus answered and  
sayde vnto him / what I do thou wote  
not now / thou shalt knowe here after  
Peter sayd vnto hym / Thou shalt not  
washe my fete whyll the worlde ston-  
deth. Jesus answered him / yf I washe  
not thy fete / thou shalt haue no parte  
with me. Simon Peter sayde vnto him.  
Lorde not my fete only / but alio my  
hondes / and my head. Jesus sayde to  
him / he that is washed / needeth not but  
to washe hys fete / but ys clene euery  
whyt. And ye are clene / but not all for  
he knewe hys betrayer. Therfore sayde  
he / ye are not all clene.

After he had washed their fete / & re-  
seued his clothes / and was set doune

## The Gospell of S. Iohn.

agayne he sayde vnto the / wot ye what  
I haue done to you: ye call me master  
and lord / & ye saye wel / for so am I: yf  
I then youre lord & master haue was-  
then youre fete / ye also ought to was-  
the one anothers fete. for I haue geue  
you an ensample / that ye shulde do as

**Mat. x. c.** I haue done to you. & Clerely verely

**Luc. vii. f.** I saye vnto you / the seruaunt is not gre-  
ter then his master. Neither the messen-  
ger greater then he that sent him.

yf ye vnderstande these thinges hap-  
py are ye yf do them. I speake not of  
you all / I knowe whom I haue chosyn

**Ioh. xi. c** But that the scripture be fulfilled / the  
that eateth bread wyth me / hath lyke  
bpye his heale agaynst me. Nowe tell  
I you before ye come / that when ye is  
come to passe / ye myght beleue that I

**Mat. x. d.** am he. Clerely verely I saye vnto you

**Luce. x. c** he that receaueth whosoever I sende  
receaueth me. And he that receaueth  
me / receaueth him that sent me.

When Iesus had thus sayde / he was  
mat xxvii. b troubled in his spirete / and testifyed sa-  
mar xiiij. b ynge / Clerely verely I saye vnto you /

**Luce. xxi. b** that won of you shall betraye me. The  
the disciples looked w<sup>d</sup> on another wy-  
syng of whom he spake. There was  
one of hys disciples whych leane on  
Iesus bosome / whom Iesus loved. To  
hym bekened Symon Peter / that he

# The. xiii. Chapter.

shulde aske who yt was / of whom he spake. He then as he leaned on Iesus brest sayde vnto hym / Lorde who is yt? Iesus answered / he yt is to whom I geue a sopp / when I haue dypt yt. And he wetted a sopp / and gaue it to Iudas Iscarioth Symons sonne. And after the sopp Satan entred into hym.

Thē sayte Iesus vnto hym / that thou wilt do quickly. That wist no mā at the table for what intēt he spake vnto hym. Some of thē thought / because Iudas had the bagge / that Iesus had sayd vnto hym / bye those thyngis that we haue neede of agaynst the feast / or that he shulde geue some thyng to the poore. As soone then as he had receaued the sopp / he went immediatly out. And yt was night. When he was gone out / Iesus sayde / nowe is the sonne of mā glorified: And God is glorified by him. yt God be glorified by hym / God shall also glorify hym / in hym sylfe / and shall straght waie glorify hym.

✠ We are chyldren / yet a lytel whyle am I with you. ye shal seke me and as I sayde vnto the iewes whither I go / thither can ye not come. Also to you saye I nowe A new cōmaūdmēt geue I vnto you / that ye loue to gether / as I haue loued you / that euē so ye loue one another / By this shall all men knowe that  
 3. 14.

# The Gospell of S. Thon

ye are my disciples / yf ye shal haue la-  
 tie won another. Simō Peter sayd un-  
 to hym / lord whither goest thou? Jhesus  
 answered hym: whither I go / thou canst  
 not folowe me now / thou shalt folowe  
 me afterwarde. ¶ Peter sayde vnto  
 hym / lord wher canst thou go / I folowe thee  
 now? I will geue my lyfe for thy sake.  
 Jhesus answered hym / Wylt thou geue  
 mat. xxvi. thy lyfe for my sake? Verely verely I  
 mar. xiii. saye vnto the / the cocke shal not crowe  
 Lu. xxij. c. tyll thou haue denied me thre tyme.

## The. xiii. Chapter. ✠



And he sayd vnto hys dis-  
 ciples Let not your he-  
 tes be troubled / beleue  
 in god / and so beleue in  
 me. In my fathers house  
 there are many mansions. If  
 ye were not so / I wolde haue sold you  
 I go to prepare a place for you. I wyl  
 come agayne / and receiue you euen vnto  
 my lyfe. that where I am / there maye  
 ye be also. And whither I go ye knowe  
 and the waye ye knowe. Thomas sayde  
 vnto hym / Lord we knowe not wher-  
 ther thou goest. Also how is it possible  
 for vs to knowe the waye? Jhesus sayde  
 vnto hym / I am the waye / beleeue and ly-  
 fe. No man cometh vnto the father / but  
 by me. If ye had knowen me ye had knowen  
 my father also. And now ye knowe

## The. xliii. Chapter.

me him. And ye haue sene him: I whilp  
sayde vnto him/lorde the we vs the fa-  
ther ad it sufficeth vs. Iesus sayde vnto  
hym/haue I bene so longe tyme wyth  
you/ad yett hast thou not knowen me?  
Whilp he that hath sene me/hath sene  
the father. And howe sayest thou then/  
the we vs the father? Beleuest thou not  
that I am in the father/and the father  
in me? The wordes that I speake vnto  
you I speake not of my selfe/but the fa-  
ther dwellinge in me/is he that doeth  
the workes. Beleue that I am in the fa-  
ther/and the father in me. At the leest  
beleue me for the very workes sake.

Clerely berely I saye vnto you whose-  
euer belueth on me / the workes that  
I do/the same shall he do/a greter wor-  
kes the these that he do becaule I go vnto  
my father: & whatsoeuer ye are in my  
name/that wil I do. That the father mat. vii. 2  
might be glorified by the sonne: yf ye shal  
are enprised in my name I wil do it. Mar. xj. 6

¶ yf ye loue me kepe my commaund-  
mentis ad I will praye my father/ad he  
shal geue you another comforter that he  
maye byde with you euer/which is the  
spirete of truely whom the worlde ca-  
not receaue / because the worlde seyth  
hym not/nether knoweth hym. But ye  
knowe hym/for he dwelleth with you  
and shalbe in you/I will not leaue you

**The Gospell of. S. Iohn.**  
**comförtelle/ I wyl come vnto you.**

**It is yet a lytell while ad the worlde  
 seyth me no more/ but ye shall seme  
 for I lyue/ ad ye shal lyue. That daye  
 shall ye knowe that I am in my father  
 and my father in me/ and I in you.**

**He that hath my comfōrtmētis shal  
 perche/ the same is he that loueth me  
 and he that loueth me shal be loued of  
 my father/ ad I wyl lone him ad wyl  
 shewe myne owne life vnto him. I ha  
 ha sayd vnto hi (not Judas scariot)  
 tolde what is the cause that thou wyl  
 shewe thy selfe vnto vs/ & not vnto the  
 worlde? Iesus answered ad sayd vnto  
 hym/ I yf a man loue me ad wyl ke  
 ke my saynges: my father also wyl lo  
 ue him and we wyl come vnto him ad  
 wyl dwell wyth him. He that loueth  
 me not/ kepeth not my sayngis. And  
 the wordes which ye heare are not my  
 ne/ but my fathers which sent me.**

**This haue I spokē vnto you beyng  
 yet present with you. But that comfō  
 ter which is the holy goost (whom my  
 father wyl geue in my name) shall tea  
 che you all thyngis/ ad byngē all thyng  
 ges to your remembraunce / whatso  
 euer I haue tolde you.**

**Peace I leue with you/ my peace I  
 geue vnto you. Not as the worlde ge  
 ueth geue I vnto you. Let not your**

## The.xv. Chapter.

Herted be greued / nether feare ye i ye  
haue herde howe I layde vnto you / I  
go and come agayne vnto you. yf ye lo-  
ued me / ye wolde herely reioyce / becau-  
se I layde / I go vnto the father. For the  
father is greter then I / and nowe haue  
I shewed you / before ye come / that whē  
ye come to passe / ye myght beleue.

Here after wyl I not talke many  
wordes vnto you. For the chescular  
of this worlde cometh / and hath non-  
ght in me. But that the worlde maye  
knowe that I loue my father. And as  
my father gaue me commaundmēt / euen  
so do I. ¶ Kyse let vs go hence.

## The.xvi. Chapter. ✠

**I** Am the true vyne / and my  
father is an husband mā /  
Every braunche that bea-  
reth not frute in me. He  
wyl take awaye. And eu-  
ery vyne that beareth fru-  
te wyl he pource that ye maye bringe  
moare frute / Nowe are ye cleane / by  
the meanes of the wordes which I ha-  
ue spoken vnto you / Wyde in me / & I in  
you / As the braunche cannot beare frute  
of yf selfe excepte ye wyde in the vyne  
no more can ye excepte ye abyde in me.

I am the vyne / and ye are the braun-  
ches / He that abydeth in me / & I in him  
the same byngeth forth muche frute.

## The Gospell of. S. Iohn.

**Mat. xx/  
J. ioh. iij. d**

For without me can ye do nothinge/  
yf a man hyde not in me/ he is cast for  
the as a brayne he/ and is wyddered/ And  
men gather them / and cast them into  
the fyre/ and they burne. yf ye hyde in  
me/ and my wordes also hyde in you/  
aske what ye will/ and yt shalbe geuen  
you. ¶ Here in is my father glorified  
that ye beare moche frute/ and be ma-  
de my disciples.

**Eph. b. a.  
J. ioh. iij. b  
J. ioh. iij. c.  
and. iij. d.**

As my father hath loued me/ even so  
haue I loued you/ Continue in my loue/  
yf ye shall kepe my commaundmētis/ ye  
shall hyde in my loue / even as I haue  
kept my fathers commaundmētis/ & hyde  
in hys loue/ These thyngis haue I spo-  
ken unto you / that my love myght re-  
maine in you/ & that your love myght  
be full. ¶ This is my commaundmēt/ that  
ye loue to gether as I loued you. Gre-  
te loue thē this hath no mā/ then that  
a mā bestow his lyfe for his frendes/  
ye are my frendes / yf ye do whatsoe-  
uer I commaunde you. Hence forth call I  
you not seruañtis. For the seruañt kno-  
weth not what his lord doeth But you  
haue I called frendes. For all thyngis  
that I haue herd of my father/ I haue  
openēd to you. ye haue not chosen me/  
but I haue chosen you / and ordeyned  
you that ye go/ and brynge forth the frute/  
that your frute remayne/ i. that what



## The. x. Chapter.

For as much as ye shall aske of my father in my  
name he shal geue y<sup>e</sup> it. **¶**

**¶** This commaunde I yow that ye lo- **1. ioh. iii. vi.**  
ne to gether / yf the worlde hate yow / y<sup>e</sup> and. **1. ioh. iii. vi.**  
knowe that it hated me before it hated  
yow. yf ye were of the worlde / the worlde  
shoulde loue yow owne / Because ye  
are not of the worlde / but I haue cho-  
sen yow out of the worlde / therfore ha-  
teth yow the worlde. Rememb<sup>r</sup> my say-  
inge / that I sayde vnto yow / the seruante  
is not greter then his lord. yf they **Mat. x. c.**  
haue persecuted me / so wyl they perse- **mat. x. c.**  
cute yow / yf they haue kept my say-  
inge / so wyl they kepe yow too.

**¶** But all these thingis wyl they do vnto  
yow for my names sake because they  
haue not knowen him that sent me. yf I  
had not come and spokē vnto them they  
shoulde haue no synne / but now we haue  
they no thyng to cloke their synne  
withal. He that hateth me / hateth my  
father. yf I had not done workes and  
ge the which none other man did / they  
shoulde be withoute synne / But now  
haue they sene / and yet haue hated bo-  
the me and my father. Euen that the say-  
inge myght be fulfilled that is witten  
in their lawe. They hated me without  
a cause. **¶** **¶** But when the comforter  
is come whom I wyl sende vnto yow  
from the father / which is the spirit of

## The Gospell of S. Iohn.

**Mat. xliii** gberite/ which proceedeth of the father  
 he shal testifye of me/ And ye shal be-  
 re wytnes also / be cause ye haue bene  
 with me from the begynnyng.

## The .xli. Chapter.

**Mat. xliii**



These thingis haue I sayd  
 vnto you because ye shal  
 be not be hurre in your  
 sayth. They shall excom-  
 municat you / yee the ty-  
 me shall come / that who-  
 soeuer killeth you / will thynke that he  
 doth God true seruice. And suche thyngis  
 will they do vnto you because they  
 haue not knowen the father / neither yet  
 me. These thyngis haue I tolde you/  
 that when that houre is come / ye shal  
 be remembred then that I tolde you. ¶  
 These thingis sayde I not vnto you at  
 the begynnyng / because I was present  
 with you.

¶ But nowe go I my waye to him  
 that sent me / and none of you asketh me  
 whither goest thou? but because I ha-  
 ue sayde suche thynges vnto you / your  
 reherres are full of sorowe. Neuerthe-  
 lesse I tell you the trueth it is expedite  
 for you that I go away. For yf I go not  
 away / that comforter wyl not come  
 vnto you. yf I departe I wyl sende  
 hym vnto you / And when he is come /  
 he wyl rebuke the worlde of synne / and

# The. xvi. Chapter.

of rightwelsnes/and of iudgement: Of synne / because they beleue not on me/ Of rightwelsnes/ because I go to my father/ & ye shall se me no moare: And of iudgement/ because the chiefe ruler of this worlde/ is iudged alredy.

**C** I haue yet many thingis to saye vnto you/ but ye canot heare them awaye now. When he is wong come (I meane the spyrite of beeyte) he wyl leade you into all trueth. Ye shal not speake of hym fylse / but whatsoeuer he shal heare/ that shal he speake/ and he wyl shewe you thyngis to come. Ye shal gloufie me/ for he shal receaue of myne/ & shal shewe vnto you. All thinges that my father hath are myne. Therfore sayd I vnto you that he shal take of myne/ and shewe vnto you. **H**

**D** **H** After a whyle ye shal not se me/ & agayne after a whyle ye shal se me. For I go to my father/ Then sayd some of his disciples bwtwene them selues/ what is this that he sayeth vnto vs/ after a whyle ye shal not se me/ & agayne after a whyle ye shal se me/ & that I go to my father? They sayde therfore/ What ys this that he sayth after a whyle? We canot tell what he sayth/ Iesus perceaued that they wolde aske him/ and sayde vnto them. This is it that ye enquire of bwtwene youre selues/ that

## The Gospell of .S. Iohn

**I** sayd/after a whyle ye shall not seme  
 And agayne after a whyle ye shall seme  
 Cleerly verely **I** saye vnto you ye shall  
 wepe and lament/and the worlde shall  
 reioyce: ye shall sorowe/ but youre sorowe  
 shall be turned to ioye.

**A** woman when she traueyleth hath  
 sorowe/because her houre is come: but  
 as sone as she is deliuered of her chyld  
 she remembreth no moare her angur  
 the/for ioye that a man is borne in to  
 the worlde: And ye nowe are in sorowe  
 but **I** will se you agayne/and youre he-  
 res shall reioyce / and youre ioye shall  
 no man take from you. ¶ And in that  
 daye shal ye aske me no questiō. ¶ Cle-  
 erly verely **I** saye vnto you/ whoso-  
 euer ye shal aske the father in my name  
 he wyl geue ye you/wherher to haue ye  
 aske no thynge in my name/Aske/and ye  
 shall receaue yt/that youre ioye maye  
 be full. These thyngis haue **I** spoken  
 vnto you in prouerbes/but **I** shall se you  
 playnly fro my father. At that daye shal  
 all ye aske in myne name. And **I** saye  
 not vnto you that **I** wyl speake vnto  
 my father for you. For my father him-  
 self loueth you/because ye haue loued  
 me/and beleue that **I** cam out fro god/  
**I** went out from the father / and cam

mat. 23. a  
 and. 23. c  
 mar. 11. c  
 Luc. 11. b  
 Jacob. 1. a

## The. lviij. Chapter.

into the worlde / I leue the worlde agayn / and go to the father. His Disciples layde vnto him: Now speakest thou playnly / and thou blest no prouerbe. Now we know we that thou vnderstondest all thynges and needest not that any man shoulde aske the any question. Therfore beleue we that thou comest fro god. **¶** mat. xxiij. Iesús answered them: Nowe ye do beleue / Beholde the houre draweth nye / and is alredy come / that ye shalbe scattered euery man his wayes / and shal leaue me alone. And yet am I not alone. For my father is with me. **¶** mat. xiiij.

These wordes haue I spoken vnto you that in me ye myght haue peace / In the worlde shall ye haue tribulacion / but be of good chere / I haue ouercome the worlde.

The. xxij. Chapter. **✠**

**I**n these wordes spake Iesús and lyfte vpe his eyes to heauē / and sayde / father the houre is come / glorify thy sonne that thy sonne maye glorify the. As thou hast geuen hym power ouer all flesh that he shoulde geue eternall lyfe to as many as thou hast geuen hym / This is lyfe eternall that they myght knowe the that only very god: and wher thou hast sent Iesús Christ.

## The Gospell of. S. Iohn.

I haue glorified the on the erth. I haue synnyllished the workes which thou gauest me to do. And nowe glorifyme thou father in thyne owne pience/ wpth the glozy which I had wpth the / per the world was. I haue declared thy name vnto the men which thou gauest me out of the worlde. Thyne they were / and thou hast geue them me / & they haue kept thy saynges. Nowe haue they knowen that all thyngis whatsoeuer thou hast geue me / are of the. For I haue geue vnto them the wordes whych thou gauest me / and they haue receaued them / and haue knowen surely that I came out from the / and haue beleued that thou biddest send me.

I prayse for the / I prayse not for the world / but for them whych thou hast geuen me / for they are thyne / and all myne are thyne / and thyne are myne / and I am glorified in them / And nowe am I no moare in the worlde / but they are in the worlde / and I come to the. Amen

✠ Ooly father kepe in thyne owne name them whych thou hast geue me / that they maye be one as we are. Whil I was with them in the worlde / I kepte them in thy name / Those that thou gauest me / haue I kepte / and none of the is lost / but that lost chyld / that the scripture myght be fulfilled.

# The. xlii. Chapter.

Nowe come I to the/ and these woꝛdes speake I in the woꝛlde that they myght haue mytipe fullen them/ I haue geuen them thy doctryne / and the woꝛlde hath hated them/ be cause they are not of the woꝛlde/ euen as I am not off the woꝛlde. I desyre not that thou shouldest take the out of the woꝛlde/ but that thou kepest he from euyl. ¶ They are not of the woꝛlde/ as I myself am not of the woꝛlde. Sanctify the in thy trueth. Thy sayinge is be write As thou biddest send me in to the woꝛlde/ euen so haue I sent the into the woꝛlde And for their sake sanctify I myself/ that they also myght be sanctified thow we the trueth.

**D** I praye not for them alone/ but for the also which shall beleue on me thow we their preachynges/ that they all maye be one/ as thou father arte in me and I in the / that they maye be also one in vs / that the woꝛlde maye beleue that thou hast sent me. And that glory that thou gannest me I haue geuen the that they maye be won/ as we are wonne. I am in the and thou arte in me/ that they maye be made perfecte in won/ and that the woꝛlde maye knowe that thou hast sent me/ and hast loued them as thou hast loued me.

Rather I will that they which thou  
A. J.

# The Gospell of. S. Iohn.

hast genē me / be with me where I am  
that they maye see my glory which thou  
hast genē me. For thou hast loued me  
before the makinge off the worlde / O  
righteous father the deere worlde ha-  
st not knowen the / but I haue known  
the / and these haue known that thou  
hast sent me. And I haue declared un-  
to them thy name / and wyl declare it  
that the loue wher wylth thou louedst  
me / be in the / and that I be in them.

## The. xxiij. Chapter. ✠

mat. xxvj  
mar. xij  
Luc. xxij



When Iesus had spokē the  
se wordes / he went forth  
with hys disciples out  
the broke Cedron: whe-  
re was a garden / into the  
which he entred with his  
disciples ( Judas also which betrayed  
hym knewe the place / for Iesus often  
tymes resorted thither with his disci-  
ples ) Judas the after he had receaved  
a bonde off men: and ministers off the  
the prestes and of the pharises ca-  
thet with lanterns / and fyerbrentes / and  
wepens The Iesus anno wyngē all thyn-  
gis that shulde come on him / wēt forth  
and sayde vnto them / whom seke ye?  
They answered hym: Iesus off Nazare-  
th. Iesus sayde vnto them / I am he.  
Judas also which betrayed hym sto-  
de by with the. As soone as he had sayd

mat. xxvj  
mar. xij  
Luc. xxij



### The .xviii. Chapter:

unto the I am he/they wēt backe war-  
des ād fell to the grounde. He asked the  
agayne/whome seke ye? They sayde/  
Jesus of Nazareth. Jesus answered/I  
sayde unto you/I am he. If ye seke me  
let these go their waye: That the sayin-  
ge myght be fulfilled whych he spak-  
ke/off them: which thou gauest haue I  
lost not one.

Simon Peter had a swerde/ and  
drew hym out/ād smote the hye priestes  
seruaunt ād cut of hys right eare. The  
seruautes name was Malchus. The  
sayde Jesus unto Peter/putt byp the  
swerde in to the sheath/ shall I not  
drynke of the cuppe whych my father  
had geue me? Then the cōpany/ād the  
Captayne/and the ministers of the ieu-  
wes/toke Jesus and bounde hym and  
ledde him awaye to Anna fyrst: for he  
was father lawe unto Capphas/whic-  
ch was the hye priest that same yere  
Capphas was he that gaue counsell to  
the iewes that yt was expedient that  
wen man shoulde dye for the people.

Simon Peter folowed Jesus/ād a-  
nother disciple: that disciple was kno-  
wen of the hye priest/and wēt in wth  
Jesus in to the pallys of the hye priest  
Peter stode at the doore wth out Then  
wēt out that other disciple which was  
known unto the hye priest/and spake

## The Gospell of S. Iohn:

**mat. xxi.** to the damsell that kept the doze / and  
**mar. xiii.** brought in Peter. Then sayde the dam-  
**Luc. xxi.** sell that kept the doze vnto Peter / He  
 te not thou wone of this mannes disci-  
 ples? He sayde / I am not. The seruants  
 and the ministers stode there and  
 had made a fyre off coles. For yt was  
 colde / and they warmed their selues.  
 Peter also stode amouge the and was-  
 med hym selfe.

The hye piete asked Iesus off hye  
 disciples / ad of his doctrine. Iesus an-  
 swered him / I spak openly in the world.  
 I euer taught in the synagoge and  
 in the temple whither all the iewes re-  
 sorted / and in secrete haue I sayde no-  
 thyng / why askest thou me? Aske the  
 which herde me what I sayed vnto the  
 Beholde they can tell what I sayde.  
 When he had thus spoken / one off the  
 ministers which stode by / smote Iesus  
 on the face sayinge Answered thou the  
**mat. xxi.** hye piete so? Iesus answered hym / yf  
**mar. xiii.** I haue euill spoken / beare witness off  
**Luc. xxi.** the euill / yf I haue well spoken / why  
 smytest thou me? Annas sent hym bo-  
 unde vnto Caphas the hye piete.  
**mat. xxi.** Simon Peter stode ad warmed hym  
**mar. xiii.** selfe / ad they sayde vnto hym / Art not  
**Luc. xxi.** thou also wone of his disciples? He de-  
 nyed yt / and sayde / I am not. Wone off  
 the seruants of the hye piete / his co-

# The xliii. Chapter.

For whose sake Peter (more of) sayde  
vnto hym/did not I see he in the garden  
with hym? Peter denyed yea againe ad  
immediatly the cocke crowe.

Then led they Iesus from Caphas mat. xxviij  
in to the house of iudgment. It was in mar. xiiij. a.  
the mornynge / and they them selues luc. xxiij. g  
went not in to the iudgemēt house lest  
they shulde be defyled / but that they  
myght eate Pascha. Pilate then went  
oute vnto the and sayde / What accusa-  
f tion brynge ye agaynst this mā? They  
answered and sayd vnto hym / If he we-  
te not an enyldoas / we wolde not ha-  
ue deliuered hym vnto the. Then sayd  
Pilate vnto them / take hym vnto you  
and iudge him after youre owne lawe  
The Iewes sayde vnto hym . It ys not  
lawfull for vs to put eny man to deeth  
That the wordes of Iesus myght be Mat. xxv  
fulfilled whych he spake / signyfyinge  
what deeth he shulde dye.

Then Pilate entred into the iudge- mat. xxviij  
ment house agayne / and called Iesus mar. xiiij. a  
and sayd vnto him / Arto thou kynge of luc. xxiij. g  
the Iewes? Iesus answered / sayst thou  
that of thy selfe / or did othe tell yt the  
of me? Pilate answered / Am I a Iewe?  
Thyne owne nation and the hye prie-  
stes haue deliuered the vnto me. What  
g hast thou done? Iesus answered my  
kingdom is not of this worlde. yf my

## The Betpell of S. Iohn.

Aspydour were of this worlde the wylde  
 be my ministers suerly sight/that I shal  
 shal not be deliuered to the iewes/but  
 nowe is my kynngdome not from here  
 re. Pilate sayde vnto him/Arte thou a  
 kynge then? Iesus answered/Thou say-  
 yt that I am a kynge. For thys cause  
 was I boine/and for thys cause ca I in  
 to the worlde/that I shulde beare wit-  
 nes vnto the tructh. All that are of the  
 tructh heare my voyce. Pilate sayde  
 vnto hym/what is the tructh.

And when he had sayde that/he wnt  
 out agayne vnto the iewes/and sayde  
 vnto them/I fynde in hym no cause at  
 all. ye haue a custome amōge yow/that  
 I shalde deliuer yow won loofte at e-  
 uerye. wher: yll ye that I loose vnto yow the  
 mar. xij. b kynge off the iewes. Then cryed they  
 but. xij. b all agayne sayinge/Not hym but Bar-  
 rabas. Barabas was a Kether.

## The. xix. Chapter.

mar. xxiij.  
 mar. xv. b.



Then Pilate toke Iesus/ and  
 and scourged hym. And  
 the souldiers wōte a crow-  
 ne of thornes and put yt  
 on his head And they did  
 on him a purple garment  
 and sayd/hail kynge of the iewes And  
 they smote him on the face Pilate wnt  
 forthe agayne/ and sayde vnto the/ be-  
 holde I bryng hym forthe to yow/ I haue

# The. xix. Chapter.

ye maye knowe that I fynde no faulte in him. Then ca Iesus forthe wearynge a crowne of thornes & a robe of purple. And Pilate sayd vnto the/ Beholde the man. Whē the hye prestes and ministers sawe hym: they cryed sayinge crucify hym: crucify hym. Pilate sayd vnto the/ Take ye hym and crucify hym for I fynde no faulte in him. The fewes answered him/ We haue a lawe/ and by our lawe he ought to dye: because he made hym selfe the sonne of God.

**W**hen Pilate herde that saynge/ he was the more a frayde/ and wente agayne vnto the iudgment house/ and sayde vnto Iesus/ whence arte thou? Iesus gaue hym none answer. Then sayde Pilate vnto hym/ Speakest thou not vnto me? knowest thou not that I haue power to crucify the: & haue power to loose the? Ies<sup>us</sup> answered/ Thou shouldest haue no power at all agaynst me/ except yt were geuen vnto the fro above. Therefore he that deliuered me vnto the/ is more in synne And fro thence forth sought Pilate meane to loose him/ but the fewes cryed sayinge/ yf thou let hym go/ thou arte not Cessars frende. Whoso euer maketh hym selfe a kynge: is agaynst Cesar.

When Pilate herde that saynge he brought Iesus forth/ and late downe to  
 L. iiii.

# The Gospell of .S. Iohn.

gave sentence/in a place called the pavement/ But in the hebrue tongue/ **Ababatha.** (yt was the saboth even which falleth in the ester fest/ and aboute the sixte houre) And he sayde unto the jewes: Beholde your kynge: They cryed/ awaye with hym/ awaye with hym Crucify hym. **Wilate** sayde unto them Shal I crucify your kynge? The hye prestes answered: We have no kynge but Cesar. Then delivered he hym unto them to be crucified.

**mat. xxvj.** And they toke Iesus and ledde him awaye. And he bore his crosse/ and went **Luc. xxiij.** for the into a place called the place of dead mennes sculles (which is named in hebrue/ **Golgatha**) where they crucified him And with him two other: on either syde won/ and Iesus in the midst **Wilate** wrote his title/ and put yt on the crosse: The writinge was/ Iesus of nazareth/ kynge of the jewes. This title sed many of the jewes for the place where Iesus was crucified/ was nye to the cite. And yt was written in hebrue/ greke and latyn. The sayde the hye prestes of the jewes to **Wilate** write not/ kynge of the jewes: but that he sayde / I am kynge of the jewes. **Wilate** answered: what I have written have I written.

**mat. xxvj.** The souldiers/ when they had crucified

## The. xij. Chapter.

Red Iesus / to he his garmentis ad mat. x. v. /  
 de soure partes / to enery souldier a pas Luc. xxiij.  
 re / and also his coote. The coote was  
 without seme wouē hppō thowwe / ad  
 thowwe. And they sayde wou te an-  
 thei Let vs not deuyde yt: but cast lot-  
 tes who shal haue yt That the scriptu-  
 re myght be fulfilled which sayth They parted  
 my rayment amonge them / and  
 on my coote did cast lottes. And the son-  
 diers did soche thynges in dede. plal. xxiij.

There stode by the crosse of Iesus  
 his mother / and his mothers syster /  
 Mary the wyfe of Cleophas / and Ma-  
 ry magdalene. When Iesus sawe his  
 mother ad the discipule stondynge who  
 he loued / he sayde vnto his mochest  
 woman beholde thy sonne. The sayde  
 he to the discipule: beholde thy mother.  
 And from that houre the discipule toke  
 her for his owne.

After that whē Iesus perceaued that  
 all thynges were performed / that the  
 scriptures myght be fulfilled / he sayde  
 I thyrst. There stode a vessel full of be-  
 neger by. They filled a sponge with be-  
 negre / and woude yt about with yfop-  
 pe / ad put yt to his mouth. As soone as  
 Iesus had receaued of the benegre / he  
 sayd: It ys fynned / and bowed his  
 head / and gaue vpp the goost.

The seuer that he saide yt was the

# The Gospell of S. Iohn.

Laboth euē that the bodies shuld not re-  
mayne apō the crosse on the laboth daye  
ye (for that laboth daye was an hye  
daye) besought Pilate that theyr leg-  
ges myght be broke & that they myght  
be take doune. Thē cā the souldiers ad  
bake the legges of the fyrst / ad of the  
other which was crucified with Iesus  
tū hē they cam to Iesus and sawe that  
hē was dead alredy; they brake not his  
legges; but one of the souldiers with a  
speare / thrust hym into the syde / and  
forth with cā there out blode & water

And he that sawe yt bore recorde / ad  
hys recorde ys true. And he knoweth  
that he sayth tene that ye myght bele-  
ue also. These thinges were done that  
the scripture shulde be fulfilled: ye shal  
not brake a bone of hym. And agayne  
another scripture sayeth: They shal lo-  
ke on hym / whom they pealed.

After that / Ioseph of Aramathia  
mat. xxiii. (whych was a disciple of Iesus but he  
mat. xxv. d. cretely for feare of the iewes) besought  
Pilate that he myght take doune the  
body of Iesus. And Pilate gaue hym  
Iohn. iij. a licence. And there cā also Nicodemus  
whych at the begynnyng cā to Iesus  
by nyght / ad brought of myrrē ad aloes  
wengled to gerher. aboute an hundred  
pounde weyght. Then toke they the bo-  
dy of Iesu and wend yt in linnen clo-

Exo. xii.  
Nūc. ix. b  
Iach. ii.

mat. xxiii.  
mat. xxv. d.  
Iohn. iij.

Iohn. iij.



## The .xx. Chapter.

thes with those cofertions as the man-  
ner of the iewes is to bury in the pla-  
ce whete: Iesus was crucified was a  
garden and in the garde a newe sepul-  
chre / wherin was neuer man layde.  
There layde they Iesus be cause of the  
iewes sabboth euen / for the sepulchre  
was nye at honde. ¶

## The .xx. Chapter. ¶

**A**fter the sabbath daye cam Mary Mag-  
dalene early whē it was yet  
darke vnto the sepulchre  
and sawe the stone rolled  
awaye from the tounbe.  
Then she ranne / and cā to Simon Peter  
and to the other discipule whom Je-  
sus loued / and sayde vnto them: They  
haue taken awaye the lord out of the  
tounbe and we cānot tell where they  
haue layde hym. Peter went forth and  
that other discipule / and cam vnto the se-  
pulchre. They ranne bothe to gether /  
and that other discipule did out rine Peter  
and cam fyrst to the sepulchre: And  
he stonped doun and sawe the linnen  
clothes / yet went he not in. When cam  
Simon Peter folowpuge him / and wēt  
into the sepulchre / and sawe the linnen  
clothes lye / and the naphyn that was  
aboute hys head not lyunge with the  
linnen clothes / but wrapped to gether

mar. xvi. 1. 2

L. u. xxiij.

# The Gospell of S. Iohn.

In a place by ye selfe. Then went in alſo that other diſciple wher he cam fyrſt to the ſepulchre/and he ſawe/and beleued for as yet they knew not the ſcriptures/that he ſhulde ryle agayne from death. And the diſciples were awaye agayne vnto their owne home.

mat. xxviii. Mary ſtoode with out at the ſepulchre weping: As ſhe wept/ſhe bowed her ſelfe into the ſepulchre & ſawe two angels clothed in whyte/ſitting the one at the head/and the other at the feet/where they had layde the body of Jeſus. They ſayde vnto her woman why wepeſt thou? She ſayde vnto them They haue taken awaye my lord/and I wote not where they haue layde him. When ſhe had thus ſayde / ſhe turned her ſyfe backe and ſawe Jeſus ſtandynge/ and knewe not that yt was Jeſus. Jeſus ſayde vnto her woman why wepeſt thou? With ſekeſt thou? She ſuppoſynge that he had bene the gardener ſayde vnto hym: Syr yf thou haue boꝛne hym hence tell me where thou haſt layde him/ and I will take hym awaye. Jeſus ſayde vnto her: Mary. She turned her ſyfe/and ſayde vnto him: Rabi which is to ſaye maſter. Jeſus ſayde vnto her: touche me not/for I haue not yet aſcended to my father. But go thou to my brethren and ſaye vnto them/ I

## The .xx. Chapter.

ascende vnto my father/ and youre she-  
ther: my God/ and youre Son. Mary  
magdalene cam/ and tolde the disciples  
that she had sene the loyde/ and that he  
had spoken suche thinges vnto her.

¶ The same daye at nyght / whych mat. xxiiiij.  
was the morowe after the sabbath daye mar. xvi. c  
whē the doores were shut (there the dis- Luc. xxiiiiij.  
ciples were assembled to gether for fea-  
re of the iewes) cam Iesus and stode  
in the myddes/ and sayde to them/ peace  
be with you. And when he had so sayde (i. cor. xvi. ii.)  
he shewed vnto them hys handes and  
his fete/ and sayde. Then were the dis-  
ciples glad when they sawe the loyde.  
He sayde vnto them agayne: peace be  
with you. As my father sent me / euen  
so sende I you. Whē he had sayde that  
he blew vnto them/ and sayde vnto the  
Receaue the holy goost: who soeuer mat. xxv.  
spynnes ye tempt/ they are reuittell vnto  
them And who soeuer spynnes ye re-  
sayne/ they are reuittell.

¶ Thomas one of the twelue called  
didymus/ was not with the whē Iesus  
cā. The other disciples sayd vnto him:  
we haue sene the loyde. And he sayde vnto  
them: except I se in hys handes the  
print off the nayles/ and put my spogen  
in the holes of the nayles/ and thruste  
my hōte into his syde/ I wil not beleue  
And after viij. dayes agayne/ the dis-

# The Gospell of S. Iohn.

scribes were with in / and Thomas was with them. Iesus came when the doores were shut / and stode in the myddes and sayde: peace be with you.

**John. 14. 1-11.** The sayde he to Thomas: put in thy finger here / and se my handes / and put forth thy hande and thrust it in to my syde / and be not without fayth: but be true. Thomas answered and sayde vnto hym / my lord / and my God. Iesus sayde vnto hym: Thomas because thou hast seene me / therefore hast thou beleued: happy are they that haue not seene / and yet haue beleued.

And many other wordes did Iesus in the presence of his disciples which are not written in his booke. These are written that ye myght beleue that Iesus is Christ the sonne of God and that ye in beleuinge myght haue life thorow his name. ¶ The .xxi. Chapter. ¶

**A**fter that Iesus shewed hym selfe agayne at the see of Tiberias. And on this wise shewed he hym selfe. There were to gether Simon Peter / and Thomas / which is called widimus: and Nathanael of Cana a cite off galile / and the sonnes of zebedei / and two other of the disciples / Simon Peter sayde vnto them. I go a fshynge. They sayde

## The. xxi. Chapter.

unto hym: we also wyl go with the.  
 They went their waye and entered into  
 a shippe strayght waye / And that nyght  
 caught they no thinge. When the mornynge  
 was nowe come / Jesus stode on  
 the shoze / Nevertheless the disciples  
 knewe not that yt was Jesus. Jesus  
 sayde unto them: Smye / haue ye any  
 meate? They answered hym no. And  
 he sayde unto them: cast out youre net  
 on the right syde of the shippe / and ye  
 shall fynde. They cast out / and anon  
 they were not able to drawe yt for the  
 multitude of fyshes.

Then sayde the disciple whom Jesus  
 loued unto Peter: It is the lord. Whē  
**S**imō Peter herde that it was the lord  
 he / he gyfte his mantell to hym (for he  
 was naked) and sprang into the see.  
 The other disciples eke by shippe: for  
 they were not farre from londe / but  
 as yt were two hondred cubitis / And  
 they drew the net with fyshes. As so  
 ne as they were come to londe / they  
 sawe hot coles layde and fyshes layde  
 ther on / and bread. Jesus sayde unto  
 the: brynge of the fyshes which ye ha  
 ue nowe caught. Simon Peter streped  
 forthe and drew the net to londe full  
 of greate fyshes / an hondred and. liij.  
 And for all there were so many / yet  
**C**was not the net broke. Jesus sayde vnto

**The 40 peñol. S. 3**

to the: come and dyne. And none of the  
disciples durste aske hym: what arte  
thou? for they knewe that yt was the  
lord. Jesus the cam and toke bread/ &  
gaue the & fyllde hyr wyse And this is  
nowe the thyrde tyme that Jesus ap-  
ered to hys disciples/ after that he was  
rysen agayne from deeth. **+**

When they had dynd/ Jesus sayde  
to Simō Peter/ Simon Joāna/ louest  
thou me more thē these? He sayde vnto  
hym/ ye lord/ thou knowest/ that I lo-  
ue the. He sayde vnto hym/ fede my shē-  
pes. He sayde to hym agayne the secon-  
de tyme / Simon Joāna / louest thou  
me? He sayde vnto hym/ ye lord thou  
knowest that I loue the. He sayde vnto  
him/ fede my shepe. He sayde vnto him  
the thyrde tyme/ Simō Joāna/ louest  
thou me? Peter sorowed be cause he  
sayde the thyrde tyme/ louest thou me/  
& sayde vnto hy/ Lord thou knowest  
all thinge thou knowest that I loue the  
Jesus sayde vnto hym/ fede my shepe.

**¶. 10. c. 1. c.**

Uerely verely I saie vnto the/ when  
thou wast yonge thou gerdest thy selfe  
and walkedst whither thou woldst  
but whē thou arte olde/ thou shalt stret  
che forth thy handes & another shall  
gyrde the and leade the whither thou  
woldst not That spake he signifyinge  
by what deeth he shalde glorify God.

**The. xxi. Chapter.**

And whē he had sayde thus/ he sayde  
to hym. ¶ folowe me. Peter turned  
about/ and sawe that discipple whom Je-  
sus loued folowynge (which also leueth  
on his brest at souper) and sayde/ lord  
which is he that shal betraye the. Whē  
Peter sawe him/ he sayde to Iesus/  
Lorde what shal become of this man?  
Iesus sayde vnto him: ¶ I wyl haue  
him to tary tyll I come/ what is that to  
the? folow: thou me. Then went they  
sayinge abrode amōge the bierne that  
that discipple shulde not dye. And Iesus  
sayde not to hym/ he shal not dye/ but  
¶ I will that he tary tyll I come what  
is that to the? The same discipple is he/  
whych testifyeth of these thynges/ and  
wrote these thynges/ And we knowe  
that his testimony is true. ¶  
There are also many other thy-  
nges which Iesus did wh-  
ych yf they shulde be wri-  
ten euery wōd/ I suppo-  
se the worlde coulde  
not contayne the  
bookes that shul-  
de be wryten.

**¶ Here endeth the Gospell  
of Saynte Ihon.**





## The .I. Chapter.

When they were come together/the  
spake of hym sayinge/Master wilt  
thou at this tyme restore agayne the  
kingdom of Israel: He sayde vnto the,  
It is not for you to knowe the tymes or  
the seasons: whych the father hath put  
in his owne power:/but ye shall recea-  
ue power of the holy goost which shall  
come on you. And ye shall be wytnessed,  
vnto me in Ierusalem/and in all Iew-  
ry/and in Samary/and euen vnto the  
worldes ende.

**W.** And when he had spoken these thynges/ in. xxiiij. c.  
whyle they behelde he was taken  
vp/and a cloude receaued hym vp out  
of their syght. And as they fastenned  
their eyes in heauen/as he wēt/so two  
men stode by them in whyle clothynge  
which also sayde: ye men of galile/whyle  
stode ye gaspinge vp into heauen: This  
same Iesus whiche is taken vp fro you  
in to heauen/shall so come/euen as ye  
haue seene him go into heauen. **I.**

Then returned they vnto Ierusalem  
from mounte oliuete/which is neye to  
Ierusalem / conteynynge a sabbath dayes  
iorney. And when they were come  
in/they went vp into a parter / where  
abode both Peter and James Iohn and  
Andrew/Whilip and Thomas/Barthe-  
lomeu/and Mattheu / James the sonne  
off Alpheus/and Symon zelotes/and

# The Actes of the Apostles.

Judas James sonne. These all continued with one accord in prayer and supplication with the women / & Mary the mother of Iesu. And with his brethren.

¶ And in those dayes Peter stood up in the myddes of the disciples and sayde (The numbze of names were aboute an hondreth and twenty) yemen and brethren / this scripture must nedis be fulfilled which the holy goost thow the

psal. xli. c mouch off Dauid spake before off Judas / which was gyde to them that to

ke Iesus. For he was numbred with vs and obtained fellowship in this ministracion. And he hath nowe possessed a plot of grounde with the rewarde of

mat. xxvi. iniquyte. And when he was hanged / blast a sounde in the myddes / and all his bowels gushed out. And it is knowne unto all the inhabitants of Jerusalem. In somothe that that felde is called in theyr mother tonge / Acheldema / that is to saye the bloudy felde.

psal. lxxv. It is witen in the boke of psalmes

psal. cxxxv. b This habitation he boyde / and no man dwellynge therein / and bys bishoppe he let another take. Wherefoze of these men / which haue companied with vs (all the tyme that the lord Iesus went out and in amonge vs / begynnynge at the baptym off Ihon unto that same daye that he was taken by from vs)

## The.ii. Chapter.

And one be ordeyned to be a wytnes/  
with vs of his resurrection.

And they apoynted two: Joseph cal-  
led Barsabas (whose surname was Ju-  
das) and Mathias. And they prayed sa-  
yinge/Thou lord whyche knowest the  
hearts of all men/shewe whether thou  
hast chosen of these two / that the one  
maye take the roume of this ministra-  
cion/and apostleshippe from the which  
Judas by trasgression fell/that he my-  
ght go to his owne place. And they ga-  
ue forth their lottes and the lot fell on  
Mathias. And he was counted wyth  
the eleven apostles. ¶

## The.ii. Chapter. ✠

**W**hen the firste day was  
come/ they were all with  
one accorde gathered to-  
gether in one place. And  
suddenly there came a so-  
unde from heauen as yt  
had bene the commynge off a myghty  
wynde and yt filled all the house where  
they sate. And there apered vnto them  
clouen tonges / as they had bene fyre/  
and yt sate apon eache off them / and  
they were all fylled wyth the holy goo-  
st / and began to speake wyth other  
tonges/euen as the spirite gaue them  
utteraunce.

There were dwellinge at Jerusalem  
B.iiij.

## The Actes of the Apostles.

Jewes/ & devout men/ which were of all nations vnder heauen. When this was troyled aboure/ the multitude cam together & were assonyed/ because that euery man herde them speake in his owne tongue. They wondered all and marvelled sayinge amonge them schulers / 20. he are not all these which speake of galyle? And howe heare we euery man his owne tongue where in we were born? Parthians/ Medes/ and Elampitis and the inhabyters off Mesopotamia/ of Jewry/ Capadocia/ Pontus/ and of Asia/ Phrygia/ Pamphilia/ and of Egypte/ and of the parties of Libya whych is besyde Syrene/ And strangers off Rome/ Jewes and Proselytes Grekes and Arabians. We haue herde them speake with oure owne tongues the greate workes of god. ¶ They were all amased / and wondered sayinge/ won to another/ what meaneth this? Other mocked them sayinge. They are full of new wyne.

¶ Peter stepped forth with the eleven/ and lift up his voyce/ and sayde vnto the. ye men off Jewry/ and all ye that inhabyt Ierusalem/ be this knowen vnto you/ and wylh youre eares heare my wordes/ these are not drunken as ye wene/ for yt ys yet but the thyrde houre of the daye: but this is that which was

## The .ii. Chapter.

Spoke by the prophet Jobel. **Jobel. ii. 1.**  
 In the last dayes (sayth God) of my spi-  
 rit I will poure out vpon all flesh. And  
 your sonnes / and your daughters shall  
 prophesy / your yonge men shall see visi-  
 ons And your olde men shall dreame dre-  
 ams. And on my seruantes / and on my  
 hande maydes I will poure out of my  
 spirit in those dayes And they shall pro-  
 phesy. And I will shewe wonders in hea-  
 uen aboue & tokens in the earth benete  
 bloud and fyre and the vapour of smoke  
 The sun shall be turned into darkness / &  
 the moone into bloud / before that grea-  
 te and that notable daye of the lordes co-  
 me. And the tyme shall come that who-  
 soeuer shall call on the name of the lord  
 shall be saved. **Rom. x. 13.**  
 ¶ Ye men of Isra-  
 hel heare these wordes. Iesus of Na-  
 zareth / a man approued of God among  
 ge you wpyth myracles / and wondrous /  
 and sygnes whych God dyd by hym in  
 the myddes of you / as ye your selues  
 knowe / him haue ye taken by the hon-  
 des off buryghtewes perfortes / after  
 he was deliuered by the determynat  
 counsell and foreknowledge off God /  
 and haue crucified and slayne hym wh-  
 om god hath rayled by / & lowred the  
 folowes of deeth / because ye was im-  
 possible that he shulde be holden of ye  
 Dauid speaketh of hym / Afore hande **Psal. xli. 2.**  
 B. iii.

# The Actes of the Apostles.

Save 3 God all wayes before me. For  
he is on my ryght honde / that 3 shalbe  
not be moued. Therfore did my herte  
ioyce / and my tonge was glad. Glorio-  
uer also / my flesh he shall rest in hope  
because thou shalt not leue my soule in  
hell / neither shalt suffer thy saynt to be  
corruption. Thou hast shewed me the  
wayes of life / Thou shalt make me full  
of love with thy countenance. ¶

**Act. 2. 27.** Then and blethie / let me frely speake  
unto you of the patriarche Dauid /  
for he is both dead and buryed / and his  
sepulchre remaineth with vs unto this  
daye. Therfore sayth he was a prophet  
and knewe that God had sworne with  
an othe to hym / that the fruite off his  
loynes shoulde sit on the seate. He sawe  
before / and spake of the resurrection of  
Christ / that his soule shoulde not be left  
in hell / neither his flesh shoulde be  
corrupted. This Iesus hath god raised  
uppe / where of we all are witnesses.

**Act. 2. 34.** Since nowe that he by the right hand  
of god exalted is / and hath receaved  
of the father the promys of the holy  
gost / he hath shed forth that which  
ye nowe see and heare. For Dauid is not  
ascended into heauen / but he sayde: The  
lorde sayde to my lord / sit on my right  
honde / until 3 make thy foes / thy fo-  
es feare / So therfore let all the house

### The .iiij. Chapter.

of Israel knowe for a suerty/that God hath made the same Iesus whom ye haue crucified/ Lorde and Christ.

Whē they herde this/they were pricked in their hertes/and sayd vnto Peter/and vnto the other apolles:ye men and brethren/what shall we do? Peter sayde vnto them/Repent and be baptised euery one of you in the name of Iesus Christ for the remission of synnes/ and ye shall receaue the gyfte of the holy goost. For the promys was made vnto you/and to youre chyldre/and to all that are a farre/ euen as many as oure lorde God shall call. And wth many other wordes boze he wytnes / and exhorted them saying. Saue youre selues from this vntowarde generation. They that gladly receaued hys preaching were baptysed / And the same daye/there were added vnto them/aboute a thre thousande soules.

¶ And they continued in the Apostles doctrine and fellowshippes/ and in breakinge of the bredd/and in prayer. And feare came ouer euery soule. And many wonderfull signes & signes were shewed by the apostles. All that beleued gathered vnto gether/and had all thyngs commūe. And solde their possessions and goodes and parted them to all men/ as euery man had neede. And they continued daily

**The Actes of the Apostles.**  
 With one accorde in the temple/ and by  
 the bread in euery house/ & ate the  
 y<sup>e</sup> meate to gether w<sup>th</sup> gladnes/ and  
 singlens of hert prayng God/ and  
 had fauour w<sup>th</sup> all people/ and the  
 numbre added to the congregaciō dayly the  
 that shulde be saved.

**The.iii. Chapter.**

**P**eter and Iohn went to  
 gether into the temple at the  
 nyghte houre off praye/  
 and there was a certayne  
 marshall for his mothers  
 sake/ who they brought  
 and layd at the gate of the temple called  
 beautiful to aske his almes of the that  
 entred into the temple. Whē he sawe Pe-  
 ter & Iohn/ that they wolde go into the  
 temple/ he desired to receaue an almes/  
 Peter fastened his eyes on hym w<sup>th</sup>  
 Iohn and sayde/ loke on vs/ and he gaue  
 hede vnto the/ trustyng to receaue so-  
 me thinge of the. The sayd Peter/ Sil-  
 uer and golde haue I none/ such as I  
 haue/ geue I the/ In the name off Iesu  
 Christ of Nazareth/ ryse vppe & walke  
 And he toke hym by the right houre and  
 byste him vppe/ And immediately his fe-  
 te and ankle bones receaued strenght/  
 and he sprang/ stode/ and also walked/ and  
 entred w<sup>th</sup> the into the temple walkyng  
 and leppynge/ and laubyng God/



### The.iii. Chapter.

And all the people sawe hym w<sup>th</sup> the  
 And laude God / And they knewe hym  
 that yt was he whiche saie and begged  
 at the beautyfull gate off the temple /  
 And they wondered / and were sore astor-  
 med at that which had happened vnto  
 him As the hait which was healed / he  
 be Peter and Thou all the people canne  
 amased vnto the in Salomons hault.

Whē Peter sawe that / he answered  
 vnto the people / Ye men off Israel  
 why maruaile ye at this? Or why loke  
 ye sostedfastly on vs / as though by ou-  
 re owne power / or holmes we had ma-  
 de this man go? God of Abraham / Isa-  
 ac / and Jacob / the God of oure fathers  
 hath glorified his sonne Iesus / whom  
 ye betrayed / and denyed in the presence  
 of Pilate / when he had iudged him to  
 be lowed / but ye denyed the holy and  
 iust / and despyed that he shulde geue you  
 a mozt heret / and kyled the lord of ly-  
 fe whom god hath rayfed from deeth /  
 off the whych we are wytnesses / And  
 his name tho we the sayth of his na-  
 me / hath made this mā sounde / whō ye  
 se and knowe / And the sayth whyt bys  
 by him / hath to this mā geuē this per-  
 fait healt / in the presence of you all.

And nowe brethre I wote welc that  
 tho we ignorance ye haue done yt /  
 as dyd also youre eldys. But God

mat. xxviii.  
 mar. xv. c.  
 Lu. xxi. c.  
 ioā. xvi. g

## The Actes of the Apostles.

wherby shewed before by the mouth of  
all his prophetis that Christ shulde suf-  
fer/hath thus wylle fullylled y<sup>e</sup>. kept  
ye therfore and turne that youre synnes  
maye be done awaye/ For when the ty-  
me of comforte cometh/which we shal  
haue of the presence of the lord/and  
whē god shall sende hym/which before  
was preached vnto you that is to wite  
Jesus Christ/which must denen recen-  
ne vntill the tyme that all thyngis be  
restored agayne which god hath spokē  
by the mouth of all his holy prophetis  
sence the worlde began.

**Act. xiii.** For Moyses sayd vnto the fathers/  
A prophet shall poure lord God saye  
vp vnto you/won of youre brether ly-  
ke vnto me / hym shall ye heare in all  
thyngis whatsoever he shall saye vnto  
you. For the tyme wylle come/that eue-  
ry soule which shall not heare that sa-  
me prophet/shalbe exiled fro the peo-  
ple. Also all the prophetis fro Samuel  
and thence forth as many as haue spokē  
haue in lyke wyse tolde of these dayes.  
ye are the chyldre of the prophetis/and  
so you pertaineth the testament that  
god hath made vnto oure fathers say-  
inge to Abraham / Euen in thy seed shall  
all the kynredis of the erth be blessed/  
first vnto you hath god rayled by his  
sonne Jesus / and hym he hath sent to

**Act. xij. a**

## The. iiii. Chapter.

Weste you/that every one of you shulde  
come from his wickednes.

## The. iiii. Chapter.

**A**S they spake vnto the peo-  
ple/the prestis & the ru-  
lar of the temple/and the  
saduces cam apon them/  
takynge greuously that  
they taught the people & d  
preached in the name off Iesus the re-  
surrection from deeth. And they layde  
bondes on the/ & put the in holde vntill  
the nexte daye/ for yt was nowe euen-  
tyde. Many of them which herde the  
wordes beleued/ & the nombie of the  
men was aboute fyne thousande.

It chafsed in the morowe that these  
rulers & seniores/ & scribes/ as An-  
nas the chefe preste/ & Cayphas/ and  
Jhon & Alexander/ & as many as we-  
re of the kynred of the hye preste/ we-  
re gathered to gether at Jerusalem/ &  
set the in the myddes/ & asked by what  
power/ or in what name haue ye done  
thys syg? Then Peter full off the  
holy goost/ sayd vnto the. ye rulers off  
the people/ & seniores of Israel/ syth  
we thys daye be examined of the goo-  
de dede done to the sycke man by what  
meanes he is made whole/ be yt kno-  
wen vnto you all/ and to all the people  
off Israel/ that in the name off Iesus

# The Actes of the Apostles;

**Christ of Nazareth/whō ye crucified/**  
**Mat. xxv. d and whō god rased from death agayn/**  
**mat. xxi. d ne/this man wonder hysre plesm be**  
**mar. xij. a. fore you whoate/This is the stone cast**  
**Luce. xx. a spde of you bilders which is set in the**  
**esā. xxviii. the place of the corner Neither is the**  
**1. pet. ii. are health in eny other. Nor yet also is**  
**1. cor. ij. g there eny other name geuen to men/**  
**wherin we must be saued. I**

When they sawe the boldnes of pet-  
 ter and Jhō/ And knew that they were  
 vnlearned men & laye people/they mar-  
 uelled/ād they knew them /that they  
 were with Iesu. E syng also the man  
 which was healed wondyrge with thē  
 they coulde not saye agaynst it/ but cō-  
 manded them to go a spde out of the  
 counsell/ And cōmoned amonge them  
 selues sayinge: what shal we do to the-  
 se mē? For a manifest signe is done by  
 them/and is openly known to all the  
 that dwell in Ierusalem/ ād we cannot  
 denye yt. But that yt be nopsed no fa-  
 ther amonge the people/let vs threa-  
 then and charge them that they speake  
 hence forth to no man in this name.

And they called them/ and cōman-  
 ded them that in no wyse they shulde  
 speake or teache in the name of Iesu.  
 But Peter & Jhon answered vnto the  
 ād sayde/ whiche yt be right in the sy-  
 ght of god to obeye you more the god

## The.iiiij.Chap. cc.

judge ye. for we cannot but speake that  
which we haue seene and herd / So they  
threatened they them and let them go / And  
founde no thyng howe to punnysh  
them / because of the people. for all men  
lauded god for the myracle which was  
done. for the man was aboute forty  
yeare olde on whom this myracle of  
healynghe was shewed.

¶ As soone as they where let go they  
cam to theyr felowes / and shewed all  
that the hyghe prestes and elders had  
sayde. When they herd that / with one  
mynde they lyfted by theyr voyces to  
god & sayde / Lorde thou arte god who  
th hast made heauē and earth / the see /  
and all that in them is / wherby by the  
mouth of thy seruant Dauid hast sayd /  
Why did the heithē grudge agā the peo  
ple ymagyn vayne thynges? The kyn  
gis of the earth stode by and the rulers  
cam to gether agaynst the Lorde / and  
agaynst his anoynted.

¶ For of treche agaynst thy holy chil  
de Iesus / whom thou hast anoynted /  
bothe Herode / and also Pontius pyla  
te with the griuys / and the people of  
Israel / gathered them selues to ge  
ther for to do whatsoeuer thy honde and  
thy counsell determined before to be  
done. And nowe Lorde beholde theyr  
threatenyngs / and graunte vnto thy

psal. li. 8

## The Actes of the Apostles.

Bernabais with all cōfydence to speake  
 thy worde / So that thou stretche forth  
 thy honde that healyng / And signes and  
 wōders be done by the name of thy ho-  
 ly chyld Iesu. And as sone as they had  
 prayed / the place moued where they  
 were assembled to gether / And they we-  
 re all filled with the holy goost / And they  
 spake the worde of god boldly.

✠ The multitude of them that belie-  
 ued / were of won hert / And of womyn  
 de . Also none of them sayde / that any  
 thinge of those which he possessed was  
 his owne / But had all thinges cōmon.  
 And with greate power gaue the Apo-  
 stles witness of the resurrection of the  
 Lorde Iesu. And grete grace was with  
 them all. Neither was there eny man-  
 ge the that lacked. For as many as we-  
 re possessers of landes or houses / solde  
 them and brought the pryce of the thing-  
 es which were solde / And layde yt downe  
 at the apostles fete. And distribuciō  
 was made vnto euery man accordinge  
 as he had neede. ✠

And Ioseph which was also called of  
 the apostles Barnabas (that is to saye  
 the sonne of cōsolacion / beinge a leui-  
 te / and of the countrie of Cypers) had  
 lande / and solde yt / and layde the pryce  
 downe at the apostles fete.

The .v. Chapter.

## The .v. Chapter:

¶



A certain man named Ananias with Sapphira his wyfe solde a possession/and kepte awaye parte of the pryce (his wyfe also beynge of counsell) and brought

a certayne parte and layde yt downe at the apostles fete. The sayde Peter/Ananias how is yt that satan hath fylled thyne hert / that thou shouldest lye vnto the holy goost: and kepe awaye parte of the pryce of the lyncloth? Wercayne yt not vnto the onely? And after yt was solde/was not the pryce in thyne owne power? Howe is yt that thou hast concealed thys thyng in thyne herte? Thou hast not lped vnto mi/but vnto God. When Ananias herde these wordes/he fell downe and gaue vp the goost. And grete feare cam on al the that these thynges herde. And the yonge men rose vp and put hym a parte / and tarped hym out/and buryed hym.

¶

It fortuned as yt were aboute the space of .iiij. houres after / that his wyfe cam / ignorant off that which was done. Peter sayde vnto her / Tell me / solde ye the lode for somothe? And she sayde / ye for somothe. Peter sayd vnto her / why haue ye agreed to gether / to stepe the spirete of the lorde? Lo / the fete of the which haue buryed thy husbā.

# **Thes Actes of the Apostles:**

he are at the doore/and shall carry the one  
the she fell donne straight waye at his  
fete and yelved by the good. The yonge  
men can make fond her dead/and carryed  
her out and buryed her by her husbande  
And great feare can on all the congrega-  
tion And on as many as herde yt.

By the bondes of the Apostles were  
many signes and wonders shewed amon-  
ge the people And they were all toge-  
ther with one acorde in Solomons hault  
And of other durst no man to speake hym  
tylle to them/ but the people magni-  
fied them. The nombre of them that  
beleued in the lorde bothe of men and  
women grewe more and more in so-  
meche that they brought their sick  
to the streetes / and layde them on bed-  
des and pallets; that at the least waye  
the shadowe of Peter when he cam by  
myght shadowe some of them. There  
can also a multitude out of the cures re-  
und about vnto Jerusalem: bringing  
with them their sick and the which we-  
re vexed with euillene spites. And they  
were healed euery won.

The chiefe prieste arose up and they  
that were with hym (which is the secte  
of the Saducees) and were full of indig-  
nation/and layde hands on the apostles  
and put them in the common prison/ but  
the angel of the lorde by nyght open



## The .v. Chapter

And the prison doore/and brought the fow  
 che:and sayde/go stepe forth and spea-  
 ke in the temple to the people al the wor-  
 des of this lyfe. Whē they herde that  
 they entred in to the temple eely in the  
 moynage and taught.

The chiefe priest and they that we-  
 re with him/and called a counsell to ge-  
 ther/and all the elders of the chyldren  
 of israel/and sent in the prison to fetch  
 them. When the ministers cam and fo-  
 unde them not in the prison/they cam  
 agayne and tolde sayinge: The prison  
 we founde we shut with all diligence: and  
 the keepers stondynge with out before  
 the doores /but when we had openned  
 we founde no man wythin. When the  
 chiefe priest of all and the ruler of the tem-  
 ple/and the hye prestes herde these thin-  
 ges/they douted of them/where but o-  
 thys wolde growe.

Then cam won and shewed the: Lo  
 the men that ye put in prison stonde in  
 the temple/ and preache to the people.  
 Thē went the ruler off the temple w-  
 th ministers: and brought them wyth-  
 out by force. For they feared the pro-  
 ple lest they shulde haue bene stoned.  
 And when they had brought the / they  
 set them before the counsell. And the  
 chiefe priest asked the sayinge: Did not  
 we straitely commaunde you that ye shul-

## The Actes of the Apostles.

Denot teache in this name? and beholde ye haue filled Ierusalem with poure doctrine/and ye intende to bringe this manys blood upon vs.

Peter and the other apostles answered/and sayde/ We ought moare to obey God thē men. The God of oure fathers raysed vp Iesus whom ye slew and hanged on tree. hym beynge a ruler and a saueoure hath god exalted wth his right hande/for to geue repentance to Israel and forgiveness of synnes. And we are his recordes as liuynge these thynges/and also the holy goost/whom God hath geuen to them that obey hym. When they herde that they claued a sunder / and sought meanes to sleie them. Then stode there vp won in the counsell a pharisey named Gamaliell/a teacher of the lawe/had in auctorite amonge the people and commaunded to put the apostles a spyt a lytell space/ And sayde vnto them/ Men of Israel take hede to youre selues what ye enende to do as touchinge the se me. Before these dayes rose vp one Theudas holpynge hym alse/to whom resorted a nombre of men/about a foure hundred/which was slayn/and they all which beleued hym were scattede abroad/and brought to nought. After this man arose there vp won Judas of Ga-

## The.vi. Chapter.

Whe/ in the tyme when tribute began/ and drewe awaye moche people after hym. he also perished/ and all euens as many as hearkened to hym are scattered a brood.

And nowe I saye vnto you / refrayne poure selues from these men: and let them alone/ for yf this counsell or we be of men/ yt wyl come to nought/ but and yf ye be of God/ ye cannot despoyle yt/ lest haply ye be foule to stryue agaynst god And to him they agreed/ and called the apostles/ and bere the and commaunded that they shulde not speake in the name of Iesu/ and lette them go.

And they departed fro the counsell reioysinge that they were counted worthy to suffer rebuke for his name. And dayly in the temple/ and in every house they ceased not / teachinge and preachinge Iesus Christ. The.vi. Chapter.

**I**n those dayes the nombre of the disciples grewe there arose a grudge amonge the grekes agaynst the churche/ because they poyntedly were neglegent in the dayly almose dealinge. The twelve called the multitude of the disciples to gether & sayde: yt is not meete that we shulde leaue the worde of god and minister the almose/ wherfore bre

C. liij.

## The Actes of the Apostles.

Then loke ye out amonge you senen  
men of honest reposte / full of the holy  
gost and wysdom / which we maye a-  
ppoynte to this nedfull busynes / for we  
will geue oure selues continually to pra-  
yer / and to the ministracion of the wor-  
de. And the sayinge pleased the whoale  
multitude welc. And they chose Steuen  
a mā full of fayth / and of the holy gost  
and Iohelip and Prochorus / and Nicha-  
nos / and Timon / and Demetrius / and Ni-  
cholas a proselyte of antioche / which  
they set before the apostles / and they  
prayed and layde their handes on them

And the worde of god encreasyd / and  
the noumber of the disciples multipli-  
ed in Ierusalem greatly / And a grete  
company of the prestes were obedient  
to the faythe. ✠ Steuen full of faythe  
and power did grete wonders / and my-  
racles amonge the people. Then there  
arose certayne the scolls or college / whi-  
ch are called libertines / and Sireneus  
and Alexandrians / and Cicians / and  
Asians / and disputed with Steuen. And  
they coulde not resist the wysdō / and the  
spiret: with which spiret he spake The  
sent they tūmen whych sayd / we haue  
herde hym speake blasphemous wo-  
des agaynst Moyses / and agaynst god /  
and they moued the people / and the el-  
ders / and the scribes / and they set upon

## C. xl. C. p. cc.

hys and caught him / and brought him  
 to the counsell / and brought forth false  
 witness / which sayde / This mā ceas-  
 eth not to speake blasphemous wordes  
 agaynst this holy place and the lawe /  
 for we herde hym saye / This Iesus of  
 Nazareth shall destroye this place: and  
 shall change the ordynances whiche  
 Moyses gaue vnto vs. And all that sate  
 in the counsell looked rebfully on him  
 and sawe his face as yt had bene the fa-  
 ce of an angell.

## The. xli. Chapter.

**A**nd he spake the these wordes  
 ys yt even so: And he say-  
 de / ye men / brethren and  
 fathers / hearken to / The  
 God of glozy apored vnto  
 to our father Abraham /  
 while he was yet in Mesopotania: be-  
 fore he dwelt in Charran / and sayd vnto  
 hym / come out off thy countrey / and  
 from thy kynred / and come into the  
 lande whiche I shall shewe vnto the.  
 Then cam he out of the lande of caldey  
 and dwelt in charran. And after that as  
 soone as his father was dead / he brow-  
 ght hym into this lande / where in ye  
 now dwell / and he gaue hym none in-  
 heritaunce in yt: no not one fote off  
 grounde. And promised that he wolde  
 geue yt to him and to his seed after him

Gen. xii. 1

# The Actes of the Apostles.

when as yet he had no childe:

**Gen. x. c** God verely spake on thys wyse/ the seed shall be a dweller in strange lande/ and they shall put them in bondage and shall entreate them euill. iiii. c. yeares. And the nacion to whom they shall be in bondage/ will I punishe (saye god) and after that shall they come forth/ and serue me in this place. And

**Gen. xxi.** gave him the covenant of circumcision

**Gen. xxi. a** and he begate Isaac/ and circūcised him

**Gen. xxi. the. viii. daye/** and Isaac begate Jacob

**Gen. xxi. and Jacob the twelue patriarchis.**

**and. xxi. a** And the patriarchis hauinge indigna-

**nd. xxi. c.** tion solde Joseph into Egypt/ and God

**Ge. xxi. b** was with him/ and deliuered him out/

of all his aduersities/ and gaue hym fa-

**Gen. xxi. c.** uour and wysdom in the sight of phar-

ao kynge of Egypt. And pharao ma-

de hym gouernour ouer Egypt/ and ou-

er all his household.

Then came there a dearth ouer all Egypt/

**Gen. xxi. d** and Canaan/ and gret affliction/ and

our fathers founde no sustenance. v. the

Jacob herde that there was corne in

Egypt/ he sent oure fathers first and

when he had sent them the seconde

**Gen. xxi. e** tyme/ Joseph was knowen of his bre-

thren/ and Josephs kyndred was made

knowne vnto pharao. Then sent Jo-

seph and caused his father to be brou-

ght and all hys kynne/ the scole and

pt. soules. And Jacob descended in to  
Egypt / and deyed bothe he and oure Gen. xlii.  
fathers and were translated into Sichem Gen. xlii.  
and were put in the sepulchre that Abia  
ham bought for money off the sonnes Gen. i. li.  
of Emor / at Sichem.

**C** When the tyme of the pomes due Exo. i. ii.  
nye (which God had prompted with an  
othe to Abraham) the people grewe and  
multiplied in Egypt tili another kyn  
ge arose which knewe not off Joseph  
The same dealt cruelly withoure kyn  
red / and cruelly intreated oure fathers /  
and made the to cast awaye their chyldre /  
that they shulde not remayne aliue.  
The same tyme was Moses borne Exo. ii. ii.  
and was a proper chyldre in the sight  
of God which was nourished by in his  
fathers house thre monethes. When  
he was cast out / Pharaes daughter to  
ke hym by / and nourished hym by for  
her owne sonne. And Moses was lear  
ned in all maner of wysdom of the Egip  
tians / and was myghty in dedes and  
in wordes.

When he was full forty yere olde /  
yt came into his hert to visit his brether /  
the chyldren of Israel. And when he sa  
we one off them suffre wronge / he de  
fended hym / and auenged hys quarrell  
that had the harme done to hym / and  
smote the egypcia. For he supposed his

# The Actes of the Apostles.

Brethren wolde haue vnderstonde how  
we that God by his handes shulde ge-  
ue the health: but they vnderstode not

**Exod. ii. c** And the next daye he shewed him selfe  
unto them as they stroue/ and wolde  
haue set them atone agayne sayinge.  
Syis ye are brethren why hurte ye w<sup>ch</sup>  
another? but he that had his neighbour  
wronge / thrust hym awaye sayinge:  
Who made the a tulae and a iudge a-  
monge vs? What wilt thou kill me? as  
thou didst the Egipcien fiftie dayes?  
Then sheweth Moses at that worde / and  
was a stranger in the lande of Midian  
Where he begate two sonnes.

**Exo. iii. a.** When. xl. yeares were expired / the  
reapered to hym in the wilderness off  
mounte Sina the anrell of the Lorde  
in a flam of fyre in a bush. Whiche Mo-  
ses sawe yf he wondred at the sight / and  
drueneare to beholde it. And the voyce  
of the Lorde spake vnto hym: I am the  
God of thy fathers / the God of Abra-  
ham / the god off Isaac and the God off  
Jacob. Moses trembled and durst not  
beholde. Then sayde the Lorde to him  
Putte off thy shewes from thy fete / for  
the place where thou stondest ys holy  
grounde. I haue perfectlysene the af-  
fliction of my people which is in Egipt  
and haue herde theyr groynge and  
come downe to deliuer the. And no-



we come and wil sende the into egipte

**E** The same Moses whom they forso-  
ke he saynge: who made the a ruler / and  
a iudge: God sent bothe a ruler and a  
betwixter / by the handes of the angell  
whych apere to hym in the bushe.

This man brought the out shewynge **Exod. vii**  
wonders and signes in Egipte / and in **Exod. ix. x. xi**  
the red see / and in the wildernes. **xi. pe. xlii.**  
ares. This ys that Moses whych say. **Exo. xvi. a**  
be vnto the chyl dren off Israel: A pro-  
phet that yonce loide God sayle by vnto. **De. xvi. c**  
to you of younce brethren lyke vnto me  
hym shall ye heare.

This is he that was in the cōgrega **Exo. xix. a**  
cion / in the wildernes with the angell  
whych spake to hym in the moūte Sina  
and with our fathers. This man recei-  
ued the worde off lye to gene vnto vs  
to who our fathers wolde not obeie. **Exo. xxxii.**  
But cast ye fro the / and in their heries  
turned backe agayne in to Egipte say-  
inge vnto Aaron: Make vs goddes to  
go before vs. For we wote not what is  
become of this Moses that brought vs  
out of the lōde of Egipte. And they ma-  
de a calfe in those dayes / and offered sa-  
crifice vnto the ymage / and reioysed in  
the workes of theyr owne handes.

Then God turned hym aſide / and ga-  
ue them by that they shulde worshi-  
pe the starres of the heye as it is writen

# The Actes of the Apostles.

**Amos. 6.** of the booke of the prophets: O ye of the  
house off Israel: haue ye geuen into  
me offerynges or sacrifices/ by the spa  
ce of .xl. yeaeres in the wilderness? And  
ye toke vnto you the tabernacle of mo  
loch/and the statue of youre god Kem  
pham/tynges which ye made to wor  
shippe them: And I wyll translate you  
beyond Babylon.

**Exo. 25.** Our fathers had the tabernacle off  
**Deu. 31.** the couenant in wilderness/as he had  
apoynted the speakyng unto Moses/

**John. 14.** that he shoulde make yt acordyng to  
the fashion that he had sene: which ta  
bernacle our fathers receaued/ and  
brought yt in with Ioseph in to the pos  
session of the gentylis/ which gentylis  
god dyane out before the face off our  
fathers vnto the tyme of Dauid/ wher

**1. Ke. 21.** he founde fauour before god/ and Dede  
**psal. 132.** red that he myght synde a tabernacle  
**1. par. 26.** for he God off Jacob. And Solomon  
**11. Ke. 6.** bylt hym an house.

But he that ys hyest of all dwelleth  
not in temples made with hondes/ as  
**Act. 17.** sayth the prophete. Ceane is my seate  
and erth is my fore stole / what house  
will ye bylde for me sayth the lord: or  
what ys my retyng place? hath not  
my honde made all these thynges?

ye stiffnecked and of uncircumcised  
heertes and eares: ye haue all wayes to

## The. vii. Chapter.

sted agaynst the holy goost: as your  
 fathers did/so do ye. Whych of the  
 prophetes haue not your fathers per-  
 secuted? And they haue slayne them:  
 which shewed before of the comynge  
 of that iust whom ye haue betrayed and  
 murthered And ye also haue receaued a  
 lawe by the ordinaunce of angels and  
 haue not kept yt.

¶ Whē they herde these thynges/thete  
 bettes cloue a sinder/and they quashed  
 on hym wryth theyr tethe. He beinge  
 full off the holy goost looked vp wryth  
 his eyes into heauē and sawe the ma-  
 ieste off God and Iesus stondynge off  
 the ryght honde of god / and sayde: lo/  
 I see the heauens open/and the sonne off  
 man stonde on the ryght honde of god.  
 Then they gaue a shute wryth a loude  
 voyce/and stopped their eares and ran-  
 ne upon hym all at once/and casted hym  
 out of the cite/and stoned hym. And the  
 wimelles layde doune their clothes at  
 a yonge mānes fete named Saul. And  
 they stoned Steuen callynge on and  
 sayynge: Lorde Iesu receaue my spire.  
 And he kneled doune and cryed wryth  
 a loude voyce: lorde impute not this  
 synne vnto the/for they were not wite  
 at theyr do And when he had thus spo-  
 ken he fell a slepe. ¶

## The. viii. Chapter.

## The Actes of the Apostles.



Saul had pleasure in his death. At that tyme was there a gret persecution/ agaynst the cōgregation which was at Jerusalem and they were all scattered abroad throughe the regions of Ierusalem and Samaria/except the apostles. Their deuout men blessed Steuen/and made gret clamoracion ouer him. Saul made hauocke of the congregacion entrepyng into euery house/and drew out bothe man and woman/ and thrust them into prison. They that were scattered abroad went euery where preaching the worde. ¶ Then cam Philip in to a cite of Samaria/ and preached Christ vnto the. And the people gaue hede vnto those thingis which Philip spake with one accord/ in that they heard and sawe the miracles which he did. For vnclene spires cryinge withoute the voyce cam out of many which were possessed off them / Many taken with palseys/ & many that haltes were healed. And there was gret ioye in that cite. ¶ There was a certayne mā called Simon/ which before tyme in the same cite used wiche craft and bewitched the people/ sayinge: that he was a man that coulde do greate thingis. Whom they regarded/ from the least to

# The. viii. Chapter

the gretest sayngent his is that power of god/which is called grete wim thet set moche by / be cause off longe tyme with soxery he had deluded their wyltes. As sene as they beleued whillip- ges preachinge of the kingdom of God and of the name of Jesu Christ / they were baptised bothe men and wemen. Then Simon hym also beleued and was baptised / And continued with whillip / and wondred beholdynge the miracles and signes / which were shewed.

**C** And the Apostles which were at Jerusalem here saye that Samaria had receaved the worde of God : they sent vnto them Peter and Jhon / which whē they were come / prayed for them / that they myght receave the holy goost. For as yet he was come on none off them. But they were baptised only in the name of Christ Jesu. The sayde they thei handes on them / and they receaved the holy goost. **I**

**W**hen Simon sawe that thowse layinge on of the Apostles handes on them / the holy goost was given : he offered them money. sayinge : Geue me also this power / that on whom soeuer I laye handes / he maye receave the holy goost. Then sayde Peter vnto hym Wretch thou and thy money togerher For thou weneſt that the gyfte of god /

### The Actes of the Apostles.

maye be obteyned wryth money: thou  
 dost nether parte nor sellpshippe in  
 this busines. For thy heart is not ryght  
 in the syght of god. Repent the therfore  
 of thy wickedenes/ and praye  
 God that the thought off thyne herte  
 maye beforgeuen the. For I perceaue  
 that thou arte full off bitter gall: and  
 wrapped in iniquyte.

The answered Simon and sayde/ Wipe  
 ye to the lord for me that none off  
 these thinges which ye haue spokē fall  
 on me. And they whē they had testified  
 and preached the worde of the lord re-  
 turned to Ierusalem and preached the go-  
 spell in many cites of the Samaritanas.

✠ The angell of the lord spake vnto  
 Philip sayinge/ Arise and go towar-  
 des midde daye vnto the waye which  
 leadeith fro Ierusalem vnto Gaza which  
 is in the desert. He arose and whē he was  
 and beholde a man of ethiopia which  
 was gelybed/ and of grete auctorite with  
 Candace quene of the ethiopia which  
 had the rule of al her treasure; cam to  
 Ierusalem for to praye/ as he returned  
 home agayne sittyng in hys charet  
 he redde & say the prophete.

The spiret sayde vnto Philip / Go  
 neare and tope thy sylfe to yonder cha-  
 ret. Philip ranne to hym / and herde  
 hym rede & say the prophete and sayde/

### The. viij. Chapter.

Understondest thou what thou edest?  
 And he sayd/howe can I/except I had  
 a gyde? And he desyred whilip that he  
 wolde come bp ad sit with him for the  
 mater of the scripture which he redde  
 was this. He was ledde as a shepe to  
 be slayne/And lyke a lambe dom befo- act. xij. c.  
 re hys thety / so opened he not hys  
 mouth/in thyt he submitted him sylfe/  
 his iudgement was exalted/whos hall  
 declare his generacio for his lyfe is ta-  
 ken from the erthe. The gelded mā an-  
 swered whilip ad sayde / I praye the of  
 whom speaketh the prophet thys? of  
 him sylfe? or of some other man?

¶ Whilip opened his mouth/ & began  
 at the same scripture ad preached unto  
 hym Iesus. And as they went on theire  
 waye/they cam unto a certayne water  
 and the gelded man sayde/ Se here ys  
 water/what shal I let me to be baptised?  
 Whilip sayde unto hym/ If thou bele-  
 ue wth all thyne hert/thou maist. He  
 answered sayinge / I beleue that Iesus  
 Chyiste is the sonne of God. And com-  
 maunded the charct to stode styll. And  
 they went wme bothe into the water/  
 bothe whilip/and also the gelded man.  
 And he baptised him. As loone as they  
 were come out of the water the spire-  
 te of the lorde caught whilip/ And the  
 gelded mā sawe hym no more. And he

**The Lifes of the Apostles**  
 went on his waye reioynging/ but wh  
 hip was founde at Asotus. And he sub  
 ned thozow out the cōfesse preachynge  
 in their cites till he cam to Cesarea. ¶

**The .ii. Chapter. ¶**

**Galat. 1. c.**



Sul yet brechynge out th  
 reatynngis and laughter  
 against the disciples of the  
 Lorde/ went unto the hye  
 prieste/ and desired of him  
 letters to Damascus to the

synagoges that yf he founde any of this  
 waye whether they wer/ men or; went  
 he might bynne them bounde unto Je  
 rusalem. As he went on bys toney/ it  
 fortuneth that he drew nepe to Damascus/  
 and sodenly there shyned rounde about  
 hym a lyght from heauen/ And he fell  
 to the earth/ and herde a voyce sayinge  
 to hym: Saul/ Saul/ why persecutest  
 thou me? And he sayde/ what arte thou  
 Lorde? The Lorde sayde/ I am Iesus  
 whom thou persecutest/ it shalbe harte  
 for the to hyke agayn the pulke/ the  
 bothe tremblynge and astonyed sayde  
 Lorde what wylt thou haue me to do?  
 And the Lorde sayde vnto hym/ Arise  
 and go into the cite/ and yt shalbe tolde  
 the what thou shalt do.

**1. cor. xv. b**  
**4. cor. xii. a**

The men which companied him on  
 his waye stode amased/ for they herde  
 a voyce/ but sawe no man. Saul arose



### The .x. Chapter.

From the erth/ And whē he had opened  
hys eyes he sawe no man. Then ledde  
they him by the hande/ and brought him  
into damascou. And he was .iii. dayes  
with out sight/ & nether ate nor dranke.

There was a certayne disciple at da  
mascon named Ananias: to hym spake  
the Lorde in a vision/ Ananias/ And he  
sayde I am here Lorde. And the Lorde  
sayde vnto hym / aryse and go into the  
strete which is called straight and seke  
in the house of Judas a freer one called  
Saul of the cite of Tharsus/ for beholde  
he prayeth. And hartlyene in a vision  
a mā named Ananias comynge in vnto  
him/ And puttynge hys hōdes on hym/  
that he myght receaue his sight.

**C** Ananias answered Lorde I haue hee  
de by many of thys man/ howe moche  
hurte he hath done to thy sayntes at  
Jerusalem and in thys place he hath an  
croysed off the hys prestes/ to bynde all  
that call on thy name. The lorde sayde  
vnto hym. So thy wapes / for he is a  
chosen vessel vnto me to beare my na  
me before the gentyls and kyngis/ and  
the chylde of ysrael. for I will shewe  
hym how gret thynges he must suffre  
for my names sake.

Ananias went his waye and entered  
vnto the house and put hys handes/  
on hym and sayde: brother Saul the

# The Actes of the Apostles.

So he that apperyd vnto the in the nyght as thou canst sent me vnto the that thou mightest receaue thy sight and be fylled with the holy goost. And immediately there fell fro his eyes as yr hat bene scales and he receaued his sight and arose and was baptised. And receaued meate and was comforted.

Then was Saul certayne daies with the disciples which were at Damascus. And strenght waie he preached Christ in the Synagogis howe that he was the sonne off God. All that herde him wer amased & sayde / is not this he that spoyled the whiche called wthys name in Ierusalē? And cam hyther for the entent that he shulde brynge them bounde vnto the hye prestes? Saul increased in strenght / And confounded the Iewes which dwelte at Damascus affirmynge that this was very Christ. ¶

After a good whyle the Iewes toke counsell amonge the selues to kyll him. But their laynynges awaite were knowen of Saul. And they watched at the gothis daye and nyght to kyll him. The disciples toke hym by nyght / and put hym thorowe the wall and let him doune in a basket.

Whē Saul cā to Ierusalē he assayde to copple him afise with the apostles / and they were all afrayde of him & beleued

## The. ix. Chapter.

not that he was a discipule/ But Barna-  
 sas toke him and brought him to the a-  
 postles & tolde the how he had sene the  
 lorde in the waye & had spokē with him  
 and how he had done boldly at damascō  
 in the name of Jesu. And he had his cō-  
 uersacion with the at Ierusalē & quyt  
 him sylfe boldly in the name of the lor-  
 de Jesu. And he spake & disputed wth  
 the grekis and they went aboute to slep  
 him. When the brethē knewe of that/  
 they brought him to Cesarea/ and sent  
 him forth to charlus. The had the con-  
 gregaciōs rest thowout all iewy &  
 galile & samary/ & wer edified/ & wal-  
 ked in the fere of the lorde/ And mul-  
 tiplied by the cōforte of the ioly good  
 It chaunced that as Peter walked  
 throughout all quarters he cam to the  
 sanctis which dwelt at Lydda & there  
 he founde a certayne mā named Ene-  
 as/ which had kepte his bed. viij. yere  
 syke of the palsey. Then sayde Peter  
 vnto hym: Eneas/ the lorde Jesus Ch-  
 rist make the whoale. Arise and make  
 thy bed. And he arose immediately And  
 all that dwelt at Lydda and Aflaton/ sa-  
 we him/ and tourned to the lorde.

There was at Joppa a certayne wo-  
 man (which was a discipule named Ta-  
 bita/ which by interpretation is called  
 doctress) she was full of good workis/

## The Actes of the Apostles.

And almes dedes which he did. It chaunced in those dayes that she was sicke and dyed. When they had washed her and layd her in a chāber. Because lydda was nye to Joppa: and the disciples had herde that Peter was there/they sent vnto him/despyryng hym that he wold not be greued to come vnto them.

Peter arose & cam with thē/whē he was come they brought hym into the chamber/& all the wydows stode rounde aboute hym wepyng & shewyng the couys and garmētis whych doctas made whill he was with them. Peter put them all forth and kneeled doune and prayde & turned him to the body/& sayde/Tabitha aryse. She opened her eyes & whē she sawe Peter she sat vppe. And he gaue her his honte & lyfted her vppe/and called the sanctis and wydowes and shewed her alpyne. And yt was knowne thowout all Joppa and many beleued on the Lorde/And yt fouowed that he tarped many dayes in Joppa with one Simon a tanner.

### The .x. Chapter.



And there was a certayne man in Cesarea called Cornelius: a captaine of the soldiers of Italy: a deuoute man/and won that feared God woth all hys hous-

## The .x. Chapter.

holde/which gaue moche almes to the  
people/and prayde God alwaye/The sa-  
me man saue in a byson evidently ab-  
oute the nyghte houre off the daye the  
angell of God comynge in vnto hym  
and sayinge vnto him/Cornelius/whē  
he loked on hym/he was afayde/ and  
sayde/what is yt lord?he sayde vnto  
hym. Thy prayers and thy almose are  
come vppe into remembraunce in the  
presence of God/And nowe sende men  
to Joppa/and call for one Symon na-  
med also Peter/he lodgeth with woi-  
Simon a tanner/whose house is by the  
see syde. we shall tell the / what thou  
oughtest to do. When the angel which  
spake vnto Cornelius was departed/  
he called two of his householde / and a  
denoure soubier of them that wayted  
on him/whom he tolde all the matre  
and sent them to Joppa.

**W** On the morowe as they wēt on the-  
y iourney/and diewe nye vnto the cite/  
Peter went vppe in to the vppermost  
parte of the house to praye about the  
vi. houre/The wexed he and hongred/  
and wolde haue eaten:while they made  
retyp for him. He fell into a traunce/and  
sawe heauē opned/and a cerryne bes-  
sell come doune vnto hym / as yt had  
bene a greate sheet/lynt at the .iiij. cor-  
ners/and was lett doune on the eeth/  
w. iij.

**The ctes of the Apostles.**  
 where in were all maner of. iiii. footed  
 beastes of the erth & beemē & womys  
 & foules of the ayer. And a voyce spake  
 vnto hym from heauē. Nylle Peter/  
 Myll & eate. Peter sayde/God forbide/  
 for I haue neuer eaten eny thyng  
 that ys cōmen or vncleane. And the  
 voyce spake vnto hym agayne the seid  
 be tyme/What God hath clyensed that  
 make thou not cōmen. This was done  
 thysle/ And the vessel was receaued  
 vppē agayne into heauen.

Whyle Peter mused in hym sylle/  
 what this bidē wher he had seneme-  
 ant; beholde/the men which were sent  
 fro Cornelius/had made inquisite for  
 Simōs housse/at stode before the dore  
 And called oute wong asked whether  
 Simō which was also called peter we-  
 re lodged there/Whyl Peter thought  
 on this bidē/the spirit sayde vnto him  
 Lo / men seke the / Arise therefore; get  
 the dourre/and go with them/and doute  
 not/for I haue sent them. Peter went  
 dourre to the men wher they were sent vnto  
 him from Cornelius/and sayde/Lo  
 I am he/whō ye seke/What is the cau-  
 se wherfore ye are come? They sayde  
 vnto him/Cornelius the capytayne a iu-  
 ste man/and won that feareth God/end  
 of good repoyte amonge all the people  
 off the iewes was warned by an holy

## The .x. Chapter.

angel/to sende for the into his housse/  
and to heare wordes of the. The called  
he them in/and lodged them.

**P** On the morowe Peter went wyth  
them: and certayne brethren fro Joppa  
accompanied hym. And the thyrte da-  
ye entred they into Cesarea Cornelius  
waited for them/and had called to ge-  
ther his hyndmen/and speciall frendes  
And as yt chaunced Peter to come in/  
Cornelius met hym / and fell doune at  
his fete/and reuerenced him. Peter to-  
ke him vpp/ sayinge/ Euen I my selfe  
am a man. And as he talketh with hym  
he cam in and founde many that were  
come to gether. And he sayde vnto the/  
ye do knowe howe that yt is an vnlaw-  
full thyng for a mā beynge a Jewe to  
company or come vnto an aliañ. But  
god hath shewed me that I shulde not  
call any mā cōmen or vncleane/therfore  
sa I vnto you with oute scruple as so-  
ne as I was sent for/ I aske you therfo-  
re for what intēt/ haue ye sent for me?

**E** And Cornelius sayde/ This daye we  
we. iij. dayes I fasted/ & at the nyghte  
houre I prayde in my housse & beholde  
a mā stode before me in bright clothyng-  
ge/and sayde. Cornelius thy prayer is  
herde and thyne almes deues are had in  
remembraunce in the sight of god/ sende  
therfore to Joppa/and call for Simon

## The Actes of the Apostles

Whych is also called Peter. He is called  
 in the house of won Simon a name  
 by the seelyde / the which has sound  
 as he is come / shall speake vnto the.  
 Then sent I for the immediately / & thou  
 hast well done for to come / Nowe are  
 we all here present before God to heare  
 all thynges that are comanded vnto  
 to the of God.

**Act. 2. d.** Peter opened his mouth and sayde  
**1. pa. xix. c** Of a truth I perceaue / that God is not  
**Job. xxiii.** parciall / but in all people he that fea-  
**Capit. vi. b** reth hym and worketh righte wylles /  
**Act. xxi. b.** is accepted with hym.

**Roma. ii. b** ye knowe the preachinge that God

**Gal. ii. b.** sent vnto the childre of Israel preachin

**ephe. vi. b.** ge the peace by Iesus Christe (whych

**Colo. iii. d** is lord ouer all thynges) & whych prea-

**1. Pet. i. c.** chynge was publyshed thowout all

fewe and began in Galile after the bap-  
 tism preached by Iohn / After that God  
 had anoynted Iesus of Nazareth with  
 the holy goost / & wyth power / he went  
 aboute doynge goode / and healyng all  
 that were oppressed with deuiles. For  
 God was wyth hym / And we are wy-  
 nesses of all thynges which he did in the  
 toun of the fewes & at Ierusalem / wher  
 they slew / & hounge on tree. & hym God  
 rayled vpon the thyrde daye / & shewed  
 him openly not to all the people but to  
 so by wytnesses chosen before of God /



### The.xi. Chapter.

which ate and dronke with hym as after  
he arose fro deeth. And he commaun-  
ded us to preache unto the people & to  
testifie / that yt is he that is ordeyned  
of God a iudge of quicke and dead. To  
hym cometh all the prophetes wytnes  
that whoso whis name shall receaue re-  
missiō of synes al that beleue in him.

Whyle Peter yet spake these wordes / the holy goost fell on all the which herde his preachynge / And they of the  
circuncision which beleued were aston-  
ed / as many as cam with Peter / because  
that on the gentylis also was shed oute  
the gyfte of the holy goost. For they herde  
them speake with tonges and magnify  
God. Then answered Peter / can  
any man forbyd water that these shulde  
not be baptised / whych haue receaied  
the holy goost as wel as we? And he com-  
maunded them to be baptised in the name  
of the lord. Then prayde they him /  
to tary a fewe dayes.

### The.xi. Chapter.

**A**nd came to the eares of the ap-  
ostles and brethren which  
wer in ierusalem / that the hel-  
thē also had receaied the  
word of god / Whē Peter  
was come vnto Ierusa-  
lem / they of the circuncision dysputed  
with him sayinge Thou wētest in into

# The Actes of the Apostles.

Men uncircumcised/and wrest w<sup>th</sup> them.  
 Peter began and expounde the thyng  
 ge in order to them sayinge / I was in  
 the cite of Joppe prayinge/and in a tra-  
 nuce I sawe a vison/ A certē besell de-  
 scende as yt had bene a large symm  
 clothe/let w<sup>ne</sup> from heuyn by the fo-  
 wer corners/ And yt cā to me/into the  
 whych when I had fastened myn eyes  
 I cōsidered and sawe foure foed bra-  
 stis of the erth/and vermic and wormes  
 and foules of the ayer. I herd also  
 voyce/ sayinge vnto me/ Arise Peter/  
 slep & eat/ And I sayd/ god forbid I sh<sup>d</sup>  
 be for norbyngs comē or vncleane hath  
 at any tyme entred into my mouth The  
 voyce answered me agayne from hea-  
 uen count not thou those thingis vncle-  
 ne/ which God hath clensed/ And this  
 was done thre tynes. And all were ta-  
 kyn vpp agayne into heauē.

And beholde immediatly were the  
 men come vnto the house where I was  
 sent fro Cesarea vnto me/ And the spi-  
 rete sayde vnto me/ that I shulde ga w<sup>th</sup>  
 them/ without doute/ And sooner  
 these sixe breth<sup>re</sup> accompanied me. And  
 we entred into the māns house. And he  
 shewed vs/ howe he had sene an angell  
 in his house/ whych God and sayde to  
 hym. Send men to Joppe/ and call for  
 Symō/ named also Peter he shall tell

## The.xi. Chapter.

the wordes/wher by both thou and all  
thyng house shalbe saued/ As 3 begā to  
preach / the holy goost fell on them/as  
he dyd on vs at the begynnynge/ Then  
Cā to my remembraunce the wordes of the  
lorde howe he sayde/ 3 hō verely baptis  
sed with water/ but ye shalbe baptised  
with the holy goost. For as moche thē  
as god gaue thē lyke gyftes/ as he dyd  
vnto vs/ when we beleued on the lorde  
Jesus christ/ what was 3 that 3 shoulde  
haue with stōde god? whē they herde th  
is they helpe their peace & glorified god  
sayinge. Thē hath God also to the gen  
tyle graunted repētaunce vnto lyfe.

They which were scattered abroade  
thorow the affliction that arose aboute  
steue/ walked thorowoute tyll they cā  
vnto Phenices and Cypers and Antio  
che/ preachynge the word: to no man/  
but vnto the iewes only. Some of thē  
were men of Cypers and off Syrene/  
which whē they were come into Antio  
che/ spake vnto the grekis/ & preached  
the lorde Jesus / And the hande off the  
lorde was with thē & a greate nōb: e  
beleued & turned vnto the lorde.

¶ Tydynge of this cā vnto the eares  
of the cōgregatiō/ which was in Ierusa  
salem/ And they sente forth Barnabas  
that he shoulde go vnto Antioche/ whic  
ch whē he was come/ and had sene the

**The Actes of the Apostles:**  
 grace of the lord/was glad/and exho-  
 sed them all/that with purpose of hart  
 they wolde continually cleaue vnto the  
 lord. For he was a perfecte mā / and  
 full of the holy good and of faythe. And  
 moche people was added vnto the lor-  
 de/ The departed Barnabas to Tarfus  
 for to seeke Saul/ and whē he had founde  
 him/ he brought him vnto Antioche. It  
 chaunced that a whole yere they had  
 their cōuersaciō with the cōgregation  
 there/ & taught moche people in so mo-  
 che that the disciples of Antioche were  
 the fyrst that were called christē. In tho-  
 se days cā prophetis fro Jerusalem vnto  
 Antioche/ Ther stode by won of thē na-  
 med Agabus/ & signified by the spiritē  
 that there shulde be gret dearth throug-  
 houte all the worlde which cā to passe in  
 the emperours Claudius dayes. The the  
 disciples every man accordinge to his  
 habilitie/ purposed to sende socour vnto  
 the brethren which dwelt in ierusalem/ whē  
 theyng they also did and sent it to the  
 elders/ by the hōdes of Barnabas and  
 Saul.

**The .xii. Chapter. ✠**



At that tyme. Erreode the  
 kynge lared totes on ces-  
 tayne of the cōgregation/  
 to bere the/ he hilled Ja-  
 mes the brother of Jhon/  
 with a swerde/ and because

## The.xii. Chapter.

He sawe that yt pleased the iewes/ He  
 proceeded forther / to take Peter also/  
 Thei were the dayes of bulentēd hieed  
 And whē he had caught him/ he put hym  
 in prison/ & deliuered hym to .iiii. qua-  
 terniōs of soldiērs to be kepte/ encha-  
 bynge after ether to bringe hym forth  
 to the people. Then was Peter kepte  
 in prison/ But prayer was made with-  
 out ceasinge. off the cōgregation vnto  
 god for him. When Herod wolde haue  
 brought him oute vnto the people/ the  
 same nyght kepte Peter bytweene .ii.  
 soldiērs/ bounde with two chaynes: And  
 the keepers before the doore kepte the  
 prison. And beholde the angell off the  
 lorde was there present/ And a light shy-  
 ned in the lodge. And he smote Peter  
 on the syde/ & stercd him vppē sayinge  
 Arise vppē quickly. And the chaynes  
 fell off fro his hōdes/ And the angel sayd  
 vnto him. Gydē thy sylfe And bynde on  
 thy sandalles/ And so he did And he sayd  
 vnto hym/ Cast on thy mātel aboute  
 the/ And folowe me/ And he cā out & folo-  
 wed hym/ & wist not that it was truely  
 whych was done by the angell/ but th-  
 ough he had sene a vision. When they  
 were past the fyrst And the seconde wat-  
 che/ they cam vnto the yeron gate that  
 ledeth vnto the cite/ which opened to  
 them by hys owne accorde. And they

# The Actes of the Apostles.

wēt oute & passed thowwe wō strete/ by and by the angel departed fro hym.

And whē Peter was come to him selfe he sayde nowe I knowe of a surety that the lord hath sent his angel/ & hath deliuered me fro the hant of herode/ and fro all the wayninge fore of the people of the iewes. ¶ And as he considered the thinge/ he came to the house off Mary the mother of one Ihon/ which was called marke also / where many were gathered to gether in prayer. As Peter knocked at the entrey wie a damsell came forth to herke/ named rhoda. and whē she knewe Peter's bayce/ she opened not the entrey for gladnes but ran in/ and told howe Peter stood before the entrey/ And they sayd vnto her thou arte mad. And she bore the dounce that yt was euen so/ & he sayde they/ It is his angel. Peter continued knocking. When they had opened the doore/ and sawe hym/ they were astonied/ & brekened vnto the with his hōde to holde their peace/ and tolde the by what meannes the lord had brought him oute off prison. ¶ And sayde/ so shewe us vnto James and to the brethre. And he departed and went into another place.

As soon: as yt was daye there was no lytel a da amonge the ioudes what was become off Peter/ When Peter

## The.xiii. Chapter.

Had called for him & founde hi not/he ex-  
 ampted the keepers/& comanded to de-  
 parte. And he descended fro Jewry to Ce-  
 sarea: and there abode. Herode was dis-  
 pleased with thē of Tyre & Sydo/ And  
 as they cam allat once/ and made interces-  
 sion vnto blakus the kingis chamber-  
 lein/ and desyred peace/ by cause thepp  
 cuntrye was noysshed be the kyngis  
 londe. And a daye apoynted/ the kyng  
 arrayed hym in royall apparell/ and set  
 hym in his seate/ and made an oratio vnto  
 them. And the people gaue a shute/  
 sayinge/ It is the voyce of a god and not  
 of a mā. And immediatly the angell of  
 the lord smote hym: be cause he gaue  
 not God the honoure/ and he was caryd  
 of woundes / and gaue vpp the goost.

The worde of god grewe and multi-  
 plied. And Barnabas and Saul retu-  
 ned to Ierusalem/ and fulfilled their offi-  
 ce/ and toke with thē Jho which was al-  
 so called Marcus. The.xiii. Chapter.

**A**nd there were at antioche/ in  
 the congregatio/ prophetis  
 and doctours / as Barna-  
 bas and Simon called My-  
 ger/ And lucius of ceterne/  
 and Menahen herober the  
 tetrarchis noyffellowe / & Saul. As they  
 serued God/ and fasted/ The holy goost  
 sayd/ Put a parte for me Barnabas and

### The Actes of the Apostles.

**S**aul for the woꝛke were vnto I hane called the. Then fasted they and prayed: and put their hondꝛs on them/and lete them go. And they after they wer sent of the holy goost / cam vnto seleucia/ and from thence they sayled to cypꝛus/ And when they wer come to salamine/ they shewed the woꝛde of god in the synagogis vnto the iewes. And they had Iohn to their minister.

When they had gone ouer all the ple vnto the cite of Paphos/they founde a certayne soislerer a false prophet which was a iewe/named Bariesu/which was with the ruler of the countrey won Sergius paulus a prudent man. The same ruler called vnto hym Barnabas and Saul/and desired to heare the woꝛde of god. The Soislerer Elemas (for so was hys name by interpretation) with stode the/and sought to turne awaye the ruler fro the sayth. The Saul which also is called Paul bringe ful of the holy goost/let his eyes on hym/ and sayde/ O ful of all subtiltie and deceiptfulnes the chyld of the deuyl: and the enemy of al righteousness thou cease not to peruerthe strayght wayes of the lord. And now we beholde the honde of the lord is apou the: and thou shalt be blinde and not se the sunne for a season. And immediatly fell on hym a my-



# The. xliij. Chapter

He ad a datchnes/ And he went aboute  
 sekynge/ the that shulde leade hym by  
 the honde. The the ruler whē he sawe  
 what had hapened: belened / and won-  
 dred at the doctrine of the lorde.

Whē Paul ad they that were with  
 hym had shipped fro Waphris/ they ca-  
 to Perga a cite of Waphlia There de-  
 parted John from thē / ad returned to  
 Jerusalem But they wandred thowwe  
 the countres/ from Perga to Antioche  
 a cite in the countre of Syria/ ad wēt  
 into the synagoge on the sabbath daye/  
 and sate doune. After the lecture off the  
 lawe and the prophetis / the rulers off  
 the synagoge sent vnto them sayinge/  
 ye men ad brethien/ yf ye haue eny les-  
 son to exhoite the people/ saye on.

Paul stood vpp and bekened with  
 his honde ad sayde/ Men of Israel/ and  
 ye that feare God/ geue audience. The  
 God of this people chose oure fathers  
 ad exalted the people/ whē they dwelt  
 as straungers in the londe of Egypt: **Exo. i. 2.**  
 and with a mighty arme brougherhem **Exo. xiiij. 2.**  
 out of yt/ ad aboute the tyme of .xl. yea **Exo. xvi. 2.**  
 tes suffred he their maners in the wil-  
 dernes. And destroyed. by. nations in  
 the londe of Canaan/ ad deuided thei-  
 r lōde to thē by Lot. And afterwarde he **Isaie. xliij.**  
 gaue vnto thē iudges aboute the spa-  
 ce of. iij. c. ad. l. yeres vnto the tyme of **Jude. iij. 2.**  
 E. 11.

# The Actes of the Apostles:

**1. reg. xiii. a** Samuel the prophet. And after that  
**1. reg. ix. c** they despyred a kynge: and God gaue be-  
**and. x. a** to them Saul the sonne of Cis/ a man  
 of the tribe of Benjamin/ by the space  
 of. xl. yeres. And after he had put hym  
 doune / he set byppe Dauid to be the  
 kynge/ to whome he gaue witness/ say-  
**1. 1. xxviii. a** inge. I haue founde Dauid the sonne of  
**1. reg. xvi. a** Jesse/ a man after myne owne hert/ he  
 shall fulfyll all my wyl.

**Esa. xli. a** Of this manes seide hath God/ accor-  
 ding to hys promys/ brought forth to  
 the people of Israel a sauour/ wh̄ Iesus  
 wh̄ I h̄ had fyll preached before had  
**mat. xiii. a** comynge the baptim of repentance to  
**Mar. i. a** Israel And wh̄ I h̄ had fulfilled his  
**Luc. iii. a** course/ he sayde/ Whom ye thinke that  
**Joan. i. c** I am the same am I not? but beholde  
**Mar. i. a** there cometh wh̄ after me/ whose shoo-  
 es of his fete I am not worthy to tose.

¶ Ye men and brethren/ chylidren of the  
 generation of Abrahā/ and of hoscenes  
 amonge you feareth God/ to you is this  
 worde of hel sent. The rulers of  
 Ierusalem/ and their rulers because they  
 knewe hym not/ nor per the voyces of  
 the prophets whiche are redde eury  
 sabboth daye/ haue fulfilled the in con-  
 dempnynge hym. And wh̄ they founde  
 no cause off deeth in hym / per d. s. yred  
**mat. xxviii. a** they solate to kyll hym. And wh̄ they  
**mar. xv. a** had fulfilled all that were writen of hym/

they toke him downe from the tree and Inc. xxiij. x  
 & put hym in a sepulchre/ But God rap- ioan. xij. c  
 led hym agayne from death/ and he was  
 sene many dayes of the/ which cō with  
 hym from galile to Jerusalem whych mat. xxiij. f  
 are hys witnessers vnto the people. mar. xxi.

And we declare vnto you/ howe that Lu. xxiij. f  
 the promes made vnto the fathers/ ioan. xxi.  
 god hath nowe fulfilled vnto vs the  
 chyldren/ in that he reyled vppre Iesus  
 agayne. & when as yt is written in the  
 fyrste psalme/ Thou arte my sonne this psal. l. v.  
 same daye begate I the Ad cōcernynge heb. i. v.  
 that he so reyled hym vppre fro death/  
 nowe no more to retorne to corruptiō  
 he sayd on this wyse/ The holy promi-  
 ses made to Dauid I wyl hepe sayth. Esa. li. v.  
 fulfill/ herfore he sayth also in another  
 place/ Thou shalt not suffer thy saincte psal. xxi. v.  
 to be corruptiō. For Dauid after he had  
 in his tyme fulfilled the wyll of god he  
 slepe and was layd with his fathers and  
 sawe corruptiō. But he whom god  
 reyled agayne/ sawe no corruptiō.

¶ We yt knowe vnto you therfore ye  
 men and brethre/ that thow we thys mā  
 ys preachyd vnto you the forpurnes  
 of synners/ And by him are al that bele-  
 ue iustified from all thyngis from the  
 which ye coude not be iustified by the  
 lawe of Moyses. We wate therfore lest  
 that fall on you: whiche is spoken of in Aba. i. v.  
 &. iij.

## The Actes of the Apostles.

**Chap. xii.** Beholde ye despisers/ & wonder and perishe ye/ for I be a wyke in youre dayes: whych ye shall not beleue yf a man wolde declare yf you.

When the Jewes wer gone oute of the Synagoge: the gentyls besought the that they wolde preache the worde of god to the tithene the sabbath dayes. Whiche the congregacion was loked vpon/ many of the iewes and bertrous proselytes folowed Paul & Barnabas which spake to the and exhorted them to continue in the grace of god. And the nexte sabbath daye cam almost the whole cite to gether to heare the worde of God. Whiche the iewes sawe the people/ they were full of indignacion and spake agaynst those thinges which were spoke of Paul. They spake agaynst yf and dysprayed yf/ raylynge on yf. The Paul and Barnabas wexed bolde/ and sayde yf was mete that the worde of god shulde first haue bene preached to you/ But seinge ye put yf fro yf/ and thinke youre selves on oath of enenlastinge lyfe/ lo/ we tounie to the gentyls. For so hath the lord commanded vs/ I haue made the a light to the gentyls/ that thou be helpe vnto the ende of the earth. The gentyls herde/ and were glad and glorified the worde of the lord and beleued eue ag many as wer ordered vnto

p e

eternalllye: and the worde of the lord  
 was published thowre oute al the re  
 gio. But the iewes moued the worship  
 full and honorable wemē/and the chese  
 men of the cite. And reyled persecuciō  
 agaynst Paul & Barnabas/ And expel  
 led them oute of their cōstis. But they **Mat. x. b.**  
 shoke of the duste of their fete agaynst **Mar. vi. b**  
 the and cā bnto Iconium. And the disci  
 ples wer filled with loye and with the  
 holy goost. **Lut. ix. a.**  
**The. xiii. Chapter.**

**F**ortuned in Iconiū that  
 they wēt toth to gether in  
 to the Synagoge of the ie  
 wes/ and so spake / that a  
 gret multitude both of the  
 iewes and also of the gre  
 kis beleued. But the unbeleuinge ie  
 wes / steryd hyppre and unquyered the  
 myndes of the gētyls agaynst the bre  
 thren. Longe tyme abow they their and  
 quit them selues boldly with the helpe  
 of the lord the which gaue testymony  
 vnto the worde of his grace/ And cau  
 syd signes and wonders to be done by  
 theyr hōdes. The people of the cite we  
 re deuided: and parte helde with the ie  
 wes/ and parte wth the apostles.

When there was a saute made both  
 of the gētyls and also of the iewes with  
 theyr rulers to put them to shame and  
 so stōne thē/ they wer ware off yt / and

A.iii.

# The Actes of the Apostles.

And vnto listra and derba/cities of Lycaonia/and vnto the regio that lyeth rounde about/and there preached the gospel And there late a certayn man at listra/ weake in his fete/ beyng halfe dead bys mothers wōbe/and neuer walkyd. The same heerde Paul preache/which beheld him/and perceaued that he had faith to be whole/ and sayd with a loude voyce: stond vpp e ryght on thy fete And he ster vpp and walkyd: when the people sawe what paul had done/they liste by their voyces/sayinge in the speache of Lycaonia: Goddes are come downe to vs in the lyghes of men. And they called Barnabas/Jupiter And Paul mercurius/ because he was the preacher. The Jupiters preste/whych dwelt before their cite/brought oxen and garlondis vnto the churche porche/and wolde haue done sacrifice with the people.

Whē the apostles Barnabas & Paul herde that/they rent their clothes/ and ran in amonge the people/cryng and sayinge: syng/ why do ye thus: we are mē lyke vnto you/and preache vnto you that ye shuld turne from these vanities vnto the lyvinge god/ whych made heauē and erth and the see and all that is in the is/ the whych in tymes past suffered al nations to walke in their owne wayes. Neuerthelesse lesse not hym

10 Cal. xlv. in the is/ the whych in tymes past suffered al nations to walke in their owne wayes. Neuerthelesse lesse not hym

# he.xiii.Chapter.

Wise withouten witness in that he shew  
 web his benefaictes/ in genynge by tra  
 ppe from heauē/ and fruitful seasons/  
 Allinge oure hertis with fode and glade  
 nes. And with these sayings/ seale re  
 trayned they the people/ that they had  
 not done sacrifice vnto them.

¶ Thether came certayne iewes from An  
 tioch had Jronim/ and obtayned the peo  
 ples consent and stoned Paul/ and drew  
 him out of the cite/ supposinge he had  
 bene dead. As the disciples stood round  
 about hym/ he arose by ppe and came  
 in to the cite. And the next daye depar  
 ted with barnabas to Werba After they  
 had preached to that cite & taught ma  
 ny/ they returned agayne to Lистра/ and  
 to Iconium/ and Antioche/ and streng  
 thened the disciples soules exhortinge  
 the to continue in the faith/ assyminge  
 that we muste thow we moche aduersite  
 entre into the kynghd of god And whē  
 they had ordened the seruours by elec  
 tion in every congregacion/ after they  
 had praye and fasted/ they comended  
 them to god on whom they belened.

And they went ouer all Asia and came  
 into Wāphilia/ and whē they had prea  
 ched the worde of god in Perga/ they  
 descenped into Attalia/ and thence de  
 parted by shippe to Antioche/ fro whē  
 ce they were deliuered vnto the grace

## The Actes of the Apostles.

of god to the worke which they had fulfilled. Whē they were come & had gathered the cōgregation to gether/they rehearsed al that god had done by thē and howe he had opened the doore of faith vnto the gentyls. And there they abode longe tyme with the disciples.

### The .xv. Chapter.



And there cā certayne frō Iewry and taught the brethē: excepte ye be circumcised after the maner of moyses ye cā not be saued. Thē arose there dissencion and dysputinge not a litle vnto Paul & barnabas agaynst thē. And they determined that Paul & barnabas & certayne other of thē shulde ascēde to Ierusalem vnto the apostles & seniours aboue this questiō. After they were brought on thyr waye by the cōgregaciō/they passed ouer phenices & samaria/ & clarynge the cōuersaciō of the gētyls/ & they brought grete ioye vnto all the brethē. Whē they were come to Ierusalem they were receaued of the cōgregation & of the apostles and elders. And they declared what thynges god had done by them. Then arose there vppon certayne of the secte of the pharises/ which dyd beleue sayinge that yt was needful to circuncise the & to keep



**C .xv.C apter.**

them to kepe the lawe of Moses. The apostles and the elders cam to gether to reason of this matter.

**B** When there was moche disputinge Peter rose vpp and sayd vnto the / ye men and brethren / ye knowe howe that a goode whyle ago / God chose amonge vs that the gentyls by my mouth shuld be here the worde of the gospell be lieue / And god which knoweth the hertes / bothe the wyues / and gaue vnto the the holy goost eue as he byd vnto vs / & he put no differēce betwene the and vs / and with faith purified their hertes / Nowe therfore why tepte ye god / that ye wol be put a yoke on the disciples neckes / which neither our fathers nor we were able to beare / But we beleue that thou rowe the grace off the lord Iesu christ / we shalbe saued as they do / Then all the multitude was pleased and gaue audience to Barnabas and Paul / whiche tolde what signes and wonders god had shewed amonge the gentyls by them.

As sone as they helde their peace James answered sayinge / Men and brethren hearken vnto me / Simon tolde howe god at the beginninge byd vnto the gentyls / and receaued of the people vnto his name and to this agreith the wordis of the prophetis as yt is written after this I wil retorne / and wil bilde agayne

## The Actes of the Apostles.

**Amos. 17.** the tabernacle of Dauid which is fall  
 downe/and that which ys falle in behy  
 of ye wyll I bilde agayne and I will set  
 ye vppon/that the residue of men myght  
 seeke after the Lorde/and also the gentyls  
 vppon who my name is called on sayth  
 the lorde/which doth all these thynges  
 knowe vnto God are all hys weches  
 From the begynnyng off the worlde.  
 Wherefore my sentence is/that we trouble  
 not them which of the gentyls are  
 turned to God: but that we write vnto  
 them that they abstayne the selues fro  
 filthines of ymagis/from fornication/  
 fro strangyd/and fro bloud. For the  
 lasses of olde tyme in euery cite hath the  
 that preache hym/and he is rede in the  
 synagoges euery sabbath daye.

The pleased ye the apostles and the  
 elders with the whole congregacion to  
 send chosyn men of their owne company  
 to Antioche with Paul and Barnabas.  
 They sent Judas called also Barnabas  
 and Silas which were chiefe men amonge  
 the brethren and gaue the letters in their  
 handys after this maner. The apostles &  
 elders and brethren send greetynge vnto  
 the brethren which are of the gentyls in  
 Antioche Syria & cilicia. For as moche  
 as we haue herde that certayne which  
 departed from vs / haue troubled you  
 with wordes/and cobyled youre myndes

## The.xv. Chapter.


sayinge: ye must be circūcised & kepe  
the lawe / to whō we gaue no suche cō  
maūdemēt. It semed therfore to vs a  
goode thinge / whē we were come to ge  
ther with vs accorde / to seude chospe  
men vnto you / withoure beloned Bar  
nabas & ioual / men that haue recei  
ued theyr lyues / for the name off oure  
lorde Iesus Christ. We haue sent ther  
fore Judas / & Syllas / which shall also  
tell you / the same thynges by mouth:  
for yt semed goode to the holy goost &  
to vs / to put no greuous thyng to you  
more thē these necessary thynges / that  
is to saye that ye abstayne frō thynges  
offered vnto the ymages / from bloud /  
from strangled / and fornication. From  
which yf ye kepe youre selues / ye shall  
do well. So fare ye well.

Whē they were departed / they ca to  
Antioche & gaithred the multitude to  
gether & deliuered the pīle. Whē they  
had redde yf they reioyced of that cōso  
lation. Judas & Syllas beinge prophe  
tes / exhorted the people with moche  
preachynge / and strengtheb the. After  
they hadde taried there a certayne spa  
ce / they were let go in peace of the bre  
thre vnto the apostles. Not withston  
dunge yt pleased Syllas to abyde the  
re still. Paul & Barnabas cōtinued in  
Antioche teachynge / and preachynge

## The Actes of the Apostles.

The worde of the lorde with other many  
 But after a certayne space Paul sayd  
 He biddeth Barnabas. Let vs go agayne  
 & visite oure brethre in euery cite where  
 we haue shewed the worde of the lorde  
 And se how they do. Barnabas gaue co-  
 unsell to take with the Ioh called also  
 Marke / But paul thought it not mete  
 to take him bute thete company which  
 departed fro the at Pamphilia / & wet  
 not with them to the worke. So thar  
 was the diffencio bitwene the / that the  
 ey departed a sunder won fro the other  
 & Barnabas toke marke & sayled into  
 Ciperis. Paul chose Syllas & departed  
 deliuered of the brethre into the grace  
 of god / & he wet thorow e all cyria & sa-  
 laria / stablishinge the congregacions.

### ¶ The .xvi. Chapter.


 Men cam he to Berbead  
 to Listra / And beholde a  
 certaine discipule was the-  
 re named Tymotheus a  
 womans sonne whych was  
 a Iewe & belened / but his  
 father was a greke of whom reported  
 well the brethre of Listra / and Iconi-  
 um. Paul wolde that he shuld go forth  
 with him / and toke and circumsised him be-  
 cause of the Iewes which were in those  
 quarters / for they knewe all that his  
 father was a greke. As they went the-

## The .xvi. Chapter

came the cytes/they bespried the the  
 decrees for to kepe/ordayned of the a-  
 postles and elders whych were at Je-  
 rusalem . So were the congregacions  
 established in the faith/and increased in  
 nombre dayly . When they had gone  
 thowoe out whigia/and the region of  
 Galacia/ and were forbidden of the holy  
 goost to preach in Asia/ they ca to Asia  
 and sought to go into Bithunia & the  
 spirete suffered the not/ when they had  
 gone ouer Asia/they ca wune to Tro-  
 ada and a vision apered to Paul in the  
 nyght. There stode a man of Macedonia  
 & prayed bym sayinge / Come into  
 Macedonia and helpe vs. After he had  
 sene the visio immediately we prepared  
 to go into Macedonia certified that the  
 Lorde had called vs for to preache the  
 gospel vnto them. Then loosed we forth  
 fro Troada/and with a strayght cour-  
 se came we to Samothracia/ the nexte  
 daye to Neapolum/ & fro thence to Phil-  
 lippos/ which is the cheefest cite in the  
 partes of Macedonia and a free cite.

We were in that cite abidinge a cer-  
 tayne dayes & on the saboth dayes/ we  
 wet out of the cite besydes a riuer whe-  
 re men were wont to praye/ and we sat  
 doune and spake vnto the womā which  
 thither resorted/ & a certayne womā na-  
 med Lydia/ a seller of purple/ of the cite

# The Actes of the Apostles.

of Thiatira whych worshipped God  
gaue vs audieñce / whose hert god open-  
ed that she attended vnto the thynges  
whych Paul spake / Whē she was bapti-  
sed / and her housholde / she besought vs  
sayinge / yf ye thynke that I beleue on  
the lord come into my house / as aby-  
de there And she instanted vs.

It fortunēd as we went to praye: a  
certain damsell possessed with a spyte  
that prophesied in vs which brought  
her master and maistres moche harme  
with prophesyinge. The same follo-  
wed Paul and vs sayinge These men  
are the seruauntis of the most hye god  
whych shewe vnto vs the waye of hel-  
th. And this dyd she many dayes But  
Paul not conset turned about and sayd  
to the spyte I commaunde the in the na-  
me off Iesu Christ that thou come out  
of her / and he cam out the same houre.

When her master and maistres sawe  
that the hope of their gynes was go-  
ne / they caught Paul and Silas: and  
brought the in to the market place be-  
fore the rulers / and deluyered them to  
the officers sayinge / These mē trouble  
oure cite / which are iewes and fixers  
newe decrees / whych are not lawfull  
for vs to receaue / neither to obserue  
scynge we are Romains. And the peo-  
ple ranne on hem / and the officers rent

## The .xvi. Chapter.

their clothes/ and commaunded them to  
be beaten with rodde/ and when they had  
beaten them soze/ they cast them  
into prison commaunding the iorler to  
keepe them surely. Which when he had  
receaued suche commaundment trusted  
them into the inner prison / and made  
their fete fast in the stocks.

At mydnyght Paul & Silas prayed  
and lauded god/ and the prisoners herde  
the/ Sodenly there was a greate erth  
quake so that the foundation of the pri-  
son was shaken/ & by & by the doores o-  
pened & euery manes bondes were lo-  
sed. When the keeper of the prison wa-  
ked out of his slepe/ & sawe the prison  
doores open/ he drue out his swerde and  
wolde haue killed him selfe supposynge  
the prisoners had bene fledde. Paul  
cryed with a lowde voyce sayynge. Wo-  
thy selfe no harme for we are all here.

¶ He called for a light and sprang in/  
and cam tremblyng / and fell doune  
before Paul and Sylas and brought  
them out/ and sayde/ Syng what must I  
do to be saved? And they sayde/ beleue  
on the Lorde Iesus/ and thou shalt be  
saued and thy household. And they pre-  
ached vnto him the worde of the lorde/  
and to all that were in his house. And  
he toke the same houre of the night  
and washed their woundes/ and was ba-

**The Actes of the Apostles**  
 filled with all that belonged vnto him  
 straight waye: When he had brought  
 them into his house he set meate befo-  
 re them/and ioyed that he with all his  
 household beclened on God.

And when yt was daue the officers  
 let the ministers sayinge Let thole me  
 go. The keeper of the prison tolde thys  
 sayinge to Paul/the officers haue sent  
 worde to lose you/ Nowe therfore get  
 you hence and go in peace. Then sayte  
 Paul vnto them: They haue beaten vs  
 openly but condemned/ for all that we  
 are Romanus/ ad haue cast vs into pri-  
 son/ & now wolde they sende vs awaye  
 pryncely: shawe not so/ but let the come  
 the selues ad fet vs out. The ministers  
 tolde these wordes vnto the officers &  
 they feared when they herde that they  
 were Romanus ad came & besought the  
 and brought the out/ ad desired them to  
 departe out of the cite. They went out  
 of the prison ad entered into the house  
 of Lydia/ & when they had seene the bre-  
 thren/they comforted the and departed.

**The. xiiij. Chapter.**



As they made theyr iourney  
 thowre Amphipolis/ & A-  
 polonia they came to Tessalo-  
 nica where was a synagoge  
 of the jewes/ paul as hys  
 maner was went in vnto



## The .xviii. Chapter

them/and the sabbath dayes declared of the scripture unto the openynge & allegynge that Christ must nedes haue suffered and rysen agayne fro deeth. And that this Iesus was Christ whō (sayde he) I preache to you. And some off the beleued and cam and companyed with Paul and Silas. Also of the honourable grekis a greace multitude/and off the these women/not a fewe.

**¶** The iewes which beleued not hauinge indignacyon toke vnto the euill me which were bagabōdes and gathered a cōpany/& set all the cite on a roore/and made a saute vnto the house of Jason/and sought to byrnye the out to the people/and whē they founde the not/they bryng Jason & certayne brethē vnto the heades of the cite cryinge: These that trouble the worlde are come hyther also whych Jason had receaued penyely/and these all do cōtrary to the ordinacions of Cesar affirmynge another kynge/won Iesus. And they troubled the people and the officers of the cite when they herde these thynge/And whē they were sufficiently answered of Jason/and of the other they lete them go.

The brethē immediately sent awaye Paul and Silas by nyght vnto Berea. Whē they were come thither they entred into the synnagoge of the iewes

## The Actes of the Apostles.

There were the noblest amonge the of  
 Thessalonica which receaued the woꝛde  
 with all diligēce of mynde / and searched  
 the scriptures dayly whether those thi  
 ges were true so. And many of the bele  
 ued & of worshipful wemē which were  
 grekis and of mē not a few we. Whē the  
 Iewes of Thessalonica had knowledge  
 that the woꝛde of god was preached of  
 paul at berrea they cā thither & moued  
 the people and the by and by the bicti  
 sent away paul to go vnto the see / but  
 Silas and Timotheus abode there still.  
 They that gyded paul brought him vn  
 to Ares & receaued a cōmaundmēt vn  
 to Syllas and Timotheus / for to come  
 to hym at once. And cam their waye.

While paul wayted for the at Ares  
 his spirete was moued in him to se the  
 cite geue to worshippinge of ymages  
 Thē he disputed in the Synagoge with  
 the Iewes / & with the deuout persones  
 And in the market dayly with the that  
 cam vnto him. Certayne philosophers  
 of the Epicures / and of the Stoics dis  
 puted with him. And some there were  
 which sayde what wilt this babbler sa  
 ye. Other sayd / he seemeth to be a tydra  
 ges bypinger off newe denyis because  
 he preached vnto the Iesus / and the re  
 surrection / and they toke him & brought  
 hym into Marses strete sayinge / maye

## The.xliiij. Chapter.

we not knowe what is thys newe doctrine wherof thou speakest: for thou bringest straunge tydyngis to oure eares. We wolde knowe therfore what these thyngis meane. For all the Athenians & straungers which were there gaue the selues to nothyng els but either to tell or to heare newe tydynges

Paul stode in the myddes of Marses stee and sayde / ye men off Athens / I perceaue that in all thingis ye are somewhat superstitious. For as I passed by and behelde the māner howe ye worshipp youre goddes / I founde an aultre wher in was writē / vnto the vnknowen god. In hom ye then ignoiantly worship him shewe I vnto you. God that made the worlde / and all that are in yt / seynge that he is lord of heauē and earth / he dwelleth not in temples made with hōdes nether is worshipped wth mennes bondes / as though he nedd of any thinge. For as moche as he geueth to all men lyfe and breath euery where and hath made of one bloud all nations off men / for to dwell on all the face off the erthe. And hath assigned tymes apopriated before. And the endes of thei inhabitaціō that they shulde seke god yf they might fele & fynde him though he be not farre from euery one off vs. For in him we lyue / moue and haue oure beyng.

ff. liij.


## The Actes of the Apostles.

As certayne off your owne poetes  
sayde for we are also his generaciō: for  
as moche thē as we are the generac-  
ion of god ought not to thynke that the  
godhead is like vnto golde silver or stone  
trauē by craftē and pinaginatiō of mā.

And the tyme of this ignoraunce god  
regarded not / but now he biddehall  
me euery where repēt/ because he hath  
apoynted a daye/ in the which he wold  
iudge the worlde accordyng/ to ryghte-  
wesnes/ by that mā/ whō he hath apoy-  
nted/ & hath geueū fayth to all mē/ after  
that he had raysed him from deeth.

Whē they herde off the resurrection  
frō deeth/ some mocked/ and other sayde  
we wyl heare the agayne of this mat-  
ter. So Paul departed frō amonge thē  
Certayne mē cleane vnto Paul & belie-  
ued amonge the which was Dionysius  
a senatour/ and a womā named Dama-  
ris/ and other wth them.

### The .xviii. Chapter.

fter that Paul departed  
from Athens/ and cam to  
Corinthum/ and founde a  
certayne Jewe named A-  
quila: boine in Pontus  
lately come frō Italy wth  
hys wyfe Priscilla ( because that the  
Emperour Claudius had commaunded  
all Iewes to departe frō Rome) and he

# The. xliii. Chapter.

blewe vnto them. And be cause he was  
of the same crafte he abode with them  
so wrought (their crafte was to make  
sentes) and he preached in the synagoge  
euery sabbath daye / And exhorted the  
fewes and the gentyls.

**W**hen Silas & Timotheus were co-  
me fro Macedonia / Paul was payned  
in the spirete as he testifed to the fe-  
wes that Iesus was Christ / when they  
sayde contrary and blasphemed / he shoke  
his rament & sayde vnto them / your  
bloud apou poure owne heebdes. For  
hence forth I go vnto the gentyls / and  
departed from thens / and entred in to  
a certaine manes house named Justus  
whych worshipped god / whose house  
loyned harde to the Synagoge. Wion  
Crispus a ruler of the Synagoge bele-  
ued on the lord with all his household  
And many of the Corinthians gaue au-  
diēce and beleued / and were baptised.

**T**he spake the lord to Paul in the  
nyght by a bysson / be not afraid / but  
speake / & holde not thy peace / for I am  
with the / and no man shall inuade the  
that shall hurte the. For I haue moche  
people in this cite. And he rested there  
a peare and sixe monethes / and taught  
them the worde of God.

Whe Gallio was ruler of the countre  
of Achaia / The fewes made insurrec-  
tion.

### The Actes of the Apostles.

tion with one accorde agaynst Paul and  
 brought him to the iudges seate saying  
 This man teacheth to worship god co-  
 trary to the lawe/ As Paul was about  
 to open hys mouth Gallio sayde both  
 the iewes/ yf ye were a mater of wron-  
 ge/ or an euill dede (o yf it were) reason  
 wolde that I shulde heare you/ but yf  
 ye be a questio of wordes/ or of names  
 or of youre lawe / loke ye to yf youre  
 selues. For I wyll be no iudge in solche  
 matters/ & he drave them fro his seate.  
 Then toke all the grekes Sosthenes a  
 mular of the synagoge/ and smote hym  
 before the iudges seate/ And Gallio ca-  
 red for none of the thingis.

Paul after thys/ taryed there yet a  
 goode whyle/ and then toke his leaue of  
 the bretherne/ and sayled thence into Syria  
 Paflos and Aquila accompayninge him  
 after that he had shorne his head in co-  
 chinea/ For he had a bowe. And he came  
 to Ephesus and lefte the there / but he  
 hym selfe entred into the synagoge/ and  
 reasoned with the iewes/ Whiche they de-  
 sired hym to tary longer tyme with the  
 he consented not/ but bad them fare wel  
 sayinge/ I must needs be at this feast that  
 cometh be in Jerusalem/ but I wyll re-  
 turne agayne vnto you yf God wyll/  
 And departed fro Ephesus / & came vnto  
 Cesarea/ & ascended & saluted the con-

## The.xix. Chapter.

gregation/ and departed vnto Antioche  
and when he had tarped there a while  
he departed and went ouer all the coun-  
tre off Galacia and Phrygia by order/  
strenghtynge all the disciples.

**F** A certayne iewe named Apollos bo-  
ne at Alexandria cā to Ephesus. An elo-  
quent man/ & myghty in the scriptures.  
The same was informed in the waye of  
the lorde & he spake feruētly in the spi-  
rit/ and taught diligently the thyngis  
of the lorde/ and knewe but the baptim  
of Jhon only. And begā to speake bol-  
dely in the Synagoge. When Priscilla  
and Aquila had herde hym/ they toke  
hym vnto them/ And expounded vnto  
hym the waye of god more perfectly.

**W**hē he was disposed to go into A-  
chaia/ the brethē exhorted hym therto  
and wrote vnto the disciples that they  
shulde receaue hym. After he was co-  
me thither he holpe thē moche whych  
had beleued thorow grace. And mygh-  
tely he ouerca the iewes opēly shewin-  
ge by the scripatures that Iesus was  
Christ.

## The.xix. Chapter.

**F**ortuned while Apollos  
was at Corinthum/ that  
Paul passed ouer the bo-  
percolles/ and cam to E-  
phesus/ and founde certay-  
ne disciples/ and sayd vnto



## The Actes of the Apostles

The haue ye receaued the holy goost af-  
 ter ye beleued? And they sayde vnto hi  
 No/nether haue we heide yf there be  
 eny holy goost on us. And he sayd vnto  
 the/Wherwyth were ye the baptised?  
 And they sayd/with Ihs baptim: The  
 sayde Paul/ Ihon verely baptised with  
 the baptim of repētance/ sayinge vnto  
 the people that they shulde beleue on  
 hym/ which shulde come after hi/ That  
 is on Christ Iesus. When they herde  
 that/ they were baptised in the name  
 of the lord Iesu/ and whē Paul layde  
 his hōdes apō the/ the holy goost cō on  
 them. And they spake with tongis and  
 prophesied/ All the mē were about. xij.

And he went into the synagoge/ and  
 behaued him selfe belouely for the space  
 of thre monethes/ disputynge/ & geuyn-  
 ge thō exhortacion of the kyngdom of  
 God. Whē diuers wexed hard hea-  
 red/ and beleued not/ but spake eny of  
 the waye of the lord before the multi-  
 tude/ he departed frō them/ And seue-  
 red the discyples asyde/ And taught  
 dayly in the schole of won called Tyra-  
 nus/ And thys continued by the space  
 of twe yeaues/ So that all they which  
 dwelt in Aia herde the worde off the  
 lord Iesu/ bothe Jewes and Grekes.  
 And God wrought not small myracles  
 by the handes off Paul/ So that from



# The.xix.Chapter.

hys body were brought vnto the sicke/  
naphyns or partlettis/ and the diseases  
and euil spirites departed from them.

**C** Certayne of the bagabonde iewes  
exorcistes/toke vpon them to call ouer  
them which had euil spirites the name  
of the Lorde Jesu sayinge/ We admyre  
you by Jesu whos Paul preacheth. The  
re were seuen sonnes off one Senna a  
rular of the synagoge which dyd so/ and  
the euil spyte answered and sayde: Je-  
sus I knowe / and Paul I knowe / but  
who are ye? And the man in whom the  
wicked deuill was/ cane on them/ and  
ouercame them/ and preuailed agaynst  
thē/ so that they fledde out of the hous-  
se naked and wounded. Thys was kno-  
wen to all the iewes and grekes also/  
which dwelt at Ephesus/ and feare came  
on the all/ And they magnified the na-  
me of the lorde Jesus.

**A**nd many that beleued came and co-  
fessed and shewed their workes/ Many  
off them whych vsed curpous craftes  
brought their booke and burned them  
before all mē/ & they counted the price  
of them/ and founde it fyfety thousande  
poundes: So myghtely grew the  
worde of god/ and preuailed. After the-  
se thynges were ended Paul purposed  
in the spyte/ to passe ouer Macedonia  
and Achaia to go to Ierusalem sayinge.

## The Actes of the Apostles.

After I haue herde bene I must also to  
Rome. So sent he into Macedonia one  
of the that ministered vnto him/ Timo-  
thens and Erastus/ but he himselfe re-  
mained in Asia/ for a season.

The same tyme there arose no litle  
ado aboute that waye/ for a certayne  
man named Demetrius / a goldsmith  
which made silver schyners for Diana  
was not a litle beneficial vnto the cra-  
ftes men: which he called to gether with  
the worke men of lyke occupaciō & sayd  
Sys ye knowe that by this crafte we  
haue bauntage/ Moreover ye see and he-  
are that not alone at Ephesus but al-  
most thorowout all Asia/ this man en-  
uyleth/ and turned awaye moche people  
saying/ that they be not goddes which  
are made with hōdes / so that not only  
this our crafte cometh into perill to  
be set at nought/ but that also the temple  
of greate Diana shulde be despised And  
her maieste shulde be troved/ which all  
Asia/ and they wolde worshippeth.

Whē they herde these sayinges/ they  
were full of wrathe/ & cryed out saying  
Greate is Diana of the Ephesians. And  
all the cite was on a roore/ & they rus-  
hed into the common hall with one assent  
and caught Gaius and Aristarcus/ men  
of Macedonia/ Paulus companions/  
Whē Paul wolde haue entered in vnto

### The .xix. Chapter.

the people / the disciples suffered hym  
not Certayne also of the chiefe off Iuda  
which were his frendes / sent unto hym  
despyng him that he wolde not prea-  
ce into the common haul / Some cryed  
won thynge / and some another and the  
congregacion was all out of quiete / and  
the moare parte knewe not wherfore  
they were come to gether.

Some of the company dyne forth A-  
lexander (the Iewes thynkinge hym for  
wardes) Alexander bekened with his  
honde / and wolde haue geue the people  
an answer / when they knewe that he  
was a Iewe / there arose a shute almost  
for the space of two houre of almost re-  
inge / greate ismiana of the Ephesiā.

¶ When the tounne clacke had ceased  
the people he sayd / ye men of Ephesus  
what mā is he that knoweth not howe  
that the cite of the Ephesiā is a wor-  
shipper of the grete goddess Diana / and  
of the ymage which cā fro heaut? Se-  
pyng then that no man sayth here aga-  
ynst / ye ought to be content / and to do  
no thynge rashly / for ye haue brought  
hither these mē / which are nether rob-  
bers of churches / nor yet despisers off  
your gods. wherfore yf Demetrius  
and the craftes mē which are with him  
haue enspayng to say mā / the lawe  
is open / and there are rulers / let them

**The Actes of the Apostles:**  
 accuse w<sup>th</sup> another. If ye go about any  
 other thinge/it maye be determined in  
 a lawfull congregacion/for we are in  
 leopardy to be accused off thys dayes  
 busynes. For as moche as there is no  
 cause whereby we maye geue a rehenice  
 of this cōcourse of people. And whē he  
 had thus spokē/he let the cōgregacion  
 departe.

**The. x. Chapter.**



After the rage was ceased  
 Paul called the disciples  
 vnto him/ & toke his lea-  
 ue of thē/ & departed for  
 to go into Macedonia/ &  
 when he had gone out  
 those parties/ & geuen them larger ex-  
 hortacions/he cā into grece/ And there  
 abode. ii. monethes/ When the ierues  
 laye wayte for hym as he was about  
 to sayle into Syria. He purposed to re-  
 turne thowhe Macedonia. There ac-  
 companied hym into Asia/ Sopater of Be-  
 roen/ And of Thessalonica Aristarchus &  
 Secundus/ & Gaius of Derbe/ & Ti-  
 motheus/ Out of Asia Tychicus/ & Tro-  
 phimus/ These went before/ & rayd  
 vs at Troas/ We sayled awaye from  
 Philippios after the ester holy dayes/  
 and cam vnto them to Troas in fyue  
 dayes/ & there abode seuen dayes.

On a sabboth daye the disciples cā to  
 gether for to bryke bred: & Paul pre-

## The .xx. Chapter.

thed vnto them (redy to departe on the  
 morowe) and continued his preachynge  
 vnto myddnyght. There were many ly-  
 ghtes in the chamber where we were  
 gathered to gether/and there sate in a  
 wyndowe a certayne yonge mā named  
 Eulichos/fallē into a depe slepe/ And  
 as Paul declared he was moare ouer-  
 come with slepe/and fell doune fro the  
 thyrde lofte/ & was takē by dead/ Paul  
 went doune & fell on him/ & embrased  
 him/ & sayde/ Make no thinge a do. for  
 his lyfe is in him/ When he was come  
 vp agayne/ he brake the bread & tasted  
 and comoued a longe while euē w<sup>th</sup> the  
 moynynge & so departed. They brought  
 the yonge man a lyue/ & were not a lyte  
 tell comforted. Then toke we shippynge  
 & departed vnto Alion/ there to recea-  
 ue Paul/ for so had he apoynted & wol-  
 de him selfe go he londe/ When he was  
 come to by vnto Alion/ we toke him in  
 and cā to Epyrilenes/ And sayled thence  
 & cam the nexte daye ouer agaynst  
 Chios. And the day folowinge we arri-  
 ued at Samos/ & taried at Trogilion.  
 The nexte daye we cam to Milcro: for  
 Paul had determined to leane Epher-  
 sus as they sayled/ because he wolde  
 not spende the tyme in Asia. for he ha-  
 sted to be (yf yt were possible) at Jeru-  
 salem in the feast of penthecostes.

## The Actes of the Apostles.

**30** From Mileron he sent to Ephesus  
and called the elders of the congrega-  
tion. When they were come to hym he  
sayde vnto the / ye knowe fro the first  
daye that I cam vnto Asia / after what  
maner I haue bene with you at all sea-  
sons / settinge God with all humbles-  
nes of mynde / and with many teares /  
ad tentations / whiche happened vnto  
me by the layingis awayte off the ite-  
wes / and howe I kept backe nothinge  
that myght befoze youre proffet / but  
that I haue serued you / ad taught you  
openly / & at home in yowre houses wit-  
nessynge bothe to the iewes / ad also to  
the grekes / the repentance toward  
god and faith towarde oure lord Iesu

And now beholde I go bounde in  
the spirit vnto Ierusalem / ad knowe  
not what shall come off me there / but  
that the holy goſt witnesseth in euery  
cite sayinge / that bondes and trouble  
shyde me / But none off the thynges  
moue me. Neither is my lyfe deere vnto  
my selfe / that I myght fulfill my coue-  
se with ioye / & the ministracion which  
I haue receaued off the lord Iesu to  
testify the gospel of the grace of god.

And now beholde / I am sure that  
henceforth ye all (tho now whom I ha-  
ue gone preachynge the kyngdome off  
god) shall see my face no more / wherfo-



# Theſ Actes of the Apoſtles.

Donne and prayed with the all. And they wept all aboundantly/ And fell on Pauls necke/ and kiſſed hi ſorrowynge moſt of all/ for the wordes/ which he ſpake that they ſhoulde ſe his face no more/ And they accompanied hym vnto the ſhippe.

## The .xxi. Chapter.

**A**nd it chaunced that as ſone as we had ſaunched forth/ and were departed fro the/ we came with a ſeaſtyght come ſe vnto Choon/ and there ſollowynge vnto the liſhes/ and fro thence vnto Parara. And we founde a ſhippe redde to ſaile vnto Phenices. And wete a boorde and ſet forth. The ſpered vnto vs Cyprus/ and we leſte it on the leſte honde and ſailed vnto Siria/ and came vnto Tice. for there the ſhippe vnladed her burthen. And when we had ſounde brethren: we tarried there. viij. dayes: and they tolde Paul thorowe the ſpiritere: that he ſhould not go by ſea to Jeruſale. And when the dayes were ended we departed/ and went oure wayes and they all brought vs on oure waye/ with their wyues and childre till we were come out of the cite/ and welitede doune in the ſhore and prayde and when we had take oure leaue one of another/ we toke ſhippe: and they returned home agayne.



## The. xxi. Chapter

When we had fullended the court  
 of Cē: we arriued at Ierholomaida/  
 and saluted the biethren and abode with  
 thē one daye. The next daye: we that  
 were of Paulus company came vnto Cesa-  
 rea: & we entred into the house of Iohē  
 the euāgelist: which was one of the  
 seue: and abode with him. The same mā  
 had fouer daughters virgins which  
 did prophesy And as we taried there a  
 good many dayes/there came a certa-  
 yne prophete from Jewry / named A-  
 gabis. When he was come vnto vs/  
 he toke pauls girdell/ and bounde his  
 handes and fete and sayde/ Thus sayth  
 the holy goost/ So shall the Jewes at  
 Jerusalem/ bynde the man that oweth  
 this girdell/ and shall deliuer him into  
 the handes of the gentyls.

When we herde this/ both we and o-  
 ther of the same place / besought hym  
 that he wolde not go vnto Jerusalem  
 For paul answered & sayd/ what to ye  
 weeping & breaking myne heart? I am  
 ready not to be bounde only/ but also to  
 dye at ierusalem for the name of the lord  
 Iesu When we coulde not turne his mi-  
 de/ we ceased sayinge / The will of the  
 lord be fulfilled After those dayes we  
 made oure selues redy/ and went vp to Je-  
 rusalem. There went with vs also cer-  
 tayne of the disciples of Cesarea/ and

# The Actes of the Apostles.

brought with the wenstinson of Cyprus/ an olde disciple/ with whō we shal lodge. And when we were come to Ierusalem/ the brethren receaved us gladly. On the morowe Paul went in with the bybnto James. And all the elders came to g:ther. And whē he had saluted them/ he tolde by order/ what thyngs God had wrought amonge the gētyls by his ministracion/ whē they herd yt they glorified the lord and sayde vnto hym/ Thou seyst brother / howe many thousande Jewes there are whych beleue/ and they are all zelous ouer the lawe: and they are informed off the that thou teachest all the Jewes which are amonge the gētyls to forsake Moses and sayst that they oughte not to circuncise their childre nether to lue after the customes. What is yt therfore? The multitude must nedes come to gether. For they shall heare that thou arte come. Do therfore this that we saye to the.

We haue. iiii. men/ which haue a toke with us on the/ Them take and purifye thy selfe with them/ and to toll on the that they maye shane their headdes/ and all shall knowe that the thynges whych they haue herde off the are nothyng but that thou thy selfe also walked and keptst the lawe. As touchinge the gentyls whiche beleue we haue writ and

# The. xxi. Chapter.

concluded/that they obserue no suche thynges/ but that they kepe the selues frō thynges offered to ydoles/ frō bloud from strangled/ and from fornication. The the nexte daye Paul toke the mē and purifyed hym sylfe with them/ and entered into the temple / declaringe the fulfillinge of the dayes of purification buttill that an oblation shulde be offered for euery one of them.

And as the seuen dayes shulde haue bene ended: the iewes which were off And when they sawe him in the tēple/ they moued all the people and layde handes on him cryinge/ Men of Israel helpe / This is the man that teacheth all men euery where agaynst the people/ and the lawe and his place. He ouer also he hath brought grekes in to the tēple/ and hath polluted this holy place. For they sawe won Trophimus an Ephesian with him in the cite/ Euen they supposed Paul had brought in to the tēple. And al the cite was moued/ and the people swarmed to gether. And they toke Paul/ and drue him out of the tēple/ and forth with the doores were shut to.

As they wēt about to kyll him/ ydres came vnto the hye captayne of the souldiers/ that all Jerusalem was moued/ whych immediately toke souldiers and vndercaptaynes / and can downe

## The Actes of the Apostles.

Unto the which they sawe the captayne sayne and the souldiers. They leste smy-  
tise of i. paul. The captayne came  
re: & toke him and commaunded him to be  
bounde with two chaynes/ and deman-  
ded what he was/ and what he had done.  
Whiche cryed this/ another that / amonge  
the people. And when he coulde not  
knowe the captayne / for the rage / he  
commaunded hym to be caried into the  
castle. Whiche he came vnto a grece / for  
tuned that he was borne off the sou-  
diers for the violence of the people. The  
multitude of the people followed after  
cryinge / a waye with hym.

And as paul shulde haue bene caried  
into the castle / he sayde vnto the by-  
captayne : Alas I speake vnto the :  
Which sayne / Canst thou speake greke ?  
Artt not thou that Egyptian which be-  
fore these dayes / made an vyce / and  
ledde out into the wildernes about. iii.  
thousand men that were mouebred  
Paul sayde I am a iude which am a ser-  
uant of Thaulus a cite in Cicil / a ciuile  
of no vyle cyte / I beseeche the soffre me  
to speake vnto the people. Whiche he had  
geuen hym licence / Paul rode on the  
kypres / and beckned with his hode vnto  
the people / and there was made a  
greate silence. And he spake vnto the in  
this maner sayinge. The. xxii. Chapter.

## The. xxi. Charter.

**A** men brethren: at fathers  
 heare myne answer whi-  
 ch I make vnto you. Whē  
 they herde that he spake  
 thus vnto thē / they ke-  
 pt the more Alce / And he  
 sayde / I am verely a mā which am a le-  
 we / borne in Tharsus / a cite in Cilic /  
 neuerthelesse yet brought vpp in this  
 cite / at the fete off Gamaliel / and infor-  
 med diligētly i the law of the fathers  
 and was feruēt mynded to God warte /  
 as ye all are this same daye / and I per-  
 secuted this waye vnto the deeth / by  
 vinge / and deliueringe into prison bo-  
 the mē and womē / as the chiefe prest do-  
 th beare me witnes: & all the seniores  
 of whom also I receaued letters vnto  
 the brethren / and went to Damascus to  
 bringe thē which were there bounde v-  
 to Jerusalem for to be punysshed.

**20** And it fortuned that as I made my  
 iorney / and was come nye vnto Damas-  
 con / aboute none / suddenly there shone  
 frō heuen a greate lyght rounde abou-  
 te me / and I fell vnto the erth / and her-  
 de a voyce sayinge vnto me / Saul / Sa-  
 ul / why persecutest thou me? And I an-  
 swered / what arte thou lord? and he sa-  
 yde vnto me. I am Iesus of Nazareth  
 whom thou persecutest. And they that  
 were with me sawe verely a lyght and  
 W. iij.

**The Actes of the Apostles.**  
 were a frayde / but they herde not the  
 voyce of hym that spake with me. And  
 I sayd / what shall I do loude ? And the  
 lord sayde vnto me / aryse and go into  
 Damascō and there it shalbe tolde the  
 of all thingis which are apointed for  
 thee to do / and whē I sawe nothyng for  
 the brightnes of that light / I was led-  
 de by the honde of thē that were with  
 me / and cam into Damascō.

Wien Ananias a perfecte man / and  
 as pertainynge to the lawe hanynge  
 good repute of all the Jewes which  
 there dwelt / cam vnto me / and stode  
 sayd vnto me / Brother Saul receaue  
 thy sight. And that same houre I recea-  
 ued my sight and sawe hym. And he say-  
 de vnto me / the God of our fathers  
 hath ordeyned the before / that thou sh-  
 uldest knowe his will / and shuldest se  
 that which is right / and shuldest be  
 the voyce of his mouth / for thou  
 shalt be his witness vnto al men of the  
 thingis which thou hast sene and herde  
 And now / why tarrest thou ? Arise and  
 be baptised & washe awaye thy synes  
 in callynge on the name of the lord.

And it fortuned / whē I was come a-  
 gayne to Jerusalem and prayde in the  
 temple / that I was in a traunce / And  
 sawe hym sayinge vnto me / Make ha-  
 ste and get the quickly out of Jerusalem

# The. xxiij. Chapter.

For they will not receaue the witness  
that thou bearest of me. And I sayde/  
for they knowe that I persecuted / and  
here in euery synagoge them that bele  
ued on the and when the blood of thy  
witness Steuē was shedd I also stode  
by / and consented unto his death / and kept  
the raymēt of thē that slewe hym. And  
he sayde vnto me / departe for I wil sen  
de thee farre hence vnto the gentils.

They gaue hi audiēce vnto this wor  
de / and lifted vpp their voyces and say  
de / sawape with soche a felowe scō the  
erth y<sup>e</sup> is pitie that he shulde liue And  
they cryed and caſt of their clo:thes / and  
threwe dust into the ayer. The caprayne  
bade him to be brought into the castle /  
and commaunded him to be scourged and  
to be examined that he myght knowe  
wherfore they cryed on him. And as  
they bounde hym with thongis. Waul  
sayde vnto an vnder caprayne is it lau  
ful for you to scourge a Roman vncō  
dēpned? Whē the vndercaprayne hea  
de that / he went to the vppercaprayne  
and tolde him sayinge / What intendeſt  
thou to do? This man is a Roman.

The vpper caprayne came to hym / and  
sayde / Tel me / arte thou a roman? He  
sayde / yee / And the caprayne answered /  
with moche money obtayned I thys  
freedom / And Waul sayde / I was fre

**The Actes of the Apostles.**  
 home. Then straight waye departed  
 fro him they which shulde haue exami-  
 ned hym/ And the captayne also was a  
 freyde / after he knewe that he was a  
 Roman/ because he had bounde hym.

On the morowe he lowed him from  
 his boundis desiringe to knowe the cer-  
 taynte for what cause he was accused  
 of the iewes / & commaunded the hye pre-  
 ses and all the counsell to come toge-  
 ther/ and brought paul/ and set hym be-  
 fore them.

**The. xxij. Chapter.**

**W**aul behelde the counsell  
 and sayde : Men and bre-  
 thren / I haue liued in al  
 goode conscience before god  
 vntyl this daye. The hye  
 prell Ananias commaunded  
 them that shode by / to smyte hi on the  
 mouth / Then sayde Waul to him God  
 shall smyte the thou paynyd wal Sit-  
 test thou and indgest me after the la-  
 we / and commaundest me to be smitten co-  
 trary to the lawe ? And thry that shode  
 by sayde : Kenylest thou Goddes hygh  
 prell ? Then sayd Waul I will not be  
 thzen / that he was the hye prell. For  
 it is writte thou shalt not speake cun-  
 to the ruler of hye people.

When waul perceaued that the one  
 parte were Saduces / and the other pha-  
 rise : he cryed oute in the counsell : Men



## The .xxiii. Chapter.

And bethise I am a pharisee/ the sonne  
 ne of a pharisee. Of hope/ & of the lye  
 of the dead I am accised. And when he **Whi. iij. b.**  
 had so sayde / there arose a debate by-  
 twene the pharisees & the Saduces/  
 And the multitude was deuided. For the **mat. xxij. s**  
 saduces saie that there is no lye after  
 this/ neither angel/ nor spirit. But the  
**C** pharisees graue bothe. And there arose  
 a gret crye/ and the scribes which  
 wher on the pharisees parte stroue say-  
 inge: We fynde none euyl in this man.  
 Though a spirete/ or an angel hath ap-  
 peared to hi/ let vs not steyne agaynst god  
 And wher there arose greate debate/  
 the captayne feared lest Paul shuld  
 haue bene plucked asondre of the coma-  
 anded the souldiers to go doune/ and to  
 take hym fro amonge them/ And to bryn-  
 ge hym into the castle. The nyght follo-  
 wyng god stode by hym and sayd. We  
 of goode chere paul: For as thou hast  
 testified of me in Ierusalem/ so must thou  
 preche me at Rome/ Wher daye was co-  
 me/ certayn of the iewes gathered the  
 selues to gether & made a bowe saynge  
 that they wolde neither eate nor drinke  
 til they had killed paul They wer about  
**B** .xl. which had made this conspiraciō.  
 And they came to the chiefe priestes And se-  
 niours/ and saye: we haue bounde oure  
 selues with a bowe that we will eate

# The Actes of the Apostles.

nothyng but yll we haue sayne Paul  
nowe therfore geue knowlege to the  
upper captayne/and to the counsell that  
he bringe hi forth vnto vs to morow/  
as though we wolde knowe some thing  
he more perfectly of hym. But we (as  
euer he come neare) are redy i the me-  
an season to kil him.

Whē Pauls sisters sonne heere of  
their larynge awapte/he went and en-  
tered into the castle/and tolde Paul. And  
Paul called one of the vnder captaynes  
vnto him/and sayde Burye this yow-  
nge mā vnto the captayne/for he hath a  
certaine thing to shewe him. And he to  
ke him/and ledde him vnto the hye cap-  
taine/and sayd Paul the prisoner tol-  
led me vnto hym and prayd me to bry-  
ge this yowng mā vnto the/which hath  
a certayne matter to shewe the.

The hye captayne toke hi vnto the hōd  
and went a parte wth him out off the  
waye/and asked him/what hast thou to  
saye vnto me? And he sayd / the iewes  
are determined to bekill the that thou  
wouldest bryge forth Paul to morow  
to the counsell as though they wold ex-  
cuse somewhat of hi more perfectly/  
But folow me not their wyles for there  
laye awapte for hym off the/many  
xlmen/ which haue bounde them selues  
with a bove/that they will neyther ca-

### The xxiii. Chapter.

It doth blynke til they haue killed hym.  
 And now we are they redy, & loke for hy-  
 promes. The vpper captayne lete the  
 yonge mā departe & charged hym say-  
 inge/ Se thou tel no mā that thou hast  
 tolde me this/ And he called vnto hym  
 two vnder captaynes sayinge / Make  
 redy two hōdred souldiers to go to Ce-  
 sarea/ād horsmen thre score & ten. And  
 spere me two hōdred at the thyrde hou-  
 re of the night/ And deliure the beastes  
 that they maye put Paul on / ād bryn-  
 ge hym safe vnto Felix the hye debite/  
 And wrote a letter in this maner.

Clauding Lilius vnto the most my-  
 ghty ruler Felix sendeth greetynge.  
 This man was taken of the iewes/ād  
 shulde haue bene killed of them/the cō-  
 I with souldiers/ād receued hym / and  
 perceaued that he was a Romain And  
 when I wolde haue knowē the cause/  
 wherfore they accused hym I brought  
 hi forth into their cōsil. There perce-  
 aued I that he was accused of quest-  
 iōs of their lawe/ but was not gilty of  
 eny thynge worthy of deeth/or of bōdes.  
 Afterwarde when yt was shewed me  
 howe that the iewes layde wayte for  
 the man/ I sent hym strayght wape to  
 the/ and gaue cōmaundment to hys ac-  
 cusars/ yt they had aught agaynst hym  
 to tel yt vnto the/ fare wel.

# The Actes of the Apostles.

The Counters as it was commaunded  
to the/ro he Paul ad brought hi by ny-  
ght to Marispatras On the morow the  
epyleste the hoisint to go with hi & re-  
turned into the castle: whē they cā to  
cesarea they deliuered the pisse to the  
debite, & presented Paul befoze hi: whē  
the debite had redde the letter/ he ased  
of what countre he was: ad whē he un-  
derstode that he was of Cilic I wil hea-  
re the (sayd he) whē thine accusers are  
come also. And commaunded hi to be kept  
in herodys pallis. The. xxiii. Cha.

**A**fter. v. days Anemas the  
hye pisse descēded/ with  
seniours/ and with a cer-  
taine orator named tar-  
tullus: & enformed the cu-  
lar agaynst Paul: when

Paul was called forth/ Tartullus began  
to accuse hi sayng: Seynge that we li-  
ue in gret quyetnes by the meanes of  
the & that many goode thingis are do-  
ne vnto this naciō thow wylth prouide  
ce: that alowe we enen ad in all placis/  
most mighty felix with al chāces: not  
withstondinge/ lest I be dede vnto  
the/ I praye the/ that thou woldest hea-  
re vs of thy curtesy a feawe wordes.

We haue founde this mā a pestilent  
felowe/ ad a mouer of rebat amonge  
the iewes thow woulth the wylde And

## The.xiiii.Chapter.

maistayner of the secte of the Nazarites  
 which also hath enforſed to pollute  
 the temple/ whiche we toke and wolde ha-  
 ue iudged accordinge to oure lawe: but  
 the hye captayne Lisias came apū vs and  
 with grete violence toke hi out of oure  
 hōdes/ commaūdinge his accusars to co-  
 me vnto the/ off whom thou mayst (ye  
 thou wilt enquire) know the certayn-  
 te of al these thingis wherof we accuse  
 hym. The iewes lyke wyse affirmed/  
 sayinge that it was euen so. The Paul  
 (after that the ruler him selfe had beco-  
 mēd vnto him that he shulde speake)  
 answered I shall wryth a moare quyet  
 mynde answer for my selfe/ for as much  
 as I vnderstōde that thou hast bene of  
 many yeres a iudge vnto thys people  
 be cause that thou mayst knowe that  
 there are yet but .xii. dayes sēce I wēt  
 byp to Ierusalē for to praye And that  
 they neither founde me in the tēple dis-  
 putinge with eny mā / ether raplynge  
 by the people neither in the synagoges  
 nor in the cite/ Neither can they proue  
 the thinges wherof they accuse me.

But this I cōfesse vnto the/ that af-  
 ter that waye (which they call heresy)  
 so worshipp I the god of my fathers/  
 beleuinge all thyngis which are writen  
 in the lawe and the prophetis hauinge  
 hope in god off the lyfe that the dea-

## The Actes of the Apostles.

That haue both inst and binister/ which  
 Ipf they theirselues loke fore And the  
 fore study I to haue a cleare conscience  
 towarde god/ and towarde man also.  
 Many yeares ago I cam and brought  
 almes to my people and offering in  
 the which they founde me purifyed in  
 the tēple/ neither with trouble: nor yet  
 with banquettes. There were certayn  
 Iewes out of Asia which thought to be  
 here present before the/ and accuse me/  
 pf they had ought agaynst me/ or els  
 let these same here saye/ pf they haue  
 founde any euill doinge in me while I  
 stonde here in the couēse/ excepte yt be  
 for this one voyce/ that I cryed stōn-  
 ge amonge the of the lyfe off the dead  
 am I accused of you this daye.

Whē Felix herde that he differed the  
 for he knewe very wele of that waye  
 and sayde/ whē Lucias the captayne is  
 come/ I wyl know the bmost of you-  
 re matters and he commaunded an v-  
 dercaptayne to kepe Paul and that he  
 shuld haue rest/ and that he shulde fol-  
 lowe none of his aquaunteance to mis-  
 ser vnto hym/ or to come vnto hym.

After a certayne dayes cā Felix and  
 his wyfe Drusilla which was a Iewe  
 and called forth Paul/ and herde hym of  
 the faith which is towarde Christ. And  
 as he preached of Justice/ cōpētance/

## The. xxb. Chapter.

and iudgement to come / felix troubled /  
 and answered / thou hast done ynough at  
 this tyme / departe / whē I haue conue-  
 nient tyme / I will sende for the. He ha-  
 pped also that morey shulde begeue him  
 of Iaul that he myght loose hym whē  
 erfore he called hym the ostenner / and  
 comoned with him. After two yeaere cā  
 Festus woꝝing into felix roune & fe-  
 lix wyllynge to shewe the iewes a plea-  
 sure lest Iaul in prison bounde.

## The. xxv. Chapter.

**W**hen Festus was come into  
 the prouince / after thre dayes / he ascended fro Cesa-  
 rea vnto Jerusalem. The  
 enformed him the hye pre-  
 ses / and the chiefe off the  
 iewes agaynst Iaul / & they entreated  
 him: and besyred fauour agaynst hym  
 that he wolde sende for him to Jerusalem  
 and layde a wayte for him in the waye to  
 kylle hym. Festus answered that Iaul  
 shulde be kept at Cesarea / but that he  
 him self wolde shortly departe thither  
 Let them therefore (sayde he) whiche  
 amonge you are able to do it come with  
 vs and accuse him / yf there be  
 any faute in the man.

**W**hen he had taried there moare the  
 ten dayes he departed vnto Cesarea / &  
 the nexte daye late done in the iudge-

**The Actes of the Apostles**  
 friende seate / and commaunded Paul to  
 be brought. When he was come the iu-  
 wes which were come fro Jerusalem  
 aboute him and layde many and greuous  
 rebplayntes agaynst Paul: which they  
 coulde not proue as lōge as he answered  
 for him selfe that he had nether a-  
 gainst the lawe of the iewes / neither a-  
 gainst the temple / nor yet agaynst Ce-  
 sar offended eny thyng at all.

Fellus willinge to do the iewes plea-  
 sure / answered Paul and sayde / Writte  
 thou go to Jerusalem / & there be iudged  
 of these thinges before me. The sayde  
 Paul I stonde at Cessars iudgemēt sea-  
 te where I ought to be iudged. To the  
 iewes haue I no harme done: as thou  
 heest wel knowest. If I haue hurted  
 or committed eny thinge worthy of death  
 I refuse not to dye. If none off these  
 thyngis be / where of they accuse me /  
 no man ought to deliuer me to them / I  
 appeale vnto Cesar. Then spake Fel-  
 lus with deliberacion / and answered:  
 Thou haste appealed vnto Cesar / vnto  
 Cesar shalt thou go.

After certayne dayes kynge Agrip-  
 pa and Bernice came vnto Cessars to wel-  
 come Fellus. And when they had bene  
 there a good ceason. Fellus reherced  
 Pauls cause vnto the kynge sayinge.  
 There is a certayne mā lef in prison



### The .xxv. Chapter:

of Felix a about whō when I came to Jerusalem the hye priestes & senyours of the Jewes enformed me/and desired to have iudgement agaynst him. To whō I answered: It is not the maner of the Romans to deliuer any man that he shoulde perishe before that he which is accused/haue his accusars before hym and haue tyme to answer for hym alse as pertainynge to the crime wher off he is accused/whē they were come hither without delaye on the morowe: I late to geue iudgement/and commaunded the mā to be brought forth agaynst whō when the accusars stood by/they brought none accusation of soche thynges as I supposed But hadde certayne questions agaynst hym of their owne supersticion & of one Iesus which was dead whom Paul asyrmmed to be alive. Because I doubted of the questions I asked hym whither he wolde go to Jerusalem/ and there be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledge of Cesar /I commaunded hym to be kept tyl I might sende hym to Cesar.

Agrippa sayd vnto Festus/ I wolde also heare the man myselfe. To morowe (sayd he) thou shalt heare him. On the morowe whē Agrippa was come/ he came with greare pompe & were  
 H. II.

## The Actes of the Apostles.

entreated into the counsell house with  
the captaynes and chiefe men of the citie  
at Festus commaundement Paul was  
brought forth/and Festus sayde/ kynge  
Agrippa & all men which are here pre-  
sent with vs/pe se this man about whō  
all the multitude of Jewes hath bene  
with me both at Jerusalem & also here  
cryinge that he ought not to lyue any  
lenger. yet founde I nothinge worthy  
of deeth that he hath committed. Neuer  
thelesse seynge that he hath appealed  
to Cesar/ I haue determyned to sende  
him. Of whō I haue no certayne thyn-  
ge to wyte vnto my lord. Wherfore  
I haue brought him vnto you/and spe-  
cially vnto the/ kynge Agrippa/ that  
after examinacion had/ I myght haue  
sumwhat to wyte/for me thinketh yt  
vnrasonable for to sende a prisoner/  
and not to shewe the causes/ which are  
layde agaynst hym.

### The. xxvi. Chapter.



Agrippa sayde vnto Paul  
Thou arte permytted to  
speake for thy selfe. Then  
Paul stretched forth his  
honde/ and answered for  
him selfe/ I thinke my selfe  
happy kynge Agrippa/ because I shal  
all answere this daye before the off all  
the thynge where off I am accused off

## The. xxi. Chapter.

the iewes/namly because thou arte experte in all customes/ & questioꝛs which are amōge the iewes w herfoꝛe I beseeche the to heare me patiently.

**B** My Iyurnge of a chylde/which was at the fyrst amōge myne ox-nenaciō at Jerusalem knowe all the iewes which knewe me frō the begynnynge/vf they wolde testifie it ffoꝛ after the most strapyed secte of oure lawe liued I a pharisee & now I stonde & am iudged for the hope of the promys made of God/ vnto oure fathers vnto which promys oure. xij. tribes instāly seruynge God daye & night/hope to come. For which hopes sake/hynge Agrippa am I accused of the iewes why shulde it be thought a thyng vncredyble vnto you. yf God rayse agayne the dead.

**C** I also verely thought in my selfe to do many contrary thyngis cleue agaynst the name of Iesus of Nazareth/which thyng I also dyd in Jerusalem. And many of the sainctis shunt I in presen Honor I receaued auctorite of the hight priestes/ And whē they wer put to death I gaue the sentence/ And I punnyshed the ofre in enery synagoge / & cōpelled the to blasphemie/ & was yet more mad upon them & persecuted the/ enē vnto straunge cites/ About the which thynges as I went to Damascō with aucto-

# The Actes of the Apostles.

lite / & dōmission from the byghthe-  
 des/euen at myd daye ( kynge Agrip-  
 pa) I sawe in the waye a light frō hea-  
 uen/ about the byghthines of the same  
 flyne rounde about me and them/ wh-  
 pch ioineyed with me.

When we wer all fallē to the erth/ I  
 herde a voyce speakinge vnto me/ & say-  
 inge in the ebrue tōge Saul Saul/ why  
 persecutest thou me? It is harde for the  
 to kicke against the pynke. And I sayde  
 Who arte thou lord? And he sayde/ Iā  
 Iesus whō thou persecutest But rise &  
 kōd vp on thy fete/ for I haue apere  
 vnto the for this purpose/ to make the  
 a minister & a witness both of the thing-  
 es which thou hast sene/ & of the thin-  
 ges in the which I wil apere vnto the/  
 belpuyerynge the from the people/ and  
 frō the gētyls/ vnto the which nowe I  
 sende the/ to open thre eyes that they  
 myght turne frō darcknes vnto lyght/  
 and frō the power of Satā vnto God/  
 that they maye receaue forgeuence of  
 synnes/ and inheritaunce amonge them  
 which are sanctified by fayth in me.

Wherfore kynge Agrippa I was not  
 disobedyē vnto the heauēly bysson: but  
 shewed first vnto the of Damascō/ & at  
 Ierusalē/ & thowour all the costes of  
 Jewry/ & to the gētyls that they shulde  
 repent/ & turne to God/ & do the right &

# The .xxvj. Chapter.

woordes of repēraunce. For this cause  
the iewes caught me in the temple & wēt  
about to kill me / Nevertheless I obta-  
yned helpe of God / and stond vnto this  
daye witnessynge bothe to smal and to  
greate sayynge none other thynges the  
Whose which the prophetis and Moyses  
did saye shulde come that Christ shulde  
suffre / and that he shulde be the first that  
shulde ryse from deeth / & shulde shewe  
light vnto the people / & to the gentylis.

As he thus answered for hym selfe /  
fessus sayde with a loude voyce. Paul  
thou arte besidest thy selfe. Moche lea-  
ryng had made the mad. And Paul  
sayde / I am not mad most dere fessus /  
but speake the wordes of truerh and so-  
bernes. The kynge knoweth off these  
thynges before whom I speke truly ne-  
ther thynke I that any of these thynges  
are hyde from hym. For this thyng  
was not done in a corner kynge Agrip-  
pa beleued thou the prophetes: I wo-  
te wete thou beleued / Agrippa sayde  
vnto Paul / Sumwhat thou byngest  
me in mynde / for to be come christen /  
And paul sayd / I wolde to god that not  
only thou / but also all that heare me to-  
daye / were not sumwhat only / but alto-  
gether soche as I am except these bon-  
des. And whē he had thus spoken / the  
kynge rose vp / & the debite & Bernice /  
P. iij.

# The Actes of the Apostles.

And they that late with the. And when they were gone aparte/they talked betwene them selues sayinge/ This man with nothinge worthy of death/ nor of bonds/ The sayde Agrippa vnto felle. This mā myght haue bene lowed yf he had not apealed vnto Cesar.

## The. xxiiij. Chapter.

¶ Act. 21. 1.



When it was concluded that we shulde sayle into Italy/ they deliuered Paul/ and certayne other prisoners vnto vs named Iulius/ an vnder captayne of Cesars souldiers/ and we entred into a shippe of Adramitiū/ and lowed from Ioud/ appointed to sayle by the costes of Asia/ with Aristarcus one of Macedonia of the countre of Thessalia/ beinge with vs. The nextte daye came we to Sidō/ and Iulius courteously entreated Paul/ and gaue him liberte to go vnto his frendes and to refresh the him selfe/ And from thence lanchyd we and sayled harde by Cyprus/ because the windes were contrary. The sayled we ouer the see of Cilic/ and Pamphylia/ and cam to Myra a cite in Lycia.

And there the vndercaptayne founde a shippe of Alexandria to sayle into Italy/ and put vs there in/ and whē we had sayled slowly many dayes/ and scace we were come ouer agaynst Smyrna/ because

# The. xxiij. Chapter.

the wynde with stode vs) we sayled has  
 be by the costes of Candy/ouer agaynst  
 Salmo/and with moche wothe sayled  
 beyonde yt / and cam vnto a place cal-  
 led Goode porte/ Nye wherevnto was  
 a rite called Lasea. Whē moche tyme  
 was spent/ & saylinge was now lea-  
 perdeous/ be cause also that we had o-  
 Cuerlōge fasted/ Waul put thē in remē-  
 brance/and sayde vnto them/ Syis I  
 perceane that thys byage wylbe wryth  
 hurte and damage/not of the ladynges  
 and shippe only/but also of oure tyues  
 But the vnder captayne beleued the  
 gouerner / and the mastre better then  
 the thingis which were spokē of Waul  
 And because the haueu was not cōmo-  
 dius to wynter in/ many toke counsell  
 to departe thence / yf by eny meanes  
 they might atayne to Iohennices/ & the-  
 re to wynter/ which haueu pertayneth  
 to Candy/and seruieth to the south west  
 and north west wynde/ When the south  
 wynde bleweth/they supposunge to obta-  
 yne theire purpose lowred vnto Alton/  
 and sayled paste all Candy.

But anon after there arose (agayn-  
 st theire purpose) a flawe of winde out  
 of the northeaste Whē the shippe was  
 caught/and coude not resyst the wynde/  
 we lete her go and drawe wryth the  
 wyther. We came vnto an yle named

## The Actes of the Apostles

**C**laudia/ And had moche worke to th  
me by abore which they toke byp and  
bled helpe vndergeedynge the shippe/  
fearynge lest we shulde haue falle into  
Syres/ and we lete doune a vessel & so  
were carred. The nexte daye when we  
were tossed with an exedyng tēpest  
they lyghtened the shippe/ & the thyrde  
daye we cast our wythoure owne bod  
des the carkynge of the shippe. With  
at the last neither sunne nor starre m  
many dayes apered/ And no smal tem  
pest laye apō vs/ all hope that we shul  
de be saued/ was taken awaye.

Then after longe abstinence Paul sto  
de forth in the myddes of them and say  
de/ Syrs ye shulde haue herde me/ and  
not haue departed frō Candy / neither  
to haue brought vnto vs thys harme  
and losse. And now I exhorte you to be  
of goode chere/ for there shalbe no los  
se of eny mans lyfe amonge you. But of  
the shippe only / for there stode by me  
this nyght the angell of God/ whose I  
am/ and whom I serue/ sayinge/ Feare  
not Paul/ for thou must be brought be  
fore Cesar/ And so/ God hath geuē v  
to the all that are in the shippe with  
the/ wherefore Syrs be of goode chere/  
for I beleue God that so ye shalbe cum  
as yt was tolde me/ and we must be cast  
into a certayne plonde.



## The.xxviii. Chapter.

But whē the fourtenthē nyght was come as we were carped i Adria about mydnyght the thypmē demed that thes seapered some countre vnto them/ and they sounded/and founde vii. xx. feddōs They went a lytell farther and sounded agayne/and founde. xv. feddōs. The festinge lest they shulde haue falle on some roche/ they cast. iiii. ankers out off the sterne and wythed for the daye. Yet the thypmen were about to fle out off the shippe/ & had let downe the bote into the see vnto a colour as though they woloe haue cast ankers out of the forshippe: Waul sayd vnto the vnder captayne & the souldiers/ Except these abyde in the shippe ye can not be safe/ The souldiers cut of the rope of the bote/ and let yt fall awaye.

And in the meane tyme/ betwixt that and daye/ Waul besought the all to take meate/ sayinge/ This is the fourtē daye that ye haue tarped and continued fastynge receauynge no thynge at all/ wherefore I praye you to take meate. For this no dout is for yonce helth/ for there shall not an heare fall frō the head off eny off you. And when he had thus spokē/ he toke breed/ and gaue thanks to God/ in presence of them all/ and brake yt/ and began to eate. Then wrote they all off Good cheare/ and they

### The Actes of the Apostles.

Also to the meate: We were all to gether  
in the shyppe two hōdred and thre score  
and thre soules/ Whē they had eat  
ynough/they lyghtened the shyppe and  
cast out the wheate into the see.

Whē it was daye they knew not the  
londe/but they spied a certayne reache  
with a bāke/into the which they were  
enpynded (yf yt were possible) to thrust  
in the shippe/ And when they had takē  
hpye the ancre/they comitted the sek-  
nes vnto the see/and lowsed the rudder  
bondes & hoysed hpye the mayne sayle  
to the wynde and dre to londe/and they  
fell into a place/whych had the see on  
borde the syde/and thrust in the shippe/  
and the soore parte stucke fast/and mo-  
ued not/& the hynder parte brake with  
the violence of the wynde.

The soudears counsell was to kyll  
the prisoners lest any of them/whē he  
had sworne out shulde fle awaye/ but  
the vnder captayne wyllynge to save  
hoall kept them from theyr purpose/  
and comāunded that they that coude  
swym shulde cast them selues fyrst into  
the see/& scape to londe. And the other  
he comāunded to go some on boardes/  
and some on broken peces of the ship-  
pe/and so cam yt to passe/that they cam  
all safe to londe.

### The .xxviii. Chapter.

**A**nd whē they were escaped  
they knewe that the ple  
was called Eleyta / The  
people of the countre the  
wed vs no lytell kynndes  
for they kindled a fyre / and  
creased vs every one because off the  
present rayne / & because of colde. Whē  
Paul had gathered a bounde off tyer-  
kes / And put the into the fyre / a byper  
(because of the het) crept out and lepe  
on his honte / Whē the men of the coun-  
tre sawe the wome hange on his hon-  
de / they sayde amonge the selnes / this  
man must nedes be a mootherer / Whē  
(though he haue escaped the see) yet  
vengeaunce suffreth not to lyue / And he  
thoke off the byper into the fyre / and  
felt no harme / They wayted when he  
shoulde haue swolne or fallē downe dead  
sodēly But after they had loke a grea-  
te whyle / and sawe no harme come to  
hym / they chaunged theyr myudes / and  
sayde that he was a God.

**I**n the same quarters / the chefe mā  
off the ple / whose name was Publius /  
had a lordshippe / whych receaued vs /  
and lodged vs thre dayes courteously /  
It fortunēd that the father off Publi-  
us laye sick of a fiewer / & of a bluddy  
flize to whom Paul entred in / & pray-  
de / and laye hys hondes on hym / and

**The Actes of the Apostles:**  
 healed him/Whē this was done other  
 also which were diseased in the ple/ā  
 and were healed/ and they did by great  
 honour/ And when we departed/ they  
 laden vs with thinges necessary.

After thise monethes we sayled in a  
 shippe of Alexādy which had returned  
 in the ple/ whose badgē was Castor &  
 Pollux/ And when we cā to Cēsariā  
 we tarried there. iii. dayes/ frō whence  
 we sayled about ad cam to Regiū/ and  
 after wone daye the south wynde blew  
 and we cam the next daye to Pōniolus  
 where we founde brethēn/ & were de-  
 sired to tary with thē seven dayes/ and  
 so cam we to Rome. And from thence  
 when the brethēn herde off vs / they  
 cam to Apphōrnum / and the cauerne/  
 and met vs/ When Paul sawe them he  
 thanked God/ and wexed bolde. When  
 we cam to Rome / the vnder capayne  
 deliuered the prisioners to the chiefe  
 capayne off the host / But Paul was  
 suffered to dwell alone with wone sol-  
 dier that kept hym.

It fortuned that after thise dayes  
 Paul called the chiefe of the Jewes to-  
 gether/ Whē they were come, he sayd  
 vnto them/ Euen ad brethēn / though I  
 haue committed no thynge agaynst the  
 people / or lawes off oure fathers/ yet  
 was I deliuered prisioner frō Ierusalem

### The. xxiij. Chapter.

len into the bondes off the Romaines/  
Whych when they had examened me  
e wolde haue let me go/ because they fa-  
unde no cause of death in me/ but when  
the iewes cryed contrary/ I was con-  
strayned to appeale vnto Cesar/ Not  
because I had ought to accuse my peo-  
ple of. For this cause haue I called for  
you to se you/ and to speake with you.  
For I because of the hope of Israel am  
bounde with this chayne.

And they sayde vnto him/ We nether  
receaied letteres out of Jewry parta-  
yinge vnto the/ nether cam any of the  
birthē that shewed or spake any harme  
of the/ But we wol heare of them  
what thou thinkest/ For we haue herde  
of thys secte/ that euery where yt ys  
f spoke agaynst/ When they had apoynt-  
ed hym a daye/ there cam many vnto  
him into his lodginge/ to whō he expo-  
unded/ & testified the kyngdom of God  
and preached vnto them of Iesu/ both  
by the lawe of Moyses/ and also by the  
prophetis from moynyng to nyght/  
And some beleued the thynges whych  
were spoken/ and some beleued not.

When they agreed not amōge them-  
selues/ they departed/ after that Paul  
had spokē one worde: wel spake the ho-  
ly gost by I say the prophet vnto oure  
fathers/ sayinge/ So vnto thys people

**The Actes of the Apostles.**  
 and sape with youre eares shal pe hea-  
 re/and shall not brederf onde/and with  
 youre eyes shall pe se and shall not per-  
 ce: vi. c. ceau. For the bette off thys people is  
 mar. xij. b wexed grosse/ & their eares werethy-  
 mar. iij. b ke of hearpyng/ & their eyes haue they  
 Lu. viij. f closed lest they shulde se wpythier  
 Ioan. xij. f yes/ and heare with their eares/ and be-  
 liou. xj. b detfonde with their hertes/ and shulde  
 be conuerred/ and I shulde heale them  
 Be yt knowen therfore vnto you / that  
 this consolacion off God ys sent to the  
 genyys / and they shall heare yt / And  
 when he had sayde that the iewes de-  
 parted from hym/and had grete cusp-  
 tions amonge them selues.

But Ioual dwelt two yeaeres in hys  
 lodgpyng. And receaued all that cam  
 to hym/ preachyng the kyngdom  
 of God / and teachyng those  
 thynge which concerned the  
 lord Iesus/ with all confi-  
 dence / no man forbyd-  
 dyng hym.

**Where endeth the Actes of  
 the Apostles.**



# The Epistles of the Apostle. S. Paul.

To the Romans.	
To the Corinthians.	ii.
To the Galatians.	
To the Ephesians.	
To the Philippians.	
To the Colossians.	
To the Thessalonians.	ii.
To Timothy.	ii.
To Titus.	
To Philemon.	

The Epistles of S. Peter. ii.  
The Epistles of S. Iohn. iii.

The Epistle unto the Hebrews.  
The Epistle of S. James.  
The Epistle of Jude.

The revelation of Iohn.







# The Epistle of the Apo- le Paul/ to the Romans.

## The first Chapter. ✠

2



**AND** the  
ser-  
uants  
of  
Je-  
sus Christ / cal-  
led vnto the office  
of an Apostle  
put a parte to  
preache the gos-  
pel of god / whi-  
ch he promysed  
 afore by his pro-

phetis in the holy scriptures that in  
he ment of his sonne / the which was  
begotte of the seade of dauid / as per-  
taininge to the flesh: and declared  
to be the sonne of God by power by the **Joſ. i. xv.**  
holy goost that sanctifieth / and also in **xv.**  
that that Jesus Christ our lord rose  
agayne from the dead / by whom we haue  
receaved grace and apostleshippe / that  
all gentles shulde obeye to the faith  
which is in his name / of the which no-  
umbe: e are ye also / which are Jes<sup>u</sup> Chris-  
tes by vocation. ✠

To al yon of Rome beloued of God

**Ro. i.**

# To the Romanys.

And sanctes by callynge. Grace be with  
you and peace from God our father/  
and from the lorde Iesus Christ.

I writt verely I thinke my god thowgh  
Iesus Christ for you all / be cause you-  
re fayth is published throughe out all  
the worlde for god is my witness / whō  
I see in my spirit / in the gospell of  
his sonne that with out ceasinge I ma-  
ke mencion of you all wayes in my pra-  
yers: beseechynge that at one tyme or a-  
nother a prosperous iorney (by the wil-  
of god) myght fortune me to come vnto  
you. For I longe to se you / that I  
myght bestowe amonge you some spiri-  
tual gifte / to strengthe you with al (that  
ys) that I myght haue consolacion to-  
gether with you / through the comen  
fayth which bothe you and I haue.

I wolde that ye shulde knowe bre-  
thren: howe that I haue often tymes  
purposed to come vnto you (but haue  
bene let hitherto) to haue some frute  
amonge you / as I haue amonge other  
of the gentyls. For I am better borth to  
the grekes / and to them which are no  
grekes: vnto the learned and also vnto  
the vnlarned. & whyles as moche as  
in me is: I am redy to preache the gos-  
pell to you of Rome also.

For I am not ashamed of the gos-  
pell of Christ / because it is the power

## The .j. Chapter.

of God vnto saluacion to all that beleue/namely to the iewe/and also to the gentyle; for by it the ryghtewesnes which cometh of God is opened/ fro saythe to saythe. As it is written/ The iust shall liue by fayth.

Rom. 1. 17.  
Gal. 3. 12.  
Gal. 3. 12.

**C** For the wrath of god of heauē appeareth agaynst all vngodlynes and vnyghtewesnes of men; which with holde the trueth in vnyghtewesnes: seynge that that thyng which maye be known of god is manifest amōgethē for God did shewe it vnto thē. for his inuisible thyngis (that is to saye/ his eternall power and godhed) are vnderstonde and sene/ by the workis from the creatiō of the worlde So that they are without excuse/in as moche as when they knewe God they glorified him not as god nether were thankfull/ but were filled full of vanities in their ymaginations/ And thei folow the heces were blinded. When they counted then selues wylse/they became folis and turned the glorye of the immortall God / vnto the similitude of the ymage of mortal man and of byrdes and foure footed beastes and serpentes.

ephe. 1. 17.

For this cause god gaue thē ouer to their heces lustes/ vnto vncleannes to defile their owne bodies bitwene them selues/wh. they turned his trueth

Rom. 1. 21.

# To the Romayns.

Unto a lye/ and worshipped and serued  
the creatures more then the maker/  
whych ys blessed for ever Amen.

For this cause god gaue the bpe bnd  
to shamfull lustes. For enē their wemē  
lyd change the naturall vse bnto the  
unnaturall. And lyke wyse also the mē  
lefte the naturall vse of the woman/ān  
brēt in lust wō on another amonge the  
selues And mā with mā wrought althp  
wesg receaued in the selues the rewar  
de of their errour as it was acordinge.

And as it seemed not good bnto them  
to be a knowen of god/ euen so god de  
liueryd the bpe bnto a leaude mynd/  
that they shulde do tho thynges which  
were not comely: beyng ful of all vn  
righteous doynges/of fornicaciō/wic  
kednes/couetousnes/ maliciousnes/  
fullof enmie/morther/debate/disynt  
eupl conditioned/whisperers/backby  
ters/haters of God/doers of wronge  
proude/bolters/brynners bpe of eupl  
thyngis/disobedient to theyr fathers  
ān mothers/ without bnderstōd yngel  
conuenante breakers / vnloynge/flou  
boine ān merciles/whiche men/though  
they knew the ryghtewesnes off God  
howe that they which so the thingis cō  
myt are worthy off deeth/ yet not only  
did they the same/but also had pleasur  
e in the that did the. The.ii. Chapter

## The .ii. Chapter.

**T**herfore arte thou in excu-  
 sable & mā whosoever thou shalt. **mat. vij. a.**  
 on be that iudgest. For in  
 that same where in thou  
 iudgest another/ thou con-  
 demnest thy selfe. For tho-  
 u that iudgest doest euen the same il-  
 le thynges. But we are sure that the  
 iudgement off God ys accordynge to  
 truerh/ agaynst the which comyt sothe  
 thynges. Thyngest thou O man that  
 iudgest them whych do sothe thynges  
 & yett dost eue the very same/ that thou  
 shalt escape the iudgement off God?  
 Other despisest thou the riches of hys  
 goodnes and pacience/ & longe suffe-  
 rance? and remembreth not how that the  
 kindness of God leueth the to repentaunce  
 But thou after thyne harde herte th-  
 at cannot repent: heapest the to gether  
 the treasure of wrath agaynst the da- **mat. xij. b.**  
 ye of vengeance: whiche shalbe opened  
 the rightewes iudgement of god which  
 will rewarde euery man accordynge to  
 his dedes/ that is to saye prayse/ hono-  
 re/ & immortallite to the whych cont-  
 nuyng in gode doynge/ seke eternall  
 lyfe/ But vnto the that are rebellious  
 and disobey the truerh/ yett folowe in-  
 quyte/ shall come indignacion & wrath  
 the/ tribulation and angurthe apen  
 the soule of euery man that doth euill

Of the Jewes yst/ And also of the gentyl. To every mā that doeth good shall come plesse/honoure and peace/ to the Jewe yst/and also to the gentyl. For

**Deu. x. d.** there is no parcialite with god: But  
**h. par. xix.** whoso ever hath synned without lawe  
**Job. xxxvii.** shall perishe without lawe And as mā  
**Actu. x. c.** ny as haue sinned vnder the lawe: shall  
 be iudged by the lawe. For before god

**Mat. vii. d.** they are not righteous which heare  
**Jaco. i. d.** the lawe: but they which do the lawe  
 shall be iustified. For if the gentyll wh<sup>e</sup>  
 ich haue no lawe/ do of nature the thynges  
 contayned in the lawe: the they hauinge no lawe are a lawe vnto them  
 selues which shewe the dede of the lawe  
 wrytē in theyr hertes/ Whyle their  
 conscience beareth witness vnto the/ and  
 also their thoughtes/ accusynge won  
 another/ or excusynge at the daye when  
 god shall iudge te secretes of mē/ by Je  
 sus Christ accordynge to my Gospel.

Beholde/ thou arte called a Jewe/  
 and trustest in the lawe and reioysist in  
 God/ and knowest his will/ and hast ex  
 periēce of good & bad in that thou arte  
 informed by the lawe: And beleuest  
 that thou thy selfe arte a gyde vnto the  
 blynde/ a lyght to them which are in  
 dercknes/ an informer of them which  
 lacke discrecion/ a teacher of the vnle  
 arned/ which hath the ensample of that

which oughte be knowen / and off the  
 truth in the lawe. Nowe teachest thou  
 another: but teachest not thy selfe /  
 Thou preacheſt / a mā ſhulde not ſtea-  
 le: and yet thou ſtealeſt. Thou ſayſt / a  
 man ſhulde not commit aduoutry: and  
 thou breakeſt wedlocke Thou abhor-  
 reſt ymages / and yet robbeſt God of his  
 honour. Thou reioyceſt in the lawe /  
 and thorow breakynge the lawe diſpo-  
 noureſt god. For the name of god is e-  
 nyll ſpoken of amonge the gentyls tho-  
 rowe you as it is written.

Circūciſion becometh anayleth yf thou  
 kepe the lawe: But if thou breake the  
 lawe thy circūciſion is made vncircūci-  
 ſion. Therefore yf the vncircūciſed ke-  
 pe the right thinges contayned in the  
 lawe ſhal not his vncircūciſion be co-  
 unted for circūciſion: And ſhal not vncircūciſion  
 which ys by nature (yf it ke-  
 pe the lawe iudge the which beynge  
 vnder the lawe and circūciſion) doſt tras-  
 greſſe the lawe: For he is not a Jewe /  
 which is a Jewe outwarde Neither is  
 that thinge circūciſion which is outwar-  
 de in the fleſhe: but he is a Jewe which is  
 hid within & the circūciſion of the he-  
 te is the true circūciſion which is in the  
 ſpyete / and not in the letter: whoſe pray-  
 ſe is not of men but of god.

The. iij. Chapter.

## To the Romayns.



What preferment the hath  
the Jewe & other what a-  
nastageth circumcision?  
Surely verymuche. For  
it into them was com-  
mitted the worde of God.

**Joel. iii. b.**  
**psal. cxv. a**  
**psal. l.**

What the though some off the did not  
beleue? Shall their vnbeleue make the  
promes off god with out effecte? god  
forbid. Let god be true & alme lyars/  
as it is writen: That thou myghtest be  
sustained in thy sayngis & shuldest neuer  
come wher thou arte iudged: if our vn-  
rightewesnes make the rightewesnes  
of god more excellent: what shal we  
saye? ys God vnrightheous which sa-  
keth vengeance? (I speake after the  
maner off men) God forbid. For howe  
then shal god iudge the worlde? if the  
veritie of god aperc more excellēt tho  
roip my lye vnto his playse/ why am I  
decei forthe iudged as a synner? & saye  
not rather (as men euill speake of vs/  
and as some asserme that we saye) let  
vs be euill that good maye come ther-  
of: whose damnacion is iust.

**Roma. iii. b**  
**psal. xiv. a**

What saye we then? Are we better  
then they: no/in no wyse: for we haue  
all redyproued how that both Jewes  
and gentyls are vnder synne/ as it is  
writen: There is none rightheous/ no  
not one: There is none that vnderston



with / there ys none that seketh after  
 God / they are all gone out off the way. psal. b. c.  
 ye / they are al made unprofitable / the and. xii. b.  
 re is none that doth good / no not w<sup>o</sup>. psal. cxxxix  
 Their throte is an open sepulchre / with psal. ix. c.  
 their tonges they haue disceined / the Esa. lii. b.  
 popson of Aspes is vnder their lippes psal. xii. b.  
 whose monthes are full of conuenge  
 and bitterness. Theyr sete are swyfte to  
 shed bloud. Destruction and wretched-  
 ones are in their wayes: And the wa-  
 ye of peace haue they not knowe. The  
 re is no feare of god before their eyes

¶ ye ad we knowe that whatsoeuer  
 the lawe saith / he sayth it to the which Gala. ii. d  
 are vnder the lawe / That all monches  
 maye be stopped / and al the worlde be  
 subdued to God / be cause that by the  
 detes of the lawe / Chal no fleshe be iu-  
 stified in the sight of god. For by the la-  
 we cometh the knowledge of synne.

Nowe hereby is the rightewesnes  
 that cometh of God declared with out  
 the fulfyllinge off the lawe hauiinge  
 witness yet of the lawe and off the pro-  
 phetis. The rightewesnes no dout whi-  
 chys goode before God: cometh by  
 the fayth off Iesus Churke vnto all /  
 and vpon al thz that beleue.

For there is no differēce / al are syn-  
 ners / & lache the pryse that is of valo-  
 ur before god but are iustified frely by

o the omayns.

His grace/through the redēcion that is  
in Christ Iesu/ who God hath made a  
seate of mercy thow faith in habb  
oud /to shewe the rightewesnes whi-  
ch before him is of balource/in that he  
forgeneth the synnes that are passed/  
which god did suffre to shewe at this  
tyme: the rightewesnes that is a la-  
wed off hym that he myght be con-  
fesse/ and a iusticiar of hym which be-  
leueth on Iesus. ¶

Whence is then thy retyfynge? It  
is excluded. By what lawe? by the la-  
we off workis? Naye but by the lawe  
off fayth.

We suppose therefore that a mā is ius-  
tified by fayth with out the dedes off  
the lawe ys he the god off the iewes on-  
ly? ys he not also the god off the gen-  
tyls? He is no doute god also off the  
gētyls. For it is god only which iustifi-  
eth circuncision which is off fayth: & vñ  
circuncision thow fayth. Do we the de-  
stroye the lawe thow fayth? God for-  
bid. We rather mayntayne the lawe.

The. iij. Chapter.



What shal we say the/ that  
Abraham oure father as  
partayninge to the fles-  
he yd stit: if Abraham  
were iustified by dedes/  
the hath he wher in to re

## The. iiii. Chapter.

secret but not with god. For what sa-  
 yth the scripture? Abrahā beleued god Gen. xii. b  
 & it was counted vnto hi for rightewes: Gala. iii. a  
 nes To hi that worketh is the rewar: Jaco. ii. d.  
 & not reckened of fauour: but of due-  
 ty Tho hi that worketh not / but bele-  
 ueth on hym that iustifieth the vngod-  
 ly / is faith counted for rightewesnes.  
 As wauld describeth the blessed-  
 fulnes of a man / vnto whom God as-  
 cribeth rightewesnes without dedes  
 Blessed are they / whose vnrightewes-  
 nes is forgiven / & whose synes are co-  
 uered. Blessed is that man to whō the  
 lord imputeth not synne.

psal. xxi.

¶ Cā this blessednes thē apō the circū-  
 cised or apō the vncircūcised? We saye  
 verely howe that faith was reckened  
 to Abrahā / for rightewesnes. How  
 was it reckened? in the tyme of circū-  
 cision? or in the tyme before he was cir-  
 cūcised? Not in tyme of circūcision but  
 whē he was yet vncircūcised And he  
 receaued the signe of circūcision as a  
 scale of that rightewesnes which is by  
 faith which faith he had yet being vn-  
 circūcised / that he shulde be the father  
 of al them that beleue / though they be  
 not circūcised / that rightewesnes my-  
 ght be imputed to the also / And that he  
 myght be the father of the circūcised /  
 not because they are circūcised only

# To the Romāyns.

but because they walke also in the step-  
pes of faith/which was in our father  
Abrahā befoze the tyme of circūcīon.

For the promes that he shulde be the  
heyr of the worlde was not geuen to  
Abrahā/ or to hys seed thow the la-  
we: but thow the rightewelsnes whi-  
ch cometh of fayth. For if they which  
are of the lawe be heyres/there is fayth  
but haine & the promes of none effecte  
Because the lawe causeth wrathe. For  
whete no lawe is/there is no trasgres-  
sion. Therefore by fayth is the inherita-  
unce geuen/ that it myght come of fa-  
uour/ & that the promes myght be su-  
re to al the seed not to the only which  
are off the lawe: but also to the which  
are of the fayth of Abraham which is  
the father of vs al. As it is writen: I ha-  
ue ordeyned the a father to many na-  
tions/befoze God whom thou hast be-  
lieued/which quencheth the deed and  
callethe those thyngis which be noth-  
ing as though they were.

Gen. xxiij. a

Gen. xxiij. a  
and. xv. b

Which Abraham/contrary to hope/  
belieued in hope / that he shulde be the  
father of many nations accordyng to  
that which was spoken: So shal thy  
seed be/ and he faynted not in the fayth  
nor yet cōsydered his owne body/whi-  
ch was nowe deed/evē when he was  
almost an hundred yere old. And yet

considered he the baraines of Sara the  
 sackered not at the promes of god the  
 towe unbelife: But was made ströge  
 in the fayth/and gaue honour to God/  
 and stedfastly breiued that he which  
 had made the promes was able also to  
 make it good: and therfore was it rec-  
 kened to hym for rightwelsnes.

It is not witen for hym only/that it  
 was reckened to him for rightwelsnes  
 but also for vs/to whom yt shalbe coun-  
 ted for rightwelsnes so we beleue on h<sup>i</sup>  
 that raysed vpp<sup>e</sup> Iesus oure lord<sup>e</sup> fro  
 deeth which was deliuered for oure  
 synnes/ & rose agayne for to iustifie vs.

## The. b. Chapter.

**W**herfore be cause that we  
 are iustified by faith we  
 are at peace with god thro  
 remoune lord<sup>e</sup> Ies<sup>u</sup> christ  
 by whom we haue awa-  
 pe in thow such vnto  
 this fauour wherin we stöde & reioyse  
 in hope of the p<sup>r</sup>ispe that shalbe geue  
 of God. p<sup>r</sup>ether to us so only: but also  
 we reioyce in tribulaciō for we know  
 that tribulaciō brige<sup>t</sup>h pacie<sup>n</sup>ce / pacie<sup>n</sup>ce Jacob. i. 4.  
 re bringe<sup>t</sup>h felynge / felynge brige<sup>t</sup>h  
 hope & hope make<sup>t</sup>h vs not a shamed  
 be cause the loue that God hath vnto  
 vs / is shed abroad in oure hert<sup>s</sup> / by  
 the holy go<sup>d</sup> / which is geue<sup>n</sup> vnto vs.  
 for wh<sup>e</sup>n we were yet welles & iust

## To the Romayns.

**Heb. ix. d. d. page to the tyme: Christ dyed for us**  
**1. pet. ii. c. which were vngodly** A man wil stand  
 gladly dye whē he must iustely dye: but  
 for a bauntage paradventure he dare  
 put him selfe in perill of dethe. But  
 God setteth out his loue that he hath  
 to vs / Seinge that whyle we were yet  
 synners / Christ dyed for vs / Moche mo-  
 re then nowe (seynge we are iustified  
 in his blood) shall we be preserved fro  
 wrath thow hym.

For yf whē we were enemyes / we we-  
 re reconciled to God by the deeth of his  
 sonne / moche more / seynge we are re-  
 conciled / we shal be preserued by his ly-  
 fe / Not only so / but we also ioye in God  
 by the meanes of oure lord Iesu Christ

by whom we haue receaued this ac-  
 countēt / wherfore as by one man syn-  
 ne entred in to the worlde and deeth by  
 the meanes of synne: And so deeth was  
 ouer all men / in somoche that all men  
 synned. For euen vnto the tyme of the  
 lawe was synne in the worlde but syn-  
 ne was not regarded / as longe as the-  
 re was no lawe / neuerthelesse deeth  
 raygned from Adam to Moyses / eue ouer  
 the also that synned not / with lyke tras-  
 gression as did Adam: which ys the sy-  
 militude of hym that was to come.

But the gyfte ys not lyke as ys the  
 synne. For yf thow the synne of one

### The. v. Chapter.

many be dead/ moche more plenteous  
 upon many was the fauour of God and  
 gyfte by fauoure whych fauoure was  
 geuen by one man Iesus Christ.

And the gyfte is not ouer one synne  
 as death cam thowow one synne of one  
 that synned. For damnacion cam off one  
 synne into cōdemnation. But the gyfte  
 cam to iustify fro many synnes. For  
 yf by the synne of one/deeth raygned  
 by the meanes of one/moche more shal  
 they which receaue aboundaunce of fa-  
 uour and of the gyfte of rightewesnes  
 raygne in lyfe by the meanes off one  
 (that is to saye) Iesus Christ.

**B** For as by the synne  
 of one/condemnation cam on all men/  
 euen so by the iustifyinge off one coma-  
 meth the rightewesnes that bryngeth  
 lyfe/upon all men. For as by one man-  
 nes disobedience many be cam synners/  
 so by the obedience off one shal many  
 be made ryghteous.

The lawe in the meane tyme entred  
 in that synne shulde encrease. And whe-  
 re aboundaunce off synne was/ there  
 was more plenteousnes of grace That  
 as synne had raygned vnto death/ eue-  
 so myght grace raygne thowow ryghte-  
 wesen vnto eternal lyfe/ by the helpe  
 of Iesu Christ. For

### The. vi. Chapter.

## To the Romayns.



What shall we saye then?  
 Shall we continue in synne / that  
 there maye be a bo-  
 vidence of grace? God  
 forbid. Nowe shall we saye  
 that are dead as touchynge  
 synne lyue any longer therein? I remem-  
 ber ye not that all we which are bapti-  
 sed in the name of Christ Jesu / are ba-  
 ptised to dye with hym? We are bury-  
 ed with him by baptism forto dye / That  
 as Christ was raysed by fro deeth by  
 the glory of the father / even so we also  
 shoulde walke in a newe lyfe. For if we  
 be grafted by deeth lyke unto hym / even  
 so must we be lyke hym in resurrection  
 This we must remember that our olde  
 man ys crucified with him also that  
 the body of synne might utterly be de-  
 stroyed / that hence forth we shoulde not  
 be servauntis off synne. For he that is  
 dead / is fre from synne.

Wherefore if we be dead with Christ  
 we beleue that we shall lyue with him  
 remembrynge that Christ once raysed  
 from deeth / dieth no more. Deeth hath  
 no more power over hym. For as touch-  
 ynge that he dyed: he dyed as cōter-  
 mynge synne once. And as touchynge  
 that he lyueth / he liueth unto god. Likewyse  
 ymagyn ye also / that ye are  
 dead as cōcernynge synne but are alivē



**The.iiij. Chapter.**

unto God thow we Iesus Christ oure  
lorde. ¶ Let not synne raigne therfore  
in youre mortall bodyes that ye shoulde  
there vnto obey in the lustes of y<sup>e</sup>. Ne-  
ther geue ye youre members as instru-  
ments of vnrighthewesnes vnto synne/  
But geue youre selues vnto God / as  
they that are alyue fro deeth. And ge-  
ue youre members as instruments off  
ryghthewesnes vnto God. Synne shall  
not haue power ouer you. For ye are  
not vnder the lawe / but vnder grace.

**C** What then? Shall we synne becau-  
se we are not vnder the lawe / but vnder  
grace? God forbid. ¶ Remember ye  
not howe that to whosoever ye comyt  
your selues as seruants to obeye his  
seruants ye are to whō ye obeye whe-  
ther y<sup>e</sup> be off synne vnto deeth / or off  
obedience vnto rightewesnes? God be  
thanked / ye were once the seruants  
of synne / But nowe haue obeyed w<sup>th</sup>  
your herres vnto the forme of doctri-  
ne where vnto ye were deliuered ye a-  
re thē made free fro synne / and are beco-  
me the seruants of rightewesnes. ¶

**D** ¶ I will speake grossly because of the  
infirmite of your fleshe. As ye haue  
geuen your members seruants / to  
vncleannes and to iniquitie / from in-  
iquitie / vnto iniquitie / euen so nowe  
geue your members seruants vnto

Joā. viij. v  
ij. ioh. ij. v

## To the Romayns.

ryghtewesnes: that ye maye be sanctified. For whē ye were the seruāntis of synne ye were not buder rightewesnes what frute had ye then into thyngis/ where of ye are nowe ashamē? For the ende of tho thyngis is death. But nowe are ye deliuered from synne/ and made the seruāntis of God/ and haue you re frute that ye shulde be sanctified/ and the ende euerlastynge lyfe. For the rewarde of synne is death/ but eternal lyfe is the gyft of God / thow Jesus Christ oure Lorde. **A**

## The. vii. Chapter.



**R**emember ye not brethren (I spake to them that knowe the lawe) how that the lawe hath power ouer a man/as long as ye endu-  
**I. cor. vii. 8** reth/For the womā which is in subiection to a mā: is bounde by the lawe to the mā/ as long as he lyueth: If the man be dead she is loosed fro the lawe of the man. So then if while the mā lyueth the couple her sylfe with another man she shalbe counted a wedlocke breaker. But if the man be dead she is fre from the lawe/so that she is no wedlocke breaker / though the couple her sylfe with another man.

Even so my brethren ye also are made dead as concernyng the lawe by the

## The. vii. Chapter.

body of Christ that ye shulde be coupled  
to another (I meane to him that is ry-  
sen agayne from deeth) that we shulde  
byrge forth frute vnto God/Whē we  
were in the fleshe/ the lustes off synne  
whyche were stered by the lawe/  
rayned in oure members / to byrge  
forth frute vnto deeth But now are we  
deliuered frō the lawe/ & dead from yt  
where vnto we were in bondage/ that  
we shulde serue in an newe conuersa-  
cion of the spirete/ and not off the olde  
conuersacion of the letter.

What shall we saye then? ys the la-  
we synne? God forbid / But I knewe  
not what synne meāt/ but by the lawe:  
for I had not knowe what lust had be  
meant: excepte the lawe hadde sayde  
thou shalt not lust. But synne took an  
occasion by the meanes of the cōman-  
dement/ & wrought in me all māner off  
concupiscence. I obeyed without the  
lawe syne was dead. I once lyued with-  
out lawe/ but when the cōmandemēt  
cam/ synne reuyued & I was dead. And  
the very same cōmandemēt whych  
was ordeyned vnto lyfe was founde to  
be vnto me an occasiō of deeth. For syn-  
ne took occasion by the meanes off the  
cōmandemēt and so discreued me/  
and by the selfe cōmandemēt slewe  
me/ wherfore the lawe is holy/ and the  
i. Tim. i. b.  
23. b. iii.

# To the Romayns.

commandement holp / rust / and good.

Was that then which ys good made  
 beeth unto me? God forbidd. Maye syn  
 ne was beeth unto me / that yt myght  
 apere how that synne by the meanes  
 of that which is good / had wrought be-  
 eth in me / that synne whych ys vnder  
 the commandement / myght be out of  
 measure synfull / for we knowe that  
 the lawe is spirituall / but I am carnall  
 holde vnder synne / be cause I wote not  
 what I do for what I wold / that do I  
 not / but what I hate / that do I. If I w  
 nowe that whych I wolde not / I gra-  
 uunte to the lawe that yt ys good. So  
 then nowe yt ys not I that do yt / but  
 synne that dwelleth in me. For I kno-  
 we that in me (that is to saie in my fle-  
 she) dwelleth no good thyng. To will  
 is present with me but I fynde no me-  
 nes to performe that whych ys good.  
 For I do not that gooðe thing which I  
 wold / but that euill to I / which I wol-  
 de not. Finally / yt I do that I wold not  
 then ys yt not I that do yt / but synne  
 that dwelleth in me doeth yt. I fynde  
 then by the lawe that when I wolde to  
 good / euill is present with me. I beleue  
 in the lawe of God / as discernynge the  
 inward man. But I see another lawe in  
 my members rebellynge agaynst the  
 lawe of my mynde / and subduynge me

### The. viij. Chapter.

Into the lawe of synne whych is in my members. O wretched man that I am/ who shal deliuer me from this body of deeth? I thanke God by Iesus Christ our lord. So then I my selfe in my mynde serue the lawe of god ad in my flesh the lawe of synne.

### The. iiii. Chapter. ✠

**T**here is then no damnation to them whych are in Christ Iesu: whych walke not after the flesh / but after the spiret. For the lawe of the spiret / wherein is lyfe / whow Iesus Christ hath deliuered me fro the lawe of synne & deeth / for what the lawe coulde not in as much as yt was weake because of the flesh / that performed God / & sent his sonne in the similitude of synfull flesh / and by the oblation for synne he poured synne in the flesh / that the righte welnes requyred of the lawe might be fulfilled in vs / whych walke not after the flesh / but after the spiret.

**F**or they that are carnal are carnally mynded / and they that are spiritual are godly mynded. To be carnally mynded is deeth / and to be spiritually mynded is lyfe / and peace. For because that the fleshy mynde is enemye agaynst God / for yt is not obedient to the

**To the Romayns.**

**Lawe of God nether can ye be. So then they that are geuen to the flesh / can not please God.**

**But ye are not geuen to the flesh / but to the spirete / If so be that the spiret of God dwel in you / If there be eny mā that hath not the spirete of Christ / the same is none of his. If Christ be in you / the body is dead be cause of synne. But the spirete is lyfe for ryghtewesnes sake / Wherefore yf the spirete of hym that rayled vppon Jesus from deeth / dwell in you / euen he that rayled vpon Christ from deeth / shall quicken youre mortal bodies / because that his spirete dwelleth in you.**

**¶ Therefore brethren we are now det-  
ters / not to the flesh / to lyue after the  
flesh / for yf ye lyue after the flesh /  
ye must dye / But yf ye mortifie the de-  
des of the body by the spirete / ye shall  
lyue / for as many as are ledde by the  
spirete of God / are the sonnes of God /  
for ye haue not receaued the spirete  
of bondage to feare eny maner / but ye  
haue receaued the spirete of adoption  
wherby we crye Abba father / The sa-  
me spirete certifyeth oure spirete that  
we are the sonnes of God / If we be  
the sonnes / we are also the heires (the  
heires I meane of God) and heires  
anexed wth Christ / If so be that**

**R. Rom. 8. b.**

**gala. 4. a**

## The. viij. Chapter.

we suffer to gether / that we maye be glorified together.

**D** For I suppose that the afflictions of this lyfe are not worthy of the glorie which shalbe shewed upon vs. Also the seruēt desyre of the creatures abyeth lokynge when the sonnes of God shal apere because the creatures are subduēd to banite agaynst their wpll / but for his wpll which subduēd them in hope. For the very creatures shalbe delyuered fro the bondage off corrupciō / into the glorious libertie of the sonnes off God / For we knowe that euery creature groweth with vs also / and trauayleth in payne euen vnto this tyme.

Not they only / but euen we also which haue the spīst frutes off the spīrete mooue in oure selues and wayte for the adopcion / and loke for the delyuerance oure bodies. For we are sauid by hope / But hope that is sene is no hope For howe can a man hope for that which he seyth? but and yf we hope for that we se not / thē do we wpyth patience abyde for yt.

**E** Lyke wyle the spīrete also helpeth oure infirmities For we know not what to desire as we ought / but the spīret maketh intercessiō mightely for vs with groynngis which cannot be exprest wpyth tonge / And he that searchyth

## To the Romaines.

The herte knoweth what is the meynynge off the spirete/ for he maketh intercession for the sayntes acordinge to the pleasure of god. ✠ For we know wel that all thingis workes for the best to the that lone god/ which also are called of purpose for those which he knowe before he also ordeyned before that they shoulde be lyke fashioned unto the shape of his sonne/ that he myght be the first begotten sonne amonge many brethren. For ouer which he apointed before/ them he also called. And which he called them also he iustified/ whych he iustified/ them he also glorified.

What shall we then saye vnto these thynges? If god be on oure syde/ who can be against vs? which spared not his owne sonne / but gaue hym for vs all/ howe shall he not wryth hym geue vs all thyngis also? Who shall laye any thinge to the charge of goddes choise? It is God that iustifieth/ who the shall contempne? It is Christ a hit his deade rather to which is crysen agayne/ which is also on the right honde of god/ and maketh intercession for vs.

Who shall separate vs from goddes loue? shall tribulacion? or angurthe/ or persecucion/ other böger? other nakednesse? other perill? other sweate As it is writen. For thy sake are we hys



## The. ix. Chapter.

led all daye longe / and are conuicted as psal. lxxxviii  
 these apoynted to be slayne. Neuerthe-  
 lesse in all these thyngis we ouercome  
 strongly throughe his helpe that loned be-  
 ye and I am sure that neither deeth / nei-  
 ther lyfe / neither angell / nor rule / nei-  
 ther power / neither thynges present /  
 neither thynges to come / neither heeth /  
 neither lowly / neither any other creatur-  
 es shalbe able to departe us from Gods  
 loue / which ys in Christ Iesu our  
 lord. **R**

## The. ix. Chapter.

**T**el you the truth in Christ  
 and lye not / in that whete  
 of my conscience beareth me  
 witness in the holy goost /  
 that I haue grete heuyness  
 and continual sorowe in my  
 heart / for I haue wished my lyfe to  
 be cursed from Christ for my brethren /  
 whiche are my kynsmen as parauyn-  
 ge to the fleshe / whiche are the iacops  
 to whom parauyneth the aduynce  
 and the glory / and the testamēt / and  
 the ordinaunce of the lawe / and the ser-  
 uice of God / and the promyses / whose  
 also are the fathers / and they of whom  
 me (as concernynge the fleshe) Christ  
 cam / whiche is God ouer all thynges  
 blessed for ever / Amen.

**I** spake not these thyngis as though  
 the wordes of God toke none effecte.

# To the Romayns.

For they are not all Israelites whych  
cane of Israel: Neither are they all chil-

**Gen. xxi. b** dre straight waye because they are the  
seed of Abraham / But in Isaac shall  
thy seed be called / that is to saye They  
whych are the chylidren off the fleshe /

**Gal. iii. d** are not the chylidren off God / but the  
chylidre of promes are counted the sea-

**Gen. xxiij** de / For this is a woide of promes / ab-  
oute this tyme will I come / and Sara  
shall haue a sonne.

Neither was yt so with hee only / but c  
**Gen. xxi. c** also when Rebecca was with childe by  
won / I meane by our father Isaac / e-  
er the chylidren were borne / when they  
had nether done good nor bad (that the  
purpose of God whych is by electyon  
myght stonde) yt was sayde vnto her /  
not by the reason off workes / but by  
grace of the caller / the elder shall ser-  
ue the younger. As yt is writen / Jacob  
**Gen. xxi. c** he loued / but Esau he hated.

**Gal. i. a.** What shall we saye then? is there e-  
ny butrightewesnes with god? God for  
byd. For he sayth to Elioses / I will shew  
mercy to whō I shewe mercy / And  
**Exo. xxxij** will haue compassion on whō I haue  
compassion / So lyeth yt not then in a  
mā's will / or runnyng / but in the mer-  
cy of God. For the scripture sayth vnto vs  
**Exo. ix. b.** Whatas / Euen by thys same purpose  
haue I stered the vppe / to shewe my

## The .ix. Chapter.

power on the / ad that my name myght  
be declared thowout all the worlde.  
So hath he mercy on whō he will: and  
whō he will he maketh herbe herced.

¶ Thou wylt saye then vnto me / why  
then blameth he vs yet? For who can  
resist his will? But o mā what arte thou / which disputest with God? shal the  
Esa. xlv. c.  
pie. xviii. a  
sapte. xv. b  
weike saye to the workemā / why hast  
thou made me on thys fasshon? hath  
not the potter power ouer the claye / e-  
ne of the same lompe to make one ves-  
sel vnto honoure / ad a nother vnto dis-  
honoure? Eue so / God willinge to shew  
his wraath / and to make his power  
knowe / suffered with lōge patience the  
bellis of wraath / ordeyued to damna-  
tion / that he myght declare the riches  
of his glory o the bellis of mercy / wh-  
ych he had prepared vnto glory that is  
to saye / vs which he called / not off the  
iewes only / but also off the gētyls / As  
he sayth in Osee / I wyl call thē my pe-  
ple which were not my people / ad de-  
re beloued whych was not beloued /  
And yt shall come to passe in the place  
where yt was sayd vnto thē ye are not  
my people / that there they shalbe cal-  
led the sonnes of the liuinge god.

¶ But Esayas cryeth for Israel / tho-  
ugh the nōver of the children of Israel  
Esaie. x. c.  
be as the sande of the see / yet shal a rem-

## To the Romayns.

that be saued / by synners / by the way  
be hereby sheweth yf thou in righte-  
wines. For a shott worde wyl god ma-  
ke on erth / And as Elyas sayd before  
**Esai. l. c.** Except the layde of sabaoth hadde lest  
by leade / we had bene made as sodom  
and had bene spliced to gomorra.

What shal we saye the? we saye that  
the gentyls which folowed not righte-  
wines / haue ouertake righte wines  
I meane the righte wines which com-  
meth of fayth / But Israel which folo-  
wed the lawe of righte wines / coude  
not attayne vnto the lawe off righte  
wines. And wherfore? Because they  
sought it not by fayth but as it were by  
the working of the lawe. For they haue  
Rombed at the Romblinge Stone / As it  
is written / Beholde I laye in Aoun a Co-  
blyng Stone / and a roche wherby shall  
make men faule. And none that belone  
on hym shalbe ashamed.

## The .x. Charter. ✠



Desire / and prayer to god for Isra-  
el is that they might be sa-  
ued / For I beare the reco-  
rd that they haue a feruēt  
mynde to god warde / but  
not a corbyng to knowledg / For they  
are ignorant of the righte wines whi-  
ch is allowed before god / and go about

esai. xlviii.  
1. pet. ii. b.  
esai. lvi. c.  
esai. xlviii.

## The .x. Chapter.

to stablish theirowne rightewesnes  
and therefore are not obedient vnto the  
rightewesnes which is of value before  
god. For Christ is the ende of the lawe  
to iustifie all that beleue. **I**

**N** Moyses describeth the rightewesnes **Leu. xviii**  
whych cometh off the lawe / howe that **Exe. xx. b.**  
the man which doth the thingis of the **Deu. xix. &**  
lawe shall iue therein. But the righte-  
wesnes which cometh of fayth / spea-  
keth on thys wyle / Saye not in thyn  
heart / who shall ascende into heauen?  
(That is nothinge els the to fetch Ch-  
rist downe) Other who shall descende in-  
to the depe? That is nothynge els but  
to fetch byp Christ from deeth / Wue  
what sayth the scripture? The worde **Deu. xxx. c**  
is nye the / even in thyn mouth & in thyn  
heart. This worde is the worde of fayth  
**C** whych we preache / For yf thou shalt  
knowledge wth thyn mouth that Ies<sup>s</sup>  
is the sonde: & shalt beleue wth thyn  
heart that God raysed hym byp from  
deeth / thou shalt be saue. **I** For the be-  
lefe of the heart iustifieth / & to knowled-  
ge wth the mouth maketh a man saue.  
For the scripture sayth / whosoever be- **ela. xxiij.**  
leueth on hym / shall not be a shamed.

There is no difference bitwene the  
Iewe and the gentyll. For won is sonde **Joel. ii. g.**  
of all / whych is xpc he lord all that call **Act. ii. c.**  
on hym. For whosoever shall call on

# To the Romayns.

The name of the lorde shal be safe howe  
shal they call on hym on whō they bele-  
ued not: how shall they beleue on hym  
of whō they haue not herd: how shall  
they heare with out a preacher / And  
howe shall they preach except they be

**Act. iii. b.** sent? As it is writte howe beautifull

**Mat. i. d.** are the fete of the which bynne glad  
tydynngis of peace / and bynne glad ty-  
dynngis of good thingis / But they ha-  
ue not all obeyed to the gospell. For E.

**Act. xii. a.** sayas sayth / Lorde who shal beleue on

**Joan. xii. c.** re saynges? So then sayth cometh by  
hearynge / and hearynge cometh by the  
worde of God. Wnt I aske / haue they  
not herd? No doubt / their sounde wll

**psal. xlviii.** out into al londres / and their wordes wll  
go to the endes of the worlde. R

But I demaunde whether Israel do

**Deu. xxi. c.** knowe or not? For **Exod. xxi. c.** sayth / I

wll prouoke you fasto cur by them  
that are no people / and by a folishe na-  
ciō I wll anger you

**Isa. lxb. a.** sayas after that  
is bolde and sayth. I am founte of the

that sought me not / and haue auered to  
the that asked not after me / And agayn

**Isa. lxb. a.** sayth / All daye longe ha-  
ue I stretched forth my hondes unto a

people that beleueth not / but syeth  
agaynst me.

## The.ii.Chapter

**S**aye then/hath God cast  
awaye hys people? God  
forbid. For enen I heretofore  
am an Israelite of the  
seed of Abraham & of the tri-  
be of Benjamin. God hath  
not cast awaye hys people whych he  
knew before. Otherwote ye not what  
the scripture saith by the mouth of the  
lias/howe he spake to god agaynst Is-  
rahel/sayinge/Lorde thep have killed the. reg. xix  
thy prophetis and digged wune thyn al-  
ters/and I am lefte only/and theye seke  
my deeth. But what sayth the answer  
of God to hi agayne? I have reserved  
unto me seuen thousande men which ha-  
ue not bowed their knees to baal And  
so at this tyme ys there a remnant lef-  
te to shew the election of grace: if it be  
of grace/the is it not by the deservyn-  
ge of workes for the were fanone no  
favour: yf y: be by the deservynge of  
workes/the is there no favour for the  
were deservynge no deservynge.

What the? Israel hath not obta-  
ined that that he sought for but yet the  
electid hath obayned it/the remnant  
were blynd/according as it is written/ Esa. vi. c.  
God hath geuen the the sighte of vn. mat. xix. b  
quyem: eyes that they shulde not se 3o. xii. f.  
and eares that they shulde not heare/ e. act. xxi. b  
uen unto this daye. And David saith/ psal. lxxviii  
C. c. j.

## To the Romayns.

Let theyr cable be made a snare to take them withal / and an occasion to faule / and a reward vnto them. Let their eyes be blinded that they se not / and euer bowe doune their backs.

I saye the / Maue they therfore stumbled that they shulde but faule oly: god forbid / but thow their faule is helth happened vnto the gentyls for to proue he the with all / therfore ys the faule of the / be the riches of the worlde / and the mynyshynge of the the riches off the gentyls / howe moche more shulde y be so yf they all belened: I speake to you gentyls / in as moche as I am the apostle off the gentyls I wyl magnify my office that I myght prouoke the which are my flesh / and myght saue some of the. For yf the castinge awaye of the / be the recoueringe of the worlde / what shal the receauinge of the be but life agayne fro death: For yf one pece be holy / the whole heape is holy. And yf the roote be holy / the braunches are holy also.

Though some off the braunches be broke of: and thou be yge a wylde olyue tree arte grefe in amōge the: and in deparater of the roote / and faimes of the olyue tree / hast not thy sylfe agaynst the braunches. For yf thou hast thy sylfe / remember that thou bearest not the roote / but the roote the. Thou wilt sa-



## The.xi. Chapter.

ye the/the braunches are broke off that  
I might be griffe in Thou sayest wile  
because of vnbeleue they are broke of  
and thou standest stedfast in saythe Be  
not hymnynded/but feare/seynge that  
god spared not the naturall braunches  
lest haply he also spare not the.

Beholde the kyndnes and rigorou-  
nes of god: on the which fell rigorou-  
nes: but towarde the/kyndnes/ys the  
our cōtinne in his kyndnes: or els thou  
shalt be hewen of and the yf they byde  
not still in vnbeleue shall be gryffed in  
agayne. for God is of power to griffe  
the in agayne. for yf thou wast cut out  
of a naturall wilde olyue tree: and wast  
gryffed contrary to nature in a true o-  
lyue tree/ howe moche more shall the  
naturall braunches / be gryffed in to  
their owne olyue tree agayne?

I wolde not that this secrete shulde  
be hid fro you my brethre (lest ye shulde  
be wyle in your owne cōsapes) that  
partly blyndnes ys happened in Isra-  
el/ but yf the fulnes of the gentyls be  
come in. And so all Israel shall be saued  
as yt ys writen. There shall come oute **Esa. 45. 21.**  
of Sion he that doth deliuer/ and shall  
mure awaye the vngodlines of Jacob  
And this is my testamēt vnto the whiche  
I shall take awaye their sinnes. As cō-  
cerninge the gospel/ they are enemies for

# To the Romayns.

your felices/but as touching the elec-  
tid: they are loued for the fathers sake

For verely the gyftes and callinge of  
god are soche/that ye cannot repēt him  
of thē/for loke as ye in tyme past ha-  
ue not beleued God: yet haue ye now  
obtained mercy thow wthēis babylese  
euē so now haue they not beleued the  
mercy wthēis happened vnto you.

That they also maye obtayne mercy.  
God hath wrapped all naciōs in unbe-  
leue that he myght haue mercy on all.

Oh the depnes of the aboundant wis-  
dom and knowledge of God/how inco-  
prehēdible are his iudgements and his  
wayes unsearchable. For who hath kno-  
wē the mynde of the lorde? or who was

Sap. ix. c. his counsellor? other who hath genē  
Esa. xl. d. to him spast: that he myght be recōpen-  
1. Cor. ij. d. sed agayne? For of hym/ & thow hym  
and vnto him are all thingis. To him be  
glory for ever aū. The. xii. Chapter

Therefore brethē I beseeche  
you by the mercifullnes of  
God/ that ye make your  
bodies a quicke sacrifice/  
holy and exceptable vnto  
God which is your reason-  
able seruyng of god / and fasten not  
your selues like vnto this world. But  
be ye changed in your shape/by the re-  
surynge of your mynde/that ye maye



phat. iiij. c.

I know what thyng that good/that agree. Ephe. b. d  
 prable/and perforce will of god is. For. j. Telling a  
 I save (thow the grace that vnto me  
 geue is) to every man amonge you/that  
 no mā esteeme of hym selfe more the he  
 becometh hym to esteeme: But that he  
 discretely iudge of hym selfe accordin-  
 ge as god hath dealt to every man the  
 measure of faith. As we haue many mē- j. cor. xii. b  
 bers in one body: and all mēbers haue ephe. iij. b  
 not one office/So we beinge many are  
 one body in Christ/ & every mā (amonge  
 oure selues) one anothers mēbers. ¶  
 ¶ Since that we haue diuers gyftes  
 accordinge to the grace that is geue vnto  
 vs/ if eny man haue the gyft of pro-  
 phesie let him haue it that it be agreyn-  
 ge vnto the faith Let him that hath an  
 office wayte on his office Let him that  
 teacheth take heed to his doctrine/ Let  
 him that exhorteth geue attendaunce to  
 his exhortaciō. if eny mā geue/ let him  
 do it with singlenes/ Let him that eu-  
 leth do it with diligēce. if eny mā che-  
 re we mercy let hi do it with cherefulnes  
 ¶ Let loue be without dissimulation. amos. b. d  
 Hate that which is euyl: and cleane brephe. iij. a  
 to that which is good. Be kinde one to 1. pet. v. b  
 another with brotherly love In geuin-  
 ge honoure go one before another Let  
 not that busines whiche ye haue in hou-  
 se be tedious to you. Be seruēt in spi-  
 C. c. iij.

# To the Romayns.

**1. Pet. 1. 13.** Applye your selues to the tyme.  
**Heb. 12.** Keiptye in hope. Be paciēt in tribula-  
**1. 10.** 11. 12. cōtinue in prayer. Distribute vnto  
 the neresste of the synners kepe hospi-  
 taliter. Blesse thē which persecute you  
 blesse but curse not. Be iery wth thē  
 that are iery/wepe wth thē that we-  
 pe. Be of lyke affection one towarde  
 another. Be not hye myded/ but ma-  
 ke your selues equal to thē of the lo.

**1. 10. 11. a.** wch soule. **1. 10. 11. b.** We not wyle in point  
**1. 10. 11. c.** Downe opinions. Recōpence to no man  
**1. 10. 11. d.** but euill for euill. **1. 10. 11. e.** afoie honē  
**1. 10. 11. f.** chynge honest in the syght of all men/  
 yf yt be possible/yet ou your parte ha-  
 ue peace with all men.

Decely beloued auenge not your sel-  
 ven. **1. 10. 11. g.** nes but geue place vnto the wyath of  
**1. 10. 11. h.** god. For yt is wyte/vengeance is my  
**1. 10. 11. i.** ne/and I will rewarde say: d the loide.

Therfore yf thyn enemy longer sete  
 hym/yf he thurst/geue him drinke. For  
 in so doyng thou shalt heape coles of  
 fyre on hys head/ Be not overcome of  
 euill/But overcome euill wth good-  
 nes. **1. 10. 11. j.** The. xiii. Chapter. **1. 10. 11. k.**

**1. 10. 11. l.**

Et euery soule submit him-  
 self vnto the auctoritie of  
 the hyer powers There is  
 no power but of God. The  
 powers that be/are orde-  
 yned of God. Whose cues



## The xlii. Chapter.

therefore respyeth power respyeth the  
ordinance of God. They that respye/  
shall receaue to the life dānacion. For  
rulers are not to be feared for good  
works but for euyl. Wile thou be with  
out feare of the power? Wo wile thou  
be so shalt thou be prayd of the same  
for he ys the minystrer of god / for thy  
wely. But a p'son to euyl the feare:  
for he beareth not a sweate for nought  
for he ys the minystrer of God / to take  
vengeaunce on the that do euyl. Where  
fore ye must nedes obey not for feare  
of vengeaunce only / but also because of  
cōscience. Euen for this cause paye ye  
tribute. For they are goddes ministers  
seruyng of the same purpose. ¶

Due to euerymen therefore his due  
tre/Tribute to whō tribute belongeth  
Custō to whō custō is due / feare to whō  
feare brēgeth / honoure to whō honou  
re pertaineth. ¶ Owe nothig to any  
mā / but to loue one another for he that  
loueth another / fulfilleth the lawe for  
these cōmandmētis Thou shalt no cō  
mit aduouty Thou shalt not kill Thou  
shalt not steale Thou shalt not beare  
false witness: Thou shalt not desire: and  
so forth: if there be any other cōmand  
mēt: p'is al cōprehēd in this sayinge  
Loue thyne neighbour as thy selfe / Lo leui. xix. v.  
ne hurtethuoi his neighbour: therefore mat. xxiii. b

## To the Romayns.

mar. xii. d. ys lone the fulfyllinge of the lawe. &  
 Gala. b. c. & Thus also we knowe / ineanthe  
 Jacob. ij. b. seaton hove that prysyme that we  
 shulde nowe awake of slepe. for now  
 we isoure heitbreter then when we  
 belened. The nyght ys passed and the  
 daye is come nye. Let vs therfore call  
 awaye the bedes of darcknes / and let  
 vs put on the armour of lpyght: let vs  
 walke humblylly as yt were in the daye  
 lpyght: not in eatynge / ad drynkynge. ne  
 ther in chāberpage ad wantannes ne  
 Luc. xxi. fether in f. rpe and empynges: but put ye  
 on the love of Iesus Christ. & And make  
 Gala. h. c. not excusen for the selfe / to fulfill  
 1. Pet. ij. c. the l. l. of ye. The. xiii. Chapter.

**W**e mā that is weake i the  
 f. rpe / receaue unto you /  
 not in disputynge ad trou  
 blyng his cōscience. One  
 belenet bi that he maye ea  
 te al thynge. Another whi  
 ch is weake eateth eathes: let not him  
 that eateth / despise him that eateth not  
 And let not him which eateth not tur  
 ge him that eateth. For god hath recea  
 ned hym. What arte thou that iudgest  
 another mannes scrvaunt? Wke: her  
 he stonde or felle / that pertayneth un  
 to hys master. yee / he shall be iustified  
 that he myght stonde. For God ys able  
 to make hym stonde.

Jaco. iij. d

**T**hyſ mā putteth difference bitwene  
 2 daye ad daye: another mā comiteth all  
 dayes alpe. Se that no man wauer in  
 his owne minde. Ye that obserueth one  
 daye more thē another / both yt for the  
 lordes pleasure. And he that obserueth  
 not one daye more thē another / doeth  
 it to please the lord also. Ye that eateth  
 with yt to please the lord / for the geueth  
 god thākis: and he that eateth not / ca-  
 teth not to please the lord with all / ad  
 geueth god thankis. For none of vs ly-  
 ueth his owne seruaut / ad also none of  
 vs dyeth his owne seruaut. yf we liue /  
 we lyue to be at the lordes will. yf we  
 dye we dye at the lordes wil. Whether  
 we lyue therfor or dye / we are the lordes  
 For Christ therfore dyed ad rose a-  
 gayne / and reuined / that he shulde be  
 lord both of deed and quicke.

**B**ut why wilt thou the iudge thy bro-  
 ther: other why dost thou despise thy  
 brother: We shall all be brought befo-  
 re the iudgement seate of Christ For 11. cor. v. b.  
 yf is witen: As truly as I liue sayth  
 the lord / all knes shall bow to me / 1. sa. xlv. b  
 and all knees shall geue knowledge to philip. 11.  
 god / so shal everyone of vs geue ac-  
 knowledgement of hym selfe to god: let vs not ther-  
 fore iudge one another any more.

**B**ut iudge this rather / that no man  
 put a stumblinge blocke / or an occasion

## To the Romayns.

**1. cor. viij.** tofauke at in his brothers waite. For  
 I knowe/and surely beleue in the lord  
 Iesus/that there is no hyngge common  
 of yt lyfe: but vnto hym that indgeth  
 yt to be common/to hym it is comen: yf  
 thy brother be greued with thy mea-  
 te/nou walkest thou not charitably.  
 Destroye not hym with thy meate/for  
 whom Christ dyed. Suffer ye not that  
 your treasure be euill spoken of. For  
 the kyngdom of god ys not meate and  
 drynke/ but ryghte welnes / peace and  
 lope/ in the holy goost. For whoso euer  
 in these thynges serueth Christ/plea-  
 seth wel god: and is comended of men  
 Let vs folowe the thyngis which may  
 be for peace: and thingis wherewith one  
 maye edifie another. Destroye not the  
 worke of God for a lytel meates sake.  
**1. cor. viij.** All thingis are pure: but yt is euill for  
 that man which eateth wth hurte of  
 his conscience. It is good neuer to eate  
 fleshe neether to drynke wyne / neether  
 any thyng wherby thy brother offendeth  
 other falleth/or ys made weake. Wast  
 thou faith? haue yt wth thy selfe befo-  
 re god? happy is he that conscienceth not  
 himselfe in that thyng wherby he al-  
 wey. For he that maketh conscience/is  
 damned if he eate: Because he doth it not  
 of faith: or whatsoeuer is not of faith  
 that same is synne. The .xv. Chapter





**W**hich are ströge ought  
to beare the scapines off  
the whych are weake/ and  
not to stonde in oure ow-  
ne conforytes. Let every  
man please hisneighbour  
vnto his welthe & edifyinge. For Christ  
pleased not hym selfe: but as yt is wri-  
ten. The rebukes of them which rebu- **psal. lxxviii**  
ked the / sel on me: Whatsoeuer thin-  
gs are written a fore tyme / are written  
for oure learninge that we shoulde haue pa-  
cience and cōforte of the scripture shul-  
de haue hope.

God which is lord of paciēce and cō-  
solacion / geue vnto euery one of you /  
that ye be lyke mynded w<sup>th</sup> one tow<sup>rd</sup> his  
another after the ensample off Iesu  
Christ / that ye all agreeynge to gether **.i. cor. i. vii**  
maye with one mouche prayse god the  
father of oure lord Iesus. Wherefore  
receiue ye one another as Christ re-  
ceiued vs / to the prayse of god.

And I saye that Iesus Christ was a  
minister of the circūciō for the tenneth  
of god / to cōferme the promyses made  
vnto the fathers. And let the gentylis  
prayse god for his mercy. As yt is writ- **psal. cxviii**  
te for this cause I will prayse the and **ii. reg. xxii**  
ge the gentylis / and singe in thy name.  
And agayne he sayth : ye gentylis reioy- **psal. cxvi**  
se w<sup>th</sup> his people. Agayne / prayse the

## To the Romanys.

**Rm. xi. c.** I orde all ye gētyls/ā d laude him al-  
 cions. And in another place I saye  
 pth: there shalbe the rote of Jesse / and  
 he that shal ryle to raygne ouer the gē-  
 tyls: in hym shall the gētyls trust. The  
 god of hope fill you with al loye ād pe-  
 ce in beleuinge / that ye maye be rye  
 in hope theowe the power of the holy  
 goost. I my selfe am full certified of  
 you my bletyē that ye your selues  
 re full of goodnes / & filled with al kno-  
 wledge / ād are able to counsel won an-  
 other. Neuer thelesse bletyē I haue som-  
 what boldly written vnto you / as was  
 that putted you in remēbrance / for  
 the grace which is geue me of God for  
 this purpose that I shulde be the mini-  
 ster of Jesu Christ amonge the gētyls  
 and shulde minister the glabbe tydyngs  
 of God / that the gentyls myght be  
 an acceptable offeringe / sanctified by  
 the holy goost. I haue therefore wherof  
 I maye reioyse in Christ Jesu / in the  
 thyngis which pertain to God. For I  
 dare not speake of eny of the thynges  
 whych christ hath not wrought by me  
 (to make the gētyls obediēt) with wor-  
 de ād dede / in myēty pūgnes & woūdes /  
 by the power of the spirit of God / so  
 that fro Jerusalem & the costes rounde a-  
 bout / vnto Illyricū / I haue filled al con-  
 treys with the glabbe tydyngis of christ

## The.xv. Chapter.

So haue I enforced my selfe to preache the gospel not where Christ was named / lest I shulde haue bylt on another mans foundation: but as it is writen To whō he was not speakē of they shal see & they that herde not / shal vnderstande for this cause I haue bene ofte letted to come vnto you: but now seynge I haue nomore to do in these countreys / & also haue bene desirous many yeares to come vnto you / whē I shal take my iourney into spayne / I wyll come to you. I trust to see you in my iourney & to be brought on my waye thither wache by you after that I haue sō what entoyed you.

Nowe go I to Ierusalem / and minister vnto the sayntes. For ye hath pleased the of Hiercedonia and Achaia / to make a certayne distribution apōn the pauersantes whych are at Ierusalem ye hath pleased the herely and they detours are they goye the gētyls be made parte takers of their spirituall thyngs / their dutye is to minister vnto the in carnal thynges. Whē I haue performed this / and haue shewed the this fruite / I wil come backe agayne by you into spayne. And I am sure whē I come / that I shall come with aboundance of the blessinge of the gospel of Christ.

I beseeche you brethren for our lord Iesu Christes sake / and for the loue of

## To the Romayns.

the spirete/that ye helpe me in my  
 synes / with poure prayers to God for  
 me/that I maye be deliuered from the  
 whych beleue not in Jewry. And that  
 this my seruice/ which I haue to Ieru  
 salem maye be accepted to the saung  
 that I maye come vnto you withiofe/  
 by the will of God/and maye with you  
 be refreshed. The God off peace be  
 with all you. Amen. ¶

## The.xvi. Chapter.



Dedicate vnto you to be  
 be oure syler (which is a  
 minister of the congrega-  
 tion of Chenecea) that ye  
 receaue her in the lofte ad  
 ye becometh sapientis/and  
 that ye assist her i wharsoeuer busines  
 she needeth of poure ayde For she hath  
 suckered many / and myne owne syler  
 also. Grete Wisca and Aquila my hel-  
 pers in Christ Iesu: whiche haue for my  
 syler layde downe their owne neckes/vn-  
 to whom not I only geue thankis: but  
 also all the congregacions of the gen-  
 tyis. 2. yhe wylle grete all the company  
 that is in their housse. Salute my wel-  
 belened & peneros/ whych is the syler  
 sent amonge them of Archana. Grete  
 Mary whych bestowed moche laboure  
 on vs. Salute Ambrosius/ and Junia  
 my collas which were prisioners with

Act. xviii.

## The.xviij.Chapter

me also/which are uerle safe amburge  
the apostles/and were in Christ before  
me. Greete Amplias my beloved in the  
lorde. Salute Urban oure helper in  
christ/and Stachys my beloved. Salu-  
te Apellas appoynted in christ. Salute  
the which are of Aristobolus houshold  
in Salute Herodian my kynsmā. Greete  
them of the housholde of Narcissus  
which are in the lorde. Salute Triphe-  
na & Triphosa/which were in labour in  
the lorde. Salute the beloved Persys/  
which laboured moche in the lorde. Sa-  
lute Rufus chosen in the lorde/ & his  
mother and myne. Greete Ancestus/  
Phlegon/ Nermas Patrobas/ Mercu-  
rus/and the brethren which are with  
them. Salute Philologus and Julia/  
Nereus and his syster/and Olimpha/  
 & all the sayntis which are with the  
Salute won another/ amonge your  
selues with an holy kysse. The congre-  
gacions of christ salute you.

**E** I beseeche you brethren marke them 10. 11. 12.  
which cause diuision & geue occasiōs  
of euil contrary to the doctrine which  
ye haue learned/ & a voyde them. For  
they that are suche serue not the lorde  
Jesus crist: but their owne bellies And  
by were preachingis & flatteringe wo-  
des becaue the herres of the innocen-  
tes: for your obedience ys spoken off

**To the Romans,**

Angell me. I am glad no wite of you  
 But yet I wolde haue you wyle bre  
 that which ys good. And to beinnocit  
 as cōcernynge euyl. The god of peace  
 shal creade Satan vnder pouce feie w  
 shorte tyme. The grace of oure lorde Je  
 su Christ be with you. Timotheus my  
 worke selow/ād Lucius/ ād Jason/ād  
 Sopater/my kinsmē salute you. I Te  
 ti<sup>us</sup> salute you/which wore this epis  
 le in the lorde. Gaius myn hoste ād the  
 hoste of al the congregaciōs /saluteth  
 you Erastus saluteth you/ the chāber  
 layne offre cite. And Quartus a bro  
 ther/saluteth you. The grace off oure  
 lorde Jesu Christ be with you al Amē.

To him that is of power to stablish  
you according to my gospel where  
in I preache Iesus Christ / in open  
reuealing of the mystery which was kept clo  
se since the worlde began and now is  
opened at this tyme and declared in the  
scriptures of prophesy by the comma  
ndment of the everlastinge god / to keepe  
by the obediēce to the faith published  
among all nations / To the same God  
which alone is wise / be praise thoro  
ugh Iesus Christ for ever Amen.

**To the Honors.**

Sent from Chouchū by whebe the  
that was the minister unto the  
congregation at Chenchua.

# The fyrst Pistle of Paul

the Apostle to the Corinthians.

## The fyrst Chapter.

**P**aul by the grace of the Apo-  
 stle of Jesus Christ the-  
 rowe the will of God: to  
 brother Sosthenes/Un-  
 to the cōgregaciō of god  
 which is at Corinthum.

To them that are sanctified in Jesus  
 Christ / sayngis by callunge / wyth all  
 them that call on the name of oure lo-  
 de Jesus Christ in every place / both of  
 theys and of oures.

Grace be wyth you and peace from  
 God oure fater and from the Lorde  
 Jesus Christ.

✠ I thāke my god al wayes on you-  
 re behalfe for the fauour of god which  
 is geue you by Jesus Christ / that in all  
 thingis ye are made ryche by him in al  
 speache and in all knowledge (euen as  
 the testimony of Jesus Christ was cō-  
 fermed in you) so that ye are behynde  
 in nogys / and wayte for the aperryng  
 of oure lorde Jesus Christ which shall  
 strengthe you vnto the ende that ye ma-  
 ye be blālesse in the daye of oure lorde  
 Jesus Christ. ✠ God is saythfull / by 1. cor. 1. 9  
 whō ye are called vnto the selfshyppe  
 of hys sonne Jesus Christ oure lorde.

I beseeche you brythē in the name of

W. P. J.

# To the Colinthians. i.

**Act. xviij** **¶** Once loue Iesus Christ that ye all speake  
 one thyng / and that there be no di-  
 uention amonge you / but be ye perfect  
 in one mynde / and one meanyng / yt  
 is shewed vnto me (my brether) of you  
 by them that are of the house of Cloe /  
 that ther is stryfe amonge you / I feare  
 of that which euery one of you sa-  
 yth / I holde of Paul / Another sayth / I  
 holde of Apollo / Another sayth / I holde  
 of Cephas / and another sayth / I holde  
 of Christ. Is Christ deuided? was pa-  
 ul crucified for you? oher were ye ba-  
 ptised in the name of Paul? I thanke  
 god that I ceptyned none of you / but  
 Crispus and Gaius / lest eny shulde sa-  
 ye that I in myn owne name had bap-  
 tised. I baptised also the house of Ste-  
 phana / Forthermore knowe I not whe-  
 ther I baptised eny man or no.

For christ sent me not to baptise / but  
 to preache the gospell / not wth wy-  
 dom of wordes / lest the crosse of christ  
 shulde haue bene made of none efferte  
 For the preachyng of the crosse ys to  
 them that peryshe folyshe / but vnto  
 vs which are saued / yt is the power  
 of God. For yt is wyse / I wyl bestro-  
 uide. i. c. ye the wysdom of the wylde and will cast  
 awaye the vnderstonnyng of the p-  
 bent. Where is the wyse man? where  
 is the scrjbe? where is the searcher of



## The .i. Chapter.

thys worlde: hath not God made the  
wyfdom of this worlde folyfshnes?

For when the worlde thow w wyfdom  
knew not god/in the wyfdom of god: ye  
pleased god thow w folyfshnes of prea-  
chyng to fawe them that beleue. For  
the Jewes requyre a figne/and the gre-  
kes feke after wyfdom/but we preach  
Christ crucified/vnto the Jewes an oc-  
cafion of fallynge/and vnto the grekis  
folyfshnes/but vnto the which are cal-  
led both off Jewes and grekis we prea-  
che Christ the power off God/ and the  
wyfdom of God. For godly folyfshnes  
is wyfe then me/And godly wealnes  
is ftronger then are men.

**B**erthen loke on youre callynge how  
we that not many wyfe men after the  
flethe/not many myghty/not many off  
hys degre are called: But god hath cho-  
fen the folyfhe thyngis of the worlde/  
to confounde the wyfe / And hath chofen  
the weake thynges of the worlde / to co-  
founde thyngis which are myghty. And  
hyle thynges of the worlde/and thyng-  
es whych are defpyfed/hath god cho-  
fen ye and thyngis off no reputacion/  
for to blyng to nought thyngis off re-  
putacion/that no flethe fhuilte reioyce  
in his prefence & vnto hym pertayne ye  
in Christ Jelu/whych off God is made  
vnto vs wyfdom and also rightwelesnes  
D D. 11.

## To the Corinthians.:

and sanctifyinge / and redemption / that  
 1. pet. 1. 2. g. a sacrifice as it is writen / he which  
 1. cor. 1. 2. b. 1. offereth / should reioyce in the lorde.

## Thru Chapter.

**A**nd I brethren / when I came to you / came not in gloriousnesse of wordes / or of wisdom / shewing unto you the testimony of God. Neither shied I my selfe that I knewe any thinge to shame you saue Iesus Christ / euen the same that was crucified. And I was as amonge you in weaknesse / and in feare / and in muche trembling. And my wordes / and my preachinge were not with entynginge wordes of mannes wysdom but in shewing of the spirite and of power / that youre fayth shoulde not stonde in the wysdom of man / but in the power of god.

We speake that which is wisdom & morege them that are perfitte / nor the wisdom of thys worlde neither off the salars of this worlde (which goeth to nought) but we speake the wysdom off god / which is in secreete and lyeth hyd / which god ordeyned before the worlde bnto oure glory / which wysdome none off the rulers of the worlde knewe. for had they knowe yt / they wolde not haue crucified the Lorde off glory / but

## The.iiij. Chapter.

as yt is wyrtten: the eye hath not sene eia. ix. iij. b  
and the eare hath not herde / neither ha-  
ue entred into the herte of mā / the thin-  
ges whych God hath prepared for the  
that loue hym.

**C** But god hath opened them vnto vs  
by his spirete. For the spirete searcheth  
all thyngis / pee the bottom off goddes  
secretis. For what man knoweth the  
thingis of a man / save the spirete off a  
man which is within hym? Eue so the  
thyngis off God knoweth no man / but  
the spirete of God / & we haue not recei-  
ued the spirete of the worlde / but the  
spirete whych commeth of God / for to  
knowe the thingis that are geue to vs  
of god / which thyngis also we speake /  
not in the conynge wordes of mānes  
wyrdom / but with the conynge wordes  
of the holy goost / makynge spirituall  
cōparacions of spirituall thyngis. For  
the naturall mā perceaueth not the thy-  
ngis of the spirete of God / For they  
are but folyshtnes vnto hym / nether  
can he perceane them because they be  
spirituallly cōmyned / but he that is  
spirituallly dyscunteth all thyngis / yet he  
hym sylfe is iudged of no mā. For who eia. xl. d.  
knoweth the mynde of the loide / other sapie. ix. c.  
whā shall informe hym? but we vnder stā. iij. d  
vnder the mynde of Christ.

## The.iiij. Chapter.

## To the Corinthians.f.



**A**nd I coulde not forske  
unto you brethren as to  
to spirituall / but I shoulde  
carnal eue as it were to  
to babes in Christ. I gaue  
ye you mylike to drynke  
and not meate. For ye then were not  
stronge/uo neither yet are stronge/for  
ye are yet carnall. As longe vntyl as  
there is amonge you enuynge/strife/  
and diuencion: are ye not carnall/and  
walke after the manner off men? As  
longe as one sayth/ I holde off Paul/  
And another/ I am of Apollo/are ye not  
carnall? What is Paul? what thyng  
is Apollo? but ministers by whom ye  
belueu'd euen as the Lorde gaue euery  
man grace. I haue planted/Apollo wa-  
tered/but god geue the increase. So the  
neither is he that planted euy thyng/  
neither he that watereth/but god which  
gaue the increase.

He that planteth/ & he that watereth/  
shall beare the fruite. For as the Lord  
saith. I. Cor. 3. v. are neither better then the other. Euen  
as the Lord saith. I. Cor. 3. v. by man yet shall receaue hys rewarde  
acordynge to hys labours. We are gods  
labourers / ye are goddis husband-  
rye/ye are goddis byldynge/according  
to the grace of god geuen vnto me/  
as a wyse bylder haue I layd the fun-  
dacion/ another hath bylt thereon but  
let every man take hede howe he byldeth

# The. iiii. Chapter.

apon. For other foundation can no mā  
 laye/that which is layde/which is  
 C Jesus Christ. If eny man bylde on hys  
 foundation/golde/siluer/precious sto-  
 nes/cymber/hape/or stuble/euery mā-  
 nes & othe shal apere/for the daye shal  
 declare yt/ād yt shalbe shewed in fyre/  
 and the fyre shall trye euery mannes  
 worke what yt is. If eny mānes wor-  
 ke that he hath bylt apon hyde/he shal  
 receaue a rewarde. If eny mānes wor-  
 ke burne/he shall suffre losse / but he  
 shalbe safe hym selfe/neuerthelesse yet  
 as yt were thorow fyre.

D ¶ Are ye not ware that ye are the tē-  
 ple of god/ād howe that the spicete of  
 god dwelleth in you? If eny man despy-  
 le the temple of god/hym shall god de-  
 stroye/for the temple of God is holy/  
 wherby temple are ye. Let no man de-  
 ceane him sylfe: if eny man seme wyse  
 amonge you / let hym be a foole in thys  
 worldbe/that he maie be wyse. For the  
 wysdom off thys worlde is folyshnes  
 wth God. For yt is wyrtē/¶ Ye compa- Job. b. a.  
 serth the wyse h. their craftyness / And p̄s. xxiij. b.  
 agayne / God knoweth the thoughtes  
 of the wyse that they are vayne. Ther-  
 fore let no man reioyce in men. For all  
 thingis are youters/whether it be paul  
 other. Apollo/other Cephas/whether  
 it be the worlde/other lyfe/other deeth

D b. iij.

at e Corinthians.

whether they be present thyngis or  
 thyngis to come all are yours/ & yette  
 Christes/ & Christ is goddis. ¶

The. iij. Chapter. ¶

1. cor. vi. 2



Et men thys wyle esteeme  
 vs/ euen as the ministers  
 of Christ/ & disposers of  
 the secretis of God/ fur-  
 ther more it is required of  
 the disposers that they be

founde saythfull/ Wylthme is yette but a  
 very smale thinge/ that I shulde be iud-  
 ged of you/ other of mans iudgement/  
 No I iudge not myn owne liffe. I knowe  
 nought by my selfe/ yett am I not  
 thereby iustified/ It is the Lorde that  
 iudgeth me. Therfore iudge no thyng  
 before the tyme/ but wylt the lorde come  
 whych wylt lyghten thyngis that are  
 hid in darcknes and open the counsels  
 of the heart: and then shal every man  
 haue prayse of God. ¶

These thyngis brethren I haue descri-  
 bed in myn owne person/ and Apollos  
 for pouce sake/ that ye myght learne  
 by vs that no man counte of hym selfe  
 beyonde that which is aboue wyten/  
 that one swell not agaynst another for  
 any mans cause. For who perferreth  
 the? What hast thou/ that thou hast not  
 receaued? yf thou haue receaued it/ wylt  
 yett glorye thou as though thou hadst;

## The.iii. Chapter.

best not feared yt? Nowe ye are full/  
 nowe ye are made ryche / ye raygne as  
 kyngis with out by: and I wold to god  
 ye dyd raygne that we myght raygne  
 with you. He thynketh that god hath  
 shewed by which are Apostles / for the  
 hymnost of all / as it were in apoynted  
 to death / for we are a gasping stocke by  
 to the worlde and to the angels / and to  
 men / we are foles for Christs sake / and  
 ye are wyle thorow Christ / we are weake  
 and ye are stronge / ye are honora-  
 ble / and we are despised. Euē vnto this  
 daye we hunger and thyrst / and are na-  
 ked / and are buffetted with fylles / and  
 haue no certayne dwellinge place / and  
 labour workeinge with oure owne hon-  
 dres / We are reuiled / and yet we blessed. **Act. 17. 9**  
 we are persecuted / and suffer yt. We are. **1. Cor. 4. 11**  
 re euill spoken of / and we praye / we are. **1. Cor. 11. 2**  
 made as yet were the fylthynges of the  
 worlde / the of scowinge of all thinges  
 euē vnto this tyme.

I wyte not those thyngis to shame  
 you / but as my beloued sonnes I war-  
 ne you / for though ye haue ten thou-  
 sande instructours in Christ / yet haue  
 ye not many fathers. In Christo Irist  
 I haue forgotten you thorow the gos-  
 pell / wherfore I desyre you to folowe  
 me. For this cause haue I sent vnto  
 you Timothy / whych is my deare

## To the Corinthians. f.

Some say faithfull in the lorde/whych  
shall put you in remembraunce off my  
wayes whych I haue in Christ/ euen  
as I teache euerywhere in all congrega-  
tions/ Some swell as though I wol  
be come no more at you. But I wyl  
come to you shortly/ yf god wyl/ and  
will knowe / not the wordes off them  
whych swell/ but the power. For the  
kingdom of god is not in wordes/ but  
in power. What wyl ye? Shal I come  
vnto you wylh a rodde/ or els in loue/  
and in the spirete of mekenes?

### The. v. Chapter.



Dycc goeth a comen say-  
inge that there is forni-  
cation amonge you/ and  
for the fornicaciō as is not  
once named amonge the  
gentyls: that woulde  
haue bys fathers wyfe / And ye swel  
and haue not rather sorowed / that he  
which hath done thys dede myght be  
put from amōge you / For I herely as  
absent in body/ euen so present in spire-  
te/ haue determined all redy (as thou-  
gh I were present) of him that hath do-  
ne thys dede/ in the name of oure loi-  
de Iesu Christ / when ye are gathered  
to gether/ and my selfe te/ wylh the po-  
wer of the lorde Iesus christ to deliuer  
vnto Satan/ for the destrucciō of

**Collo. 4. 6**



## The. v. Chapter.

the floure that the spirete maye be fed  
ued in the daye of the lord Iesus.

**C**ourteouspyng is not good/ knowe. Gal. v. 22  
we ye not that a lytell leuen soweth  
the wholcloupe of Dowe/ & pouge  
therefore the olde leuen/ that ye maye  
be newe Dowe as ye are swete bread.  
For Christ oure euer lambe is offered  
vpp for vs. Therefore let vs kepe holy  
daye not with olde leuen/ neither with  
the leuen of malitiousnes and wicked-  
nes but wyth the swete bread of pure-  
nes and truerh. &

I wote vnto you in a ppsle that ye  
shoulde not company with fornicators  
And I meante not at all of the fornicar-  
tors of this world/ other of the conue-  
teous/ or of extortioners/ other of the  
pblaters/ for the muste ye nedes haue  
gone out of the worlde: but now I haue  
**w**ryten vnto you that ye company not  
to geither. If eny that is called a bro-  
ther/ be a fornicator/ or conueous/ or a  
wo:shipper of ymages/ or ther a rapine  
other a dronckard/ or an extortioner/  
wyth hym that is so he se that ye eate  
not. for what haue I to do to iudge the  
whyche are wyth out? Wo ye not iudge  
them that are wyth in? Them that are  
wyth out/ god shall iudge / Out a waye  
from amonge you that euyl parlours.

## The. vi. Chapter.

## To the Corinthians. i.

**W**oe dare one off you be-  
 ynge busynes w<sup>th</sup> an-  
 other go to lawe vnder the  
 wicked? ad not rather vnder  
 the saintis? Do ye not  
 know that the saintis shal  
 iudge the worlde? If the worlde shalbe  
 iudged by you/are ye not goode enou-  
 ghe to iudge smale trifles know ye not  
 howe that we shal iudge the angels?  
 How moche more maye we iudge thin-  
 gis that pertaine to the lyfe? yf ye ha-  
 ne iudgements of worldly matters/ta-  
 ke them which are despised in the con-  
 gregation/and make the iudges. This  
 I saye to your shame/Is there bre-  
 thyn no wyse man amonge you? what not  
 one at all? that can iudge betwene bro-  
 ther and brother? but one brother go-  
 eth to lawe with another/and that vnder  
 the vnbrleners?

Nowe therfore is there bitterly a tan-  
 ge amonge you/ because ye go to lawe  
 one w<sup>th</sup> another. Why rather suffer  
 ye not wronge? why rather suffer ye not  
 your selues to be robbed? I saye ye  
 your selues do wronge/and robbe/ad  
 that the brethie. Do ye not remember  
 how that the vnrighteous shall not in-  
 herit the kyngdom of god? Be not de-  
 ceaued. For neither fornicators/nether  
 worshippers of ymages/nether who-

# The. vii. Chapter.

mongers/ neither weaklyngis/ neither  
abusars of them selues with the man-  
kynde/ neither theues/ neither the coue-  
teous/ neither dyonchardis/ neither cur-  
sed speakers/ neither pillers shal inhe-  
rite the kyngdom of god/ And soche we-  
re ye verely/ but ye are washed/ ye are  
sanctified/ ye are iustified by the name  
of the lord Iesus / And by the spirite ecci. xxiij  
of oure God.

**C** All thingis are lawfull vnto me/ but  
all thingis are not profytable/ I maye  
do all thyngis/ but I wyl be broughte  
vnder no mans power/ Meates are or-  
deyned for the belly/ & the belly for me-  
ates. But God shall destroye bothe ye  
and them. Let not the body be applyed  
vnto fornicacion/ but vnto the lord/ &  
the lord vnto the body. God hath rap-  
sed vpe the lord/ & shall raise vs vpe  
by his power. ¶ Other remēber ye  
not/ that youre bodies are the members  
of Christ/ & shall I now take the mem-  
bers of Christ/ & make them the mem-  
bers of an harlot? God forbid. Wo ye  
not vnderstonde that he wh:ch coupled  
hym selfe with an harlot/ is become o-  
ne body. For two (sayth he) shalbe one  
fleshe/ But he that is ioyned vnto the  
lord is one spirite.

**D** Hele fornicaciō. All synnes that a mā  
doeth are w<sup>th</sup>out the body. But he

Gen. ii. 24  
mat. xix. 6  
Eph. v. 31  
Eph. v. 31

# To the Countinghouse.

**1. cor. vi. c.** That is a fornicator / spurneth against  
 his owne body. knowe ye not how th  
 as your bodies are the temple of the  
 holy ghost / which is in you / whom ye  
 have of God / and howe that ye are not  
 your owne? For ye are dearly bought  
**1. Pet. i. d.** Therefore glorifye ye god in your bo-  
 dies / and in your spirites / for they  
 are goddis. ¶

## The. vii. Chapter. ¶

**1. cor. vi. c.** Concerninge the thinges  
 wherof ye wrote vnto me  
 It ys good for a man: not  
 to touche a woman. neuer  
 thelesse to a void fornication / let every man haue

his wyfe / and let every woman haue her  
 husbände. Let the man geue vnto the  
 wyfe due benenolence. Likewise also

**1. pet. ii. b** the wyfe vnto the man. The wyfe hath  
 not power ouer her owne body / but the  
 husbände / And likewise the man hath  
 not power ouer his owne body / but the  
 wyfe. With drawe not your selues o-  
 ne fro another excepte ye be with com-  
 tent for a tyme / for to geue your sel-  
 ues to fals yuge and prayer / and after-  
 warde come agayne to the same thyn-  
 ge / lest Satan tempt you for your inco-  
 mēcy. ¶ This I saye of fauour / not of  
 commaundmēt. For I wolde that all mē  
 were as I am / but every man

# The. vii. Chapter.

hath his proper gyfte of god/ w<sup>ch</sup> after  
this manner/ another after that / I sa-  
ye vnto the bunnatied men/ and widdo-  
wes/ It is good for them yf they abyde  
euen as I do / But and yf they cannot  
abstayne/ let them marry/ for ye is bet-  
ter to marry/ then to bourn.

Vnto the marryed cōmaunde not I/ Mat. v. c.  
but the Lorde / that the wyfe seporate and. xix. b  
not her selfe from the man/ If she sepa-  
rate her selfe / let her remaine bunnatied. Mar. x. b  
or be reconciled vnto her husband. Iuc. xv. b  
de agayne / And let not the husbände  
put awaye his wyfe from him.

**C** To the remnant speake I/ and not the  
loste/ yf any brother haue a wyfe that  
belongeth not/ yf she be cōsent to dwell  
with hym/ let hym not put her awaye.  
And the womā whych hath to her hus-  
bände an infydel/ yf he cōsent to dwell  
wth her / let her not put hym awaye:  
for the vnbelyuynge husbände is sanc-  
tified by the wyfe/ and the vnbelyuyn-  
ge wyfe is sanctified by the husbände.  
O els were poure chyldren vncleane/  
but nowe are they pure / But and yf  
the vnbelyuynge departe / let hym de-  
parte. A brother or a sister is not in sub-  
iection to soche: God hath called vs in  
peace / for howe knowest thou o wo-  
man/ whether thou shalt saue thy hus-  
bände or not? O yes howe knowest

# To the Colynthians. i.

thou a mā whether thou shalt save the  
wyfe or not: but even as God hath be-  
distributed to every man.

As the lord hath called every person  
so let him walke/ & so orden I in all as-  
ggregacions/ yf eny mā be called beyng  
ge circumcised/ let hym adde nothyng  
thereto/ yf eny be called uncircumcised  
let hym not be circumcised. Circum-  
cion is nothyng uncircumcision is no-  
thyng/ but the keppynge off the coma-  
ndmentis of god is altogether. ¶ Let  
every mā abide in the same state wher-  
in he was called. Arte thou called a ser-  
vant? care not for yt. Nevertheless yf  
thou mayst be free/ vse yt rather. For he  
that is called in the lord beynge a ser-  
uant/ is the lordes fre mā/ Likewise  
he that is called beynge free / is Chri-  
stes servaunt/ ye are dearly bought/ be  
not mennes servaunts. Wherfore lette  
every man wherein he is called / therein  
abide wyth god. ¶

As concernynge birgins/ I have no  
comaunderment of the lord/ yet geue I  
counsell as won that hath obayned of  
the lord to be saythful/ I suppose that  
yt is good for the present necessity/ for  
yt is good for a man so to be. Arte thou  
bouded vnto a wyfe? seke not to be low-  
sed/ Arte thou loosed from a wyfe? se-  
ke not a wyfe/ But and yf thou take a

**The. vii. Chapter.**

**W**yfe: thou hast not sinned. 2. yf a byrgyn maye / she hath not sinned neuerthelesse soche shall haue trouble in their fleshe / but I fauer you.

**T**hyss saie I brethren / the tyme ys shorte yt remaineth that they which haue wyues / be as though they had none and they that wepe / be as though they wept not / and they that reioyce be as though they reioysed not / And they that bye / be as though they possesse them not / And they that blethe thys worlde / be as though they bled yt not: for the falsion of this worlde goeth awaye

**I** wolde haue you without care: the synge mā careth for the thyngis of the loyde / howe he maye please the loyde / but he that hath maryed: careth for the thyngis of the worlde / howe he maye please his wyfe. There ys differēce betwene a byrgyn and a wyfe. The synge woman careth for the thyngis of the loyde that she maye be pure both in body and also in spirete / but she that is maryed / careth for thyngis of the worlde / howe she maye please her houstande. This speake I for yante profit / not to tangle you in a snare / but for that which is honest and comely vnto you / And that ye maye quereley cleaue vnto the loyde without separation.

**yf any mā thinke that yt is vncomely**

**E. C. I.**

# To the Corinthians.

forþys bidden of the paffe the tyme of  
marriage: and yf so nedre require let him  
do what he lyfeth: he symmeth not / let  
the be coupled in marriage. Neether  
leste / he that purposeth surely in hys  
herte / hauninge none nere / but hartpo  
wer ouer his owne will / and hath so de  
creed in his herte that he wil kepe his  
birgen / doth wele. So the he that loy  
neth his birgen in marriage doth wele.  
And he that loyneth not hys birgen in  
marriage doth better. The wyfe is bounde  
to the lawe as longe as her husband ly  
ueth: yf her husband depe / she is at her  
liberte to mary with whome she will one  
ly in the lord / but she is happier yf she  
so abyde / in my iudgment. And I thynke  
verely that I haue the spirete of God.

## The. viij. Chapter.

**O**f speake of thyngis dede  
cate bnto ydols / we are su  
re that we all haue know  
ledge knowledge maketh  
a man swell / but loue edifi  
feth: yf eny man thynke  
that he knoweth eny thyng / he know  
eth nothinge yet as he ought to knowe:  
but yf eny man loue god / the same  
is known of hym.

To speake of meate dedicat bnto y  
dols / we are sure that there is none y  
dell in the worlde: and that ther is no

Rom. viij.



# The. viij. Chapter.

ne other god but one. And though the  
re be that are called goddes / whether  
in heauē other in erth (as there be god  
des many and lordes many) but true  
be is there one god / whych ys the fa-  
ther / of whō are all thynges / and we re-  
hym / and one lord Jesus Christ / by whō  
are all thynges / and we by hym.

But every mā hath not knowledge /  
for some suppose that there is any will  
until this houre / & eat as of a thyng  
offered vnto the poble / and so their consci-  
ences be yuge yet weake are deyled.  
¶ Meate maketh vs not accepted to god.  
Neither if we eat are we the better / ne-  
ther if we eat not are we the worse.

But take hede that your libertie can-  
se not the weake to faule. For yf some  
man se the which hath knowledge at al  
meate in the ydoles temple shal not the  
conscience of hym whych ys weake be  
boldened to eat those thynges whych  
are offered vnto the poble? And so the  
row thy knowledge shal the weake  
rather perishe for whom Crist dyed.  
When we synne so agaynst the brethren  
and wounde their weake consciences /  
we synne agaynst Christ. Wherefore yf  
meate hurt my brother / I wyl eat no  
flethe will the worlde wonder / becau-  
se I will not hurte my brother.

# The. ix. Chapter.

¶ c. 4.

## To the Corinthians. f.



**A** I not an apostle? am I  
not fre? haue I not sent  
Iesus Christ oure lord?  
Are not ye my woike in  
the lord? yf I be not an  
Apostle vnto other / yet  
am I vnto you. For the seale off myne  
Apostle shippe are ye in the lord / My  
ne answer to the that aske me / is this:  
Haue we not power to eate and to drin-  
ke? other haue we not power to leaue  
about a sister to wyfe as wele as other  
Apostles; and as the borthen of the lord  
be / and Cephas? Other only I and Bar-  
nabas haue not power this to do: who  
goeth a warfare eny tyme at his ow-  
ne cost? who planteth a bynne and  
eateth not of the fruite? or who sedeth  
a floche and eateth not of the mylke?

Saye I these thyngis after the man-  
ner of me: or saith not the lawe the same  
me also? For yt ys written in the lawe  
of Moses / Thou shalt not mowle the  
mouth of the oxe that treadeth out the  
corne: both god take thought for oxen  
other sayth he yt not all together for  
oure sakes? For oure sakes no doute  
thys ys written / that he which eareth  
shulde eare in hope: and that he which  
brotheth in hope / shulde be partaker  
of his hope: yf we sowe vnto you spiri-  
tuali thyngis / ys yt a greute thyng yf

pen. xlv  
1. Tim. v. c

## The. ix. Chapter.

we keepe youre carnall thynges? yf so  
ther be partakers off thys power so  
ner you: wherfore are not we rather?

Neuerthelesse we haue not bled this  
power / but suffre all thynges lest we  
shulde hynder the gospell of Christ. Wo  
ye not vnderstode howe that they whi-  
ch minyster in the temple / haue theyr  
syndryng of the temple? And they whi-  
ch wayte at the autter are partakers  
wyth the autter? Euen so also byd the  
loide o: dayne: that they whych prea-  
che the gospell / shulde lyue of the gos-  
pell / But I haue bled none off these  
thyngis.

den. xviij.

Neither wrote I these thyngis that  
yt shulde be so done vnto me. It were  
better for me to dye / then that eny mā  
shulde take thys reioysyng from me.  
In that I preache the gospell I haue  
nothyng to reioyce of: for necessarie is  
put vnto me: wo is it vnto me yf I prea-  
che not the gospell: yf I do yt wyth a  
good wyll / I haue my rewarde. yf I do  
pragaynst my wyll / an office ys com-  
mitted vnto me: what ys my rewarde  
then? Merely that when I preache the  
gospell: I make the gospell off Christ  
fre / that I myluse not myne auctourie  
in the gospell.

for though I be fre from all men /  
yet haue I made my sylfe seruaunt vnto

A. C. liij.

# To the Corinthians. i.

to all men / that I myght wyne them;  
 And unto the Jewes: I became as a we  
 we / to wyne the Jewes. To them that  
 were vnder the lawe / was I made as  
 though I had bene vnder the lawe: to  
 wyne them that were vnder the lawe.  
 To them that were wythout lawe be-  
 cam I as though I had bene wythout  
 lawe (when I was not wythout lawe  
 as pertaynyng to god / but vnder al-  
 we as cōceruynge christ: to wyne them  
 that were wythout lawe To the wea-  
 ke became I as weake / to wyne the wea-  
 ke. In all thinge I fashioned my selfe to  
 all men: to saue at the lest wape some.  
 And this I do for the gospels sake that  
 I myght haue my parte therof.

¶ Wherefore ye not howe that they  
 which runne in a course / runne all / yet  
 but ouerseawe the reward. So shal-  
 we that ye maye obtayne. Every man  
 that proueth himselfe abstaineth from  
 all thyngis / and they yet do obtayne a  
 corruptible crowne: but we to obtayne  
 an euerlastinge crowne. I therfore so  
 runne / not as at an vncertaine thyng  
 So fyght I / not as won that beareth  
 the aier / but I tame my body and byn-  
 ge yt into subiection / lest after that I  
 haue preached to other / I myselfe shul-  
 de be cast a waye.

## The .x. Chapter.

## The .x. Chapter.



Both men I wolde not that  
ye shulde be ignorant of  
this/ howe that once fa-  
thers were all vnder a  
cloude/ and all passed thro-  
rowe the see/ and were all

nu. ix. v.  
exo. xix. v  
exo. xix. v

baptised vnder Moyses in the cloude/ and  
in the see/ and did all eate of one spiritual  
meate/ and byd all drynke of one maner  
of spiritual drynke/ And they dronke  
off that spiritual roche that folowed  
the/ which roche was Crist. But in  
many of the had god no delite. nor they  
were on ouerthrowe in the wilderness

exo. xv. v

exo. xv. v

nu. xx. v

nu. xx. v

These are ensamples to vs that  
we shulde not lust after euill thyngis/  
as they lusted. Neither be ye worship-  
pers of images as were some of them  
accordinge as ys writen / The people  
sate doune to eate and drynke/ and rose  
bppe agayne to playe. Neither let vs co-  
mit fornicaciō as some of the committed  
fornicaciō/ and were destroyed in one da-  
ye. xxiii. thousande Neither let vs tem-  
pte Christ as some of the tempted: and  
were destroyed of serpentis. Neither  
murmure ye as some of them murmu-  
red/ and were destroyed of the destroyer

exo. xxxii. v

nu. xxi. v

nu. xxi. v

exo. xxi. v

judi. viii. v

All these thingis happened vnto the  
for ensamples / and were writen to put  
vs in remembrance/ whom the endes  
of the worlde are come upon, wherfore

# To the Corinthians. f.

Let him that thynketh he standeth take  
hede lest he fal. There hath none othe  
ceptacion takē you/ but soche as folo-  
weth the nature of mā. God is faithful  
whych shall not suffre you to be tēpted  
aboue youre strengethe: but shall in the  
myddes of the:ceptacion make awaye  
to escape out. Wherefore my deare  
belued be frō worshippinge of ydols.

I speake as vnto the which haue dis-  
trecton / Judge ye what I saye: ys not  
the cuppe off thākis beuung whiche we  
blyssē/ the felowship of the bloude off  
Christ: is not the breed whiche we brea-  
ke/ the felowship of the body of Crist?  
be cause that we (though we be many)  
yet are one breed / and one body inas-  
much as we al are partetakers of one  
breed Beholde Israel whych walketh  
carnally. Are not they whych eate off  
the sacrifice/ partetakers of the anltre?

What saye I the: that the ymage is  
enrythunge: or that yt which is offered  
to ymages is enrythunge? Maye but I  
saye/ that those thingis whiche the gen-  
tyls offer they offer to deuyls and not to  
god. And I wolde not that ye shulde  
haue fellowshippe wyth the deuyls: ye  
cannot drynke of the cuppe of the lor-  
de/ and of the cuppe of the deuyls: ye  
cannot be partetakers of the lords ta-  
ble/ and of the table of deuyls. Other

## The .x. Chapter.

Shall we prouoke the lord? other are we stronger then he? All thyngis are laifull vnto me/ but all thyngis are not expedient. All thyngis are laifull/ but all thyngis edifye not. Let no man seeke bys owne proffit but let euery man seeke his neighbours welthe.

**¶** Whatsoener ye solde in the market that eate/ and aske no questio[n] for conscience sake. For the erth is the lords/ and al that there in is. yf eny of the whiche beleue not byd you to a feast/ and yf ye be disposed to go/ whatsoeuer is set before you eate/ askyng no question for conscience sake: but and yf eny man saye vnto you: this is dedicated vnto ydols/ eate not of yt for his sake that sheweth yt/ and for hurtynge of conscience: the erth is the lords and al that there in is. Conscience I saye/ not thynne: but the conscience of that other. Why shuldemy lyberte be iudged of another mannes conscience? For yf I take my parte with this/ why am I euyl spoken of for that thyng wherfore I geue thankis?

**¶** Whether therfore ye eate or drynke or whatsoener ye do/ do al to the praise of god. For that ye geue occasion of enuy/ nether to the iewes/ nor yet to the gentylis nether to the congregaciō of god such as I please all men in all thyngis not sekyng myne owne proffit/ but

To the Corinthians. I.  
the profit of many / that they might  
be saved. folowe me as I do Christ.

The. xi. Chapter.

**C**ommende you brethren  
that ye remeber me in all  
thyngis / and kepe the or-  
dinances which I gave  
you I wold ye knewe that  
Christ ys the head of eu-  
ery man / and the womans head ys the

Eccl. 3. 2

man / and Christ is head ys god. Every  
man praynge or prophesyng haue  
geen ythinge on his head / shame to his  
head. Every womā that praye / do be-  
seith the sermon bare hedded / dishone-  
reth her heede. For yt ys euen all won-  
nē the very same thinge eue as though  
she were shaven: yf the woman be not  
couered / let her also be shaven: yf yt be  
shame for a woman to be shauē or shen  
ne / let her couer her head.

Eccl. 4. 3

A man ought not to couer his head /  
for as moche as he ys the ymage and  
glory of god. The woman ys the glory  
of the man. For the man ys nor of the  
woman / but the womā of the man. Ne-  
ther was the man created for the wo-  
mans sake: but the woman for the man-  
nes sake. For this cause ought the wo-  
mā to haue donessy in her head for the  
angels sake. Neuerthelesse / whether is  
the man withoute the woman / whether



## The xi. Chapter.

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For as the womā without the mā in the lordes  
for as the womā is of the man/euē so  
is the mā by the womā: but al is of god  
Judge in youre selues whether ye be  
truly that a womā praye vnto god bare  
bedded. Or els both not nature teach  
you/that yf is a shame for a man/yf he  
haue longe heare: and a prayse to a wo-  
man yf she haue longe heare? For her  
heare: is geue her to couer her with al  
yf there be any man amonge you that  
lusteth to veyne / let hym knowe that  
we haue no suche customes/neither the  
cōgregacions of God. Thys I warne  
you of/and cōmende not that ye come to  
gether after a worse māner/and not af-  
ter a better. For of all when ye come  
to gether in the congregacion/I heare  
that there ys dissencion amonge you  
And I partly beleue yt. For there must  
be sectis amonge you/they which amon-  
ge you are perfect might be knowne.  
And ye come to gether in won pla-  
ce/a man cānot eate the lordes supper  
for euery mā begynneth a fore to eate  
his owne supper: and one is hongrye/  
and another is dronchen. Haue ye not  
houses to eate and to drinke in? Or els  
despyse ye the congregacion of God?  
and shame them that haue not? what  
shal I saye vnto you? what I prayse you?  
in this prayse I you not.

## To t he Corinthians. i.

**¶** That which I gaue vnto you I receaued of the lord. For the lord Iesus the same nyght in the which he was betrayed to be bleed: and thaketh adhaue/ and sayde: Take ye/ and eate ye this of my body which is broken for you. Thus do ye in the remembrance of me. After the same manner he toke the cuppe wherofopper was done sayinge: This cuppe is the newe testamēt in my blood/ thus do as oft as ye drynke of/ in the remembrance of me. For as often as ye shall eate this bread/ and drynke this cuppe ye shall shewe the lordes death/ tyl he come. Wherefore whosoener shall eate of this bread/ or drynke of the cuppe without help/ shall be guilty of the body and blood of the lord. Let a man therefore examen hym selfe/ and so let hym eate of the bread/ and drynke of the cuppe. For he that eateth or drynketh without help/ eateth and drynketh his owne damnacion/ because he maketh no difference of the lordis body. **¶**

3o. b. i. f.

For this cause many are weak and sick and many are dead: yf we had truly iudged oure selues/ we shulde not haue bene iudged. With the we are iudged of the lord we are chastened/ because we shulde not be daunted with the world. Wherefore my brethren/ when ye come together to eate/ tary out for

## The. xij. Chapter.

another: p<sup>r</sup>eserue mā hunger let hym ear-  
nest home/ that ye come not together  
unto condemnation. Another thyng is  
will I set in order when I come.

## The. xij. Chapter.



And spirituall thyngs be-  
lieve I wolde not haue you  
ignorant. For ye knowe  
that ye were gentyls/ and  
went ynto wares unto  
dom ydoles/ euē as ye we-  
re ledde. Wherefore I declare vnto you  
that no mā speakyng in the spirite of  
god disserueth Iesus. Also no man can say  
ye that Iesus is the lord: but by the  
holy goost.

Mar. 12. 8

There are diuersities of gyftes be-  
ly/ yet but one spirite And there are dif-  
ferences of administrations/ and yet  
but one lord. And there are diuers ma-  
ners of operations/ ad yet but one God  
whych worketh all thynges that are  
wrought in all creatures. The gyftes  
of the spirite are geue to euery mā to  
profit the congregation. To won is ge-  
uen the bitteraunce of weyldom: to ano-  
ther is geuen the bitteraunce of know-  
ledge by the same spirite: to another is  
geue faith by the same spirite. To ano-  
ther the gyftes of healyng/ by the sa-  
me spirite To another power to mi-  
racles. To another prophesie/ To ano-

# To the Corinthyans.].

the iudgemēt of spirites: To another  
 diuers tōges: To another the interpre-  
 Rom. xij. a taciō of rōges: And these all wiche be  
 1 Cor. xij. b the ilke same spirete / be wydge to the  
 by mā fenerall gyftis eue as he wol  
 For as the body is one / And hath ma-  
 ny mēbers / And all the mēbers of one bo-  
 dy though they be many / yet are but o-  
 ne body: eue so is Christ For in one spi-  
 rite are we al baptised to make one bo-  
 dy whether we be fewe or gētyl / whe-  
 ther we be bōde or free: I haue al donke  
 of one spirete. For the body is not one  
 mēber / but many: yf the face saye I am  
 not the hōde / therfore I am not of the  
 body: yf he therfore not of the body  
 and yf the eare saye I am not the eye  
 therfore I am not of the body is he ther-  
 fore not of the body: yf al the body we-  
 re an eye: where were thē the eare: yf  
 al were hearinge: where were the smel-  
 lynge. But nowe hath god disposed the  
 mēbers / euery one of thē in the body /  
 at his owne pleasure: yf they were all  
 one mēber: where wold the body: nowe  
 are there many mēbers / yet but one bo-  
 dy & the eye cannot saye but the hōde I  
 haue no nede of the nor the head also to  
 the fete I haue no nede of you yet rather  
 a greate dele of those mēbers of the bo-  
 dy which seme to be most feble / are most  
 necessary And apō those mēbers of the

## The.xiiij. Chapter

body which we thynke lest bestest put  
 we most honestie on ad our bngoodly  
 parties haue most beauty on for oure  
 honest mebershede is not but god hath  
 so disposed the body & hath geue most  
 honure to that partie which lacked / lest  
 there shoulde be any styfe in the body:  
 but that the mebers shoulde indifferently  
 care one for another And yf one meber  
 suffer al suffer with hys one meber be  
 had in honoure al mebers be glad also

ye are the body of Christ / and mem-  
 bers w<sup>o</sup> of another. And god hath also  
 ordyned in the congregacion / first the  
 Apostles / secōdarely prophetis / thyr-  
 dy teachers / then the that w<sup>o</sup> miracles /  
 after that the gyftes of healyng / hel-  
 pers / gouerners / diuersite of tonges.

Are al apostles? are al prophetis? are  
 al teachers? are al w<sup>o</sup> of miracles?  
 haue al the gyftes of healyng? w<sup>o</sup> all  
 speake with tonges? w<sup>o</sup> all interprete?  
 Conet after the best gyftes. And ye ye  
 shewe I vnto you a moare excellent  
 waye.

## The.xv. Chapter.

**T**hough I speake with the  
 tongis of men ad angels  
 ad yet had no loue I were  
 enē as soundinge brasse /  
 and as a tynklyng cymbal / and though I coulde  
 prophesy / and vnderstode all secretes

Eph. iiii.

# To the Corinthians. I.

1. I sayd: ad all knowledge / yee / yf I had all  
 sayth so that I could demoune mochtayns  
 oute of their places / and yet had no loue /  
 I were nothyng. And though I  
 bestowd all my gooddes to fede the  
 poure / and though I gaue my bodye eny  
 that I burned / and yet haue no loue / yf  
 profeteth me nothyng.

**philip. 4.:** Loue suffereth longe / ad is courteous  
 loue enuiceth not. Loue doth not fra-  
 wardly / swelleth not dealeth not dys-  
 honestly / seeketh not her owne / ys not  
 prouoked to anger / chynkerh not enyl /  
 reioyseth not in inquite / but reioyseth  
 in the truth suffereth all thyng belee-  
 ueth all thyngis hope that thingis / en-  
 dureth in al thingis. Though that pro-  
 phesyinge fayne / or her tonges shalces  
 be or knowledge banythe awaye / yet  
 loue falleth neuer awaye.

2. For our knowledge ys bypartet /  
 ad our propheyinge is bypartet / but  
 when that whiche ys partet ys come /  
 the that which is bypartet shal beane  
 awaye. When I was a chylde / I spake  
 as a chylde / I vnderstode as a chylde /  
 I ymagined as a chylde / but as soone  
 as I was a man I put awaye all chyl-  
 des hies. Nowe we se in a glasse euen  
 in a darcke speake yge / but then shall  
 we se face to face. Nowe I knowe by-  
 partetly: but then shall I knowe euen

## The. xliij. Chapter.

as I am knowen. Nowe abideth fayth  
hope/and loue/euen these thre/but the  
schefe of these is loue. ¶

## The xliij. Chapter.



About for loue & conuersi-  
cual gyftes and most chea-  
ply forto prophesy. ¶ For he  
that speaketh wth tōges  
speaketh not vnto me/but  
vnto god. For mā heareth  
him/for in the spire he speaketh into  
heris / But he that propheseth spea-  
keth vnto men/for their edifyinge and  
cōforte. He that speaketh wth tōges/  
profiteth him selfe/he that propheseth  
edifieth the cōgregacion / I wolde that  
ye all spake wth tōges/but rather th-  
at ye prophesed/for greater is he that  
propheseth/then he that speaketh w-  
th tōges// except he expounde yt also/  
that the congregacion maye haue edi-  
fyinge/ Nowe brethren yf I come vnto  
you speakinge wth tōges/what shal  
I profit you? excepte I speake vnto  
you/other by reuelacion/or knowledg-  
e/or prophesyinge/or doctrine.

¶ Moreover when thynge is wth out  
lyfe geue sounde: whether yt be a py-  
pe/or an harpe/except they make a di-  
stinction in the soundes: howe shall yt  
be knowen what is pyiped or harped?  
And also yf the trompe geue an vncke-

¶ f. j.

# To the Colinthians. i.

saynt boyce who shall prepare him self to fyght? Euen so i prayse when ye speake with tonges/excepte ye speake wordes that haue significacion / howe shall ye be vnderstande what is spokē? For ye shall but speake in the ayre.

Many kyndes of boyces are in the worlde / & none of the are without significaciō. If I knowe not what the boyce meaneth / I shal be vnto hi that speaketh as an aliant & he that speaketh shal be an aliant / vnto me. Euen so ye (for as moche as ye couer spirituell gyftes) seeke that ye maye haue plenty vnto the edifyinge of the congregacion.

Wherefore let hi that speaketh with tonges / praye that he maye interprete also. If I praye with tonges my spirite prayeth / but my mynde is without fraite. What is yt then? I wyl praye with my spirite / & wyl praye with my mynde also. I wyl synge wth my spirite / and wyl synge with my mynde also.

For els when thou guesst thankis to thy spirite / howe shal he that occupieth the soule of the vblearned saye Amen at thy geuyng of thankes? Seynge he vnderstandeth not what thou sayest. Thou verely guesst thankis wel / but the other is not edified. I thanke my god / I speake wth tonges moare then ye all / yet had I leuer in the congregaciō



# The. xliii. Chapter

to speake true wordes with my mynde  
to the information of other / rather then  
ten thousande wordes with the tonge.

Brethren be not chyldre in witte but  
as concerninge malitiousnes be chyldre /  
but in wyl be perfect. In the lawe yt is  
wryten / wylth other tonges / and wylth  
other lyppes wyl I speake vnto thys  
people / and yet for all that wyl they not  
heare me sayth the Lorde. wherfore  
tongis are for a signe / not to them that  
beleue: but to them that beleue not / con-  
trary wyl prechynge serueth not for  
them that beleue not / but for them wh-  
ych beleue.

eca. xxviii.

¶ If therfore whē all the cōgregation  
is come to gether / and all speake wylth  
tongis there come in they that are vn-  
learned / or they whych beleue not / will  
they not saye that ye are out of youre  
wyttes? But and yf all preche / and the-  
re come in one that beleueth not or one  
vlearned / he is reprovēd of all men /  
and is iudged of euery man / and so are  
the secretis of hys hert openned / and  
then falleth he doune on hys face / and  
worshippeth God / and sayth that god  
is wylth you in dede.

Howe ys yt then brethren? when ye  
come to gether euery mā hath hys son-  
ge / hath hys doctrine / hath hys tonge /  
hath hys reuelacion / hath he hys witte

# To the Corinthians: 1:

pretation. Let all thingis be unto the  
 synges/ If eny mā speake wyth tonges  
 let it be two atonce/or at the most the  
 atonce/and that by course/and let ano-  
 ther interprete yr. But yf there be no  
 interpreter/let hym kepe silence in the  
 congregacion / and let hym speake to  
 hym selfe/and to God.

Let the prophetis speake two aton-  
 ce/or the atonce/and let other iudge.  
 If eny reuelacion be made to another  
 that sytteth by / let the first holde his  
 peace. For remaye all prophesie one by  
 one that all maye learne/and all maye  
 haue comforte. For the spiritis of the  
 prophetis are in the power of the pro-  
 phetis. For God is not cauſer off stry-  
 fe / but off peace / as he ys in all other  
 congregacions of sayntes.

Let your wyues kepe silence in the  
 congregacions/ For yr ys not permyt-  
 ted vnto them to speake / but let them  
 be vnto obedience/as sayth the lawe/  
 yf they will learne eny thyng / let the  
 aske their husbādes at home. For it is  
 ashame for wemē to speake in the co-  
 gregacion. Sprynge the worde of god  
 from you : other cam yr vnto you ow-  
 ly: If eny man thynke hym selfe a pro-  
 phet other spiritual/let him vnderston-  
 de / what thyngis I wyte vnto you.  
 For they are the cōmandmentis of the

1. tim. 4. d  
 1. Cor. 14. c

## The .xv. Chapter.

saide. But and yf any man be ignorant  
let hym be ignorant. Wherfore bryth-  
ren couer to prophesy and forbyd not to  
speake with tongis / Let all thingis be  
done comely and in order.

## The .xv. Chapter. ✠

**A**lthow as pertainynge *Gala. i. b.*  
to the gospel which I pre-  
ached vnto you whych ye  
haue also accepted: and in  
the whych ye continue / by  
the whych also ye are sa-  
ued / I do you to wete after what ma-  
ner I preached vnto you / yf ye kepe it /  
except ye haue beleued in vayne.

For first of all I gaue vnto you that  
which I receaued / how that Christ dy-  
ed for oure synnes / agreynge to the scrip-  
tures / and that he was buryed / and that  
he arose agayne the thyrde daye accord-  
ynge to the scriptures / and that he was  
sene of Cephas / then of the twelue. *Act. i. b.*  
After that he was sene of moe then fyue *Jone. ii. a*  
hondred brethien at once / of the whych *1 Cor. vi. a*  
many remaine vnto this daye / and ma-  
ny are fallen a slepe. *Joan. xi. c*  
After that apered  
he to James / then to all the Apostles. *Act. ix. a*

**A**nd last of all he was sene of me / as  
of one that was boine out of my synne *ephe. ii. b*  
For I am the lest off all the Apostles /  
whych am not worthy to be called an  
Apostle because I persecuted the com-  
mune.

# To the Corinthians. f.

gregation of God / but by the fauour  
of god I am that I am. And his fauour  
whych is in me was not in vayne / I  
but I labored moare aboundantly the  
they all / not I / but the fauour of God  
whych is with me. Whether ye were I  
or they: so haue we preached / and so haue  
ye beleeued.

✠ If Christ be preached howe that  
he rose fro deeth / howe saye some that  
are amonge you: that there is no resur-  
rection from deeth: If there be no re-  
surrection agayne fro deeth / then is Christ  
not risen. If Christ be not risen / then  
is oure preachinge vayne / and youre  
fayth is also in vayne. yee / and we are  
forinde false wytnesses of God: for we  
haue testified agaynst God howe that  
he raysed vppre Christ / whom he ray-  
sed not vppre / yf ye be so that the dead  
ryse not vppre agayne / for yf the dead  
ryse not agayne / then ys Christ not re-  
sen agayne. If ye be so that Christ re-  
se not / then is youre fayth in vayne /  
and yet are ye in youre synnes / Also  
they which are fallen a slepe in Christ /  
are perished. If in this lyfe only we  
belene on Christ / then are we of all men  
the miserablest.

Nowe is Christ risen from deeth /  
and is become the fyrst frutes of them  
that slepe. For by a man came deeth / and

## The .xv. Chapter.

by a man can resurrection from death Colos. i. c.  
 For as by Adam all dye / eue so by Ch. Apoca. i. b  
 rist shall all be made alyue / and euery  
 man in his owne order. [The first is]. i. c. iii. d  
 Chust / then they that are Christis at  
 his comynge. Then cometh the ende  
 whē he hath delynered vppre the kyng-  
 dome to God the father when he hath  
 put doune all ryle / auctorite ad power  
 for he must rule tyl he haue put all his psal. cxx. a  
 enemyes vnder his fete. hebre. i. b

The last enemy that shal be destroyed And. i. c.  
 is death. For he hath put all thingis vnder psal. vii. c  
 der his fete / but whē he sayth / all thyngs hebre. ii. d  
 gis are put vnder hym / yt is manifest  
 that he is excepted / whych dyd put all  
 thyngis vnder hym. When all thyngis  
 are subdued vnto him / the shall the son  
 ne also him selfe be subiecte vnto hym  
 that put all thynges vnder hym that  
 God maye be all in all thynges.

Other els what do they whych are  
 baptised ouer the dead / yf the dead ryle  
 not at all: why are they baptised ouer  
 the dead? And why stonde we in teoper  
 by euery houre / by oure reioysinge wh-  
 ych I haue in Chust Jesu oure Lorde /  
 I dye dayly. That I haue fought wyth  
 beastes at Ephesus after the maner of  
 men / what auantage it me yf the cla. xxii. a  
 dead ryle not agayne? Let vs eate and saye. ii. b  
 dmynt / to moiove we shal dye. We not shewet  
 ff. iii.

# To the Corinthians. i.

Deceiued / malicious speaking / corrupte good manners. Awake truely out of slepe / and synne not / for some haue not the knowledge of God. I speake thus vnto youre rebuke.

But some man wyl saye / howe shal the dead alyue? wth what body shal they come? Thou folle / that which thou sowest / is not quickened except it be. And what sowest thou? Thou sowest not that body that shal be / but bare corne (I meane other of wheat or of some other) and God geueth it a body at his pleasure / to every seed a seuerall body.

¶ All fleshe is not one maner of fleshe / but there is one maner fleshe of men / another maner fleshe of beastes / another maner fleshe of fyshes / and another of byrdes. There are celestiaall bodies / & there are bodies terrestriall. But the glory off the celestiaall is one / and the glory of the terrestriall is another. There is one maner glory of the sunne / & another glory off the moone / and another glory of the starres. For one starre differeth fro another in glory So is the resurrection of dead. It is sown in corrupcion / and ryseth in incorrupcion. It is sown in dishonoure / and ryseth in honoure / It is sown in weaknes / and ryseth in power. It is sown a natural body / and ryseth a spirituall body.

There is a naturall body and there  
is a spirituall body/as it is writen, The  
first man Adam was made a livinge **Gen. ii. 7.**  
soule/and the last Adā was made a quic-  
kenyng spirite / but that ys. not. fyre  
whych is spirituall/but that whych is  
naturall/ & then that whych is spiri-  
tūal. ¶ The first mā is of the erth/erthy  
The seconde man is frō heuē/heuenly.  
As is the erthy/so he are they that are  
erthy. And as is the heuenly so he are  
they that are heuenly. And as we haue  
borne the ymage of the erthy/so shall  
we beare the ymage of the heuenly.

**6** This saye I brethre/that fleshe and  
bloud cannot inhereth the kyngdom of  
God. Neither corrupcion inhereth but  
corruptiō. Beholde I shewe a mystery  
vnto you/we shall not all slepe: but we  
shall all be chaunged / and that in a mo-  
ment/and in the twinklyng of an eye  
at the soude of the last trompe. For the  
trompe shall blowe/ and the dead shall  
rise incorruptible/And we shalbe cha-  
unged. For thyng corruptible must put  
on incorruptibilite / and thyng mortall  
must put on immortalite.

When thyng corruptible hath put on  
incorruptibilite/and this mortall hath  
put on immortalite/then shalbe brou-  
ght to passe the sayinge that is writen  
Wee shalbe consumed into victory. Wee shalbe **1 Cor. xiii. 5**

## To the Colinthians. i.

**Hebr. ij. d** where is thy synge? Well where is thy  
victory? The synge of beethis synne.

The strengthe of synne is the lawe/  
but thankis be vnto God/whych hath  
**i. Ioan. b.** geue vs victory/thow once laide Je-  
sus Christ. Therfore my deare brethre  
be yestredfast and vnmouable/alwayes  
tyche in the wordis of the lord/for as  
moche as ye knowe how that your la-  
bour is not in vayne in the lord.

## The. xvi. Chapter.



**C**ome the gatherynge for the  
sayntis / as I haue ordeyn-  
ed in the congregacions  
of Galacia/euen so do ye.  
In some laborth daye let  
every one of you put a sp-  
de at home/and laye bp whatsoeuer he  
thynketh mere that there be no gathe-  
ringis whē I come. When I am come  
whosoever ye shal allowe by your let-  
ters/them wyl I sende to bringe you  
ye liberalite vnto Ierusalem / And ye  
ye be mere that I go/they shal go with  
me. I wyl come vnto you after I haue  
gone ouer Macedonia. For I wyl go  
thorowout Macedonia. With you per-  
adventure I wyl abyde a whyle/ or els  
wynter/that ye maye bringe me on my  
waye whither soeuer I go.

I wyl not se you nowe in my passa-  
ge/but I trust to abyde a whyle with



you/for god shall suffice me. I will tary  
at Ephesus vntill wynter tyme. For a  
greate dole and a fruitfull is opened  
vnto me/for there are many aduersaries.  
If Timotheus come so that he be with  
out feare with you/for he wyl herby the  
woke of the lord as I do/Let no man  
despyse him/but conuaye him forth by  
peace/that he maye come vnto me. For  
I loke for him with the brethren.

**C** To speake of brother Apollo/I grea-  
tly desired him to come vnto you with  
the brethren/but hys mynde was not  
at all so come at this tyme. He will come  
when he shall haue a cōuenient tyme.  
Whatche ye stand fast in the faith/  
quyte you lyke men/and be stronge/Let  
all your busyness be done in loue.

Brethren (ye knowe the house of  
Stephana howe that they are the first  
fruits of Achaia/and that they haue ap-  
pointed them selues to minister vnto  
the sayntes) I beseeche you that ye be  
obedient vnto soche/and to all that be-  
longe to ye and laboure. I am gladd of the com-  
panyng of Stephana and Fortunatus/  
and Achaicus/for that which was lack-  
yng of your parte they haue sup-  
plied. They haue comforted my sperte  
and your. Loke therfore that ye knowe  
them that are soche.

**D** The congregacions of Asia salute you:

## To the Corinthians. ij.

Aquila and Priscilla saluē you moche  
in the lorde/ and so doeth the cōgrega-  
cion that is in their house. All the bre-  
thren grete you. Grete ye one another  
wyth an holy kysse. The salutation of  
me Paul wyth myne owne hande/ If  
enyman loue not the lorde Iesus Ch-  
rist the same be anathema maranatha.  
The fauoure of the lorde Iesus Christ  
be wyth you all. Kysse one be wyth you  
all in Christ Iesu/ Amen.

**¶** The Wylle vnto the Corinthians  
sent from Whilppes/ By Steph-  
na/ and Fortunatus/ and Acha-  
rus/ and Timotheus.

## ¶ The Seconde Epistle of Paul the apostle to the Corinthians The fyrst Chapter.



**P**aul an Apostle of Iesus  
Christ by the wylle of god  
and brother Timotheus  
vnto the cōgregation of  
God/ whych is at Corin-  
thum/ wyth all the sayn-  
tes which are in all Achaya. Grace by  
wyth you and peace from God our fa-  
ther/ and from the lorde Iesus Christ.  
Blessed be god the father of our lō-  
de Iesus Christ the father of mercy/ and

# The .i. Chapter.

the god of all cōforte/ which cōforteth  
 vs in all oure tribulation/ in so moche  
 that we are able to cōforte them whi-  
 ch are troubled/ in whatsoeuer tribu-  
 lation yt be / wpth the same cōforte  
 wherewith we oure selues are cōforted  
 of god/ For as the afflictions of Ch-  
 rist are plenteous in vs/ & nē so is oure  
 cōsolacion plenteous by Christ.

**B** Whether we be troubled for youre  
 cōsolacion and helth/ which helth she  
 with her power in that ye soffre the sa-  
 me afflictions which we also soffre/ or  
 whether we be cōforted for youre cō-  
 solacion and helth/ yet oure hope ys  
 stedfast for you in almoche as we knowe  
 we howe that as ye haue youre parte  
 in afflictions/ so shall ye be partakers  
 of consolacion.

Brethre/ I wolde not haue you igno-  
 rant of oure trouble which happened  
 vnto vs in Asia. For we were greued  
 out off measure passyng strengthe/ so  
 greatly that we despaired euen of lyfe  
 Also we receaued an answer off deeth  
 in oure selues/ & that was done becau-  
 se we shulde not put oure trust in oure  
 selues/ but in God/ whych rayseth the  
 dead to lyfe agayne/ which deliuered  
 vs from so greta deeth/ and doth deli-  
 uer/ on who we trust / that yet here af-  
 fre he wyl deliuer vs/ by the helpe off

# To the Corinthians. ii.

your prayer for vs. That by the meanes of many occasions / thankis may be geue of many on ouer behalfe / for the grace geuen vnto vs.

Oure reioysynge is this the testimony of oure conscience / that we without doublenes / but wryth godly purenes / not in fleschly wysdom / but by the grace of God haue had oure conuersacion in the worlde & most of all to you wryth / We wryte no nother thingis vnto you / then that ye rede and also knowe. yee & I trust ye shall fynde vs vnto the ende euē as ye haue founde vs partly / for we are your reioysynge / euē as ye are oures in the daye of the lord Iesū. And in this confydence was I mynded the other tyme to haue come vnto you (that ye myght haue had a double pleasure) & to haue passed by you into Macedonia / and to haue come agayne out of Macedonia vnto you / and to haue bene ledde forth to Iewward of you.

Whē I thus wyle was mynded / with y vsc lyghenes / Or thynke I carnally those thingis which I thynke / that wrythme shulde be ye ye / and nape nape. God is faillfull / for oure preachynge vnto you / was not ye & nape. for goddis sonne Iesus Crist which was preached amōge you by vs (that is to saye by me and Siluanus and Timotheus)

## The .ii. Chapter.

Was not ye ad naye / but in hym yt was  
ye / for all the promyses of god / in hym  
are ye / and are in hym / Amen / vnto the  
lande off God thow w bs . It ys God  
which stablisheth bs ad you in Christ  
ad hath annoynted bs / whych hath al-  
so sealed bs / and hath geuen the cruce  
of the spire into oure hertis.

## The .ii. Chapter. ✠

**C**all god for a recorde vnto  
my soule / that forsoe sa-  
uer you with all / I ca not  
enymore vnto Consist  
Not that we be Loades  
ouer youre fapth / but hel-  
pers off youre ioye / for by fapth ye  
sonde / Vnt I determinet thys in my  
sylfe that I wolde not come agayne to  
you in heynnes. for yf I make you so-  
ry / who is yt that shulde make me glad  
but the same which is made soyr by me  
And I wote this same pille vnto you  
lest yf I can / I shulde take heynes of  
them / off whō I ought to reioyce / Cer-  
tainly thys confydence haue I in you  
all / that my ioye is the ioye of you all.  
for in gret affliction and angurthe of  
hert I wote vnto you with many tea-  
res / not to make you soyr / but that ye  
migh perceaue the loue which I haue  
most specially vnto you.  
If eny man hath caused sorowe / the

# To the Corinthians. ii.

Same hath not made me sorry / but path  
 lyfely I shulde greue you all. It is sub  
 stituent vnto the same man that he was  
 rebuked off many / So that nowe con  
 trary wylle ye ought to forgene him and  
 comforte him lest that same persone shul  
 be he swallowed vp w<sup>th</sup> ouer moche  
 heuines. Wherefore I exhorte you / that  
 loue maye haue strengthe ouer hym.  
 For this cause verely did I wryte / that  
 I myght knowe the p<sup>ro</sup>se of you / whe  
 ther ye shulde be obedient in all thin  
 gis. To whom ye forgiue eny thynge /  
 I forgiue also. And verely yf I forge  
 ue eny thynge / to whom I forgiue yf  
 for youre sakes forgaue I it / in the ro  
 me of Christ / lest Satā shulde p<sup>re</sup>uent  
 vs. For his thoughtes are not vnknow  
 en vnto vs. ¶

When I was come to Troada for  
 Christis gospels sake (and a grete dole  
 was opened vnto me of the Lorde) I  
 had no rest in my sperece / because I fo  
 unde not Tytus my brother / but toke  
 my leaue of them and went my waye  
 into Macedonia. Thankis be vnto God  
 whych alwayes geth vs the victory  
 in Christ / and openeth the sauer of vs  
 knowledge by vs in euery place. For  
 we are vnto god the swete sauer of Ch  
 rist / both amonge them that are saued  
 and also amonge them which perishe

## The.iii. Chapter.

to the one parte are we the sauour of death vnto death/vnto the other parte are we the sauour of lyfe vnto lyfe. And wha ys mete vnto these thyngis? For we are not as many are which choppe ad chaunge with the woide of god: but as they which speake of pntenes: and as they which speake of God in the sight of God/so speake we in Christ

## The.iii. Chapter.

**W**e begyn to prayse oure selues agayne. Meede we is some other of ppyles of recomendacion vnto you: or letters of recomendacion from you: ye are oure ppyle witten in oure hertis/ which is vnderstande ad reed of all men so that ye are knowe howe that ye are the ppyle of Christ: ministered by vs ad write not with yncke: but with the spirete of the lyuinge god: nor in tables of stone/ but in fleshy tables of the herte

**¶** Suche trust haue we thow Christ **Heb. iiii.** to godward not that we are sufficiēt of oure selues to thynke eny thing as yt were of oure selues/ but oure ableness cometh of god: which hath made vs able to minister the newe testamēt not of the letter/ but of the spirete/ for the letter killeth/ but the spirete geueth life yf the ministracion of death be

# To the Colinthians.ii.

the letters figured in stones was glorious/so that the childre of Israel could not behold the face of Moses for the glory of his countenance (which glory neuerthelesse ys done away) why shal not the ministratio of the spete be moche more glorious? for yf the ministryng of condemnation be glorious/moche more shal the administration of rightewesnes excede in glory. For no dout that which was glorified was not once glorified in respect of this excedynge glory. The yf that which is destroyed was glorious: moche more shal that which remaineth be glorious.

2Co. xxiij.

Seynge the that we haue soche trust we be gret boldnes/ ad w not as Moses: which put a bayle oner his face that at the chylde of Israel shulde not se for what purpose that serued which is put away. But their mindes are blinded/for buttill this daye remained the same couerynge bntaken away in the olde testamēt whē they receyved yt/which in Christ is put away/But euen buttill this daye/whē Moses is receyved the bayle hangeth before their hertis. Neuerthelesse when they tourne to the lordes the bayle shalbe takē away. The lordes no doubte is a spirete. And where the spete of the lordes ys/there ys libertie.

2Co. xxiij. c.



### The.iiij. Chapter.

And nowe the lordis gloiy apereth in  
vs all as in a glasse / and we are charged  
vnto the same similitude / from gloiy to  
gloiy: euē of the lord which is a spirit

### The.iiij. Chapter.

**T**herefore sayinge that we  
haue soche an office: euē  
as mercy ys come on vs /  
we saynte not / but haue  
cast from vs the clokes of  
vnhonestie / and walke not  
in craftyness: nether corrupte we the  
worke of God / but walke in opē truethe  
and repute oure selues to euery man-  
nes conscience in the syght of God.

¶ If oure gospell be yet hid / yt is hid  
amonge thē that are lost / in whō the god  
of thys worlde hath blynded the myn-  
des of thē which be leue not / lest shoulde  
shyne vnto thē the light of the glorious  
gospell of Christ: whych ys the ymage  
of God. ¶ For we preache not oure sel-  
ues / but Christ Iesus the lord: and prea-  
che oure selues yowre seruautes for Je-  
sus sake. for yt is god that commaunded  
the light to shyne out of darknes / whi-  
ch hath shyned in oure hertis / for to ge-  
ne the light of knowledge of the glory-  
ous god / in the face of Iesus Christ.

But we haue this treasure in earthen  
vesselles that the excellent power of yt  
myght apere to be of God / and not of  
vs. g. ij.

# To the Corinthyans.ii.

**vs.** We are troubled on every syde yet  
are we not wrth out shye. We are in  
pouertie/ but not bitterly w: howe  
what. We are persecuted / but are not  
forsaken. We are cast downe neuerthe-  
lesse we perishe not. And we al wayes  
beare in oure bodyes the bringe of the  
lorde Iesus that the lyfe of Iesu myght  
apere in oure bodyes. ¶

**psal. cxv. a** For we which liue are alwayes deli-  
uered vnto deeth for Iesus sake / that  
the lyfe also of Iesu myght apere in  
oure mortall fleshe. So then trech wot  
heth in vs ad lyfe in you. ¶ ¶ Ser-  
ge then that we haue the same spire  
of fapth/ accordyng as yt is witten /  
beleued ad therfore haue I spoken / we  
also belene / ad therfore speake for we  
knowe that he which rayled vppre the  
lorde Iesus / shal rayle vppre vs also by  
the meanes of Iesus: and shall see vs  
wytch you: for all thingis do I for your  
sakes / that the plenteous grace by thā  
his geuen eſt many / maye redounde to  
the prayse of God.

Wherfore we are not wretched: but  
though oure beward man perishe / yet  
the lawarde man ys renewed daye by  
daye. For oure excedyng tribulacion  
wytch us momentany ad light / prepa-  
ret h an excedyng / ad an eternal wap-  
pr of glory vnto vs wchle we loke not

## The. v. Chapter.

on the thingis which are sene/ but on  
the thingis which are not sene. For thin-  
gis which are sene are tēperal/ and thin-  
gis which are not sene are eternall. ¶

## The. v. Chapter.



We knowe surely pff oure  
erthy manciō wherein we  
now dwell were besto-  
ped that we haue a buildin-  
ge cōdēmed of god: an ha-  
bitaciō not made wth

bondes/ but eternall in heauē/ and here-  
fore sigh we / desyringe to be clothed  
with oure mansion which is from hea-  
uen/ yf yt hapen that we be founde clo-  
thed/ and not naked. For as longe as we  
are in this tabernacle/ we sigh and are  
grieved for we wolde not be unclothed  
but wolde be clothed apōn/ that moyste-  
lite myght be swallowed by pe of lyfe.  
He that hath ordeyned vs for this thin-  
ge is god: which very same hath geuē  
vnto vs the earnest of the spicete.

Apo. xvi. 2

We are alwaye of good chere/ and knowe  
we wel that as longe as we are at ho-  
me in the body we are absent frō God.  
For we walke in fayth and se not. Ne-  
uerthelesse we are of goode comforte/  
and had lexe to be absent from the bo-  
dy and to be present with God. Where-  
fore we endure oure selues / whether  
we be at home or from home to please

2. Cor. xiii.

# To the Corinthians. ii.

**602. xliiij. God.** For we must all be brought before the iudgement seate of Christ that every man maye receaue the wages of his body accordyng to that he hath done/whether yt be good or badde.

¶ Seyinge then that we knowe howe the lord is to be feared/we are sayre wryth men. For we are knowne wryth ynough vnto God. I trust also that we are knowne in youre consciences.

We prayse not oure selues agayne vnto you/but geue you an occasyon to reioyce of vs/that ye maye haue somewhat agaynst the/which reioyce in the face/and not in the heart. For yf we be to feruent/to God are we to feruent/yf we kepe measure/for youre cause he. If we measure. For the loue of Christ constraineth vs/be cause we thus iudge/yf one be dead for al/that the are al dead/so that he died for all/because that they whych lyue shulde not hence feele lyue vnto them selues/ but vnto hym which died for the and rose agayne. ¶

Wherefore hence forth knowe we are no man after the fleshe. In somethe that though we haue knowne Christ after the fleshe/nowe hence forth we knowe not hym so no more Therefore yf any man be in Christ he is a newe creature. All the thyngis are passed awaye/beholde all thyngis are become newe/Neuer

## The. vi. Chapter.

these all thyngis are of god/ whych **Esa. xlii. e**  
 hath reconciled vs vnto hym selfe by **Apo. xxi. b**  
 Iesus Christ/ and hath geuen vnto vs  
 the office to preache the atonement. For  
 god was in Christ / and made agrement  
 betwene the worlde and him selfe/ and  
 imputed not thei synnes vnto them/  
 and hath committed to vs the preachynge  
 of the atonement.

Nowe the are we messengers in the  
 roume of Christ/ euen although God  
 did beseeche you thow we vs/ So praye  
 we you in Christes fiede/ that ye be a-  
 lone wyth God/ for he hath made hym  
 to besynne for vs which hawe no syn-  
 ne / that we by hys meanes shulde be  
 that right welnes & hich before God  
 ys allowed.

## The. vi. Chapter. ✠

**W** as helpers therfore ex-  
 horte you / that ye recea-  
 ue not the grace off God  
 in bayne. For he sayth: **Esa. xlii. e**  
 I haue herde the in a tyme  
 accepted/ and in the dape  
 of health/ hene I suthered the. Behol-  
 de nowe is that wel accepted tyme/ be-  
 holde nowe is that dape of helthe. **2. et i. cor. xiii. a**  
 vs geue now an occasyon of enyill/ that  
 in oure office be founde no faute but in  
 all thyngis let vs behaue oure selues/  
 as the ministers of God.

In moche pacience/ in afflictions: in

**2. g. iiii**

# To the Corinthians II.

necessite / in angurthe / in cyppe / in  
 plesonmet / in stryfe / in laboure / in wa-  
 che / in fastyng / in puresnes / in knowled-  
 ge / in longe sufferynge / in kynndnes / in  
 the holy goost / in loue vnfaigned / in the  
 wordes of truerth / in the power of God  
 by the armure of ryghtwysnes on the  
 right hounde and on the lyfte hounde / in ho-  
 noure and dishonoure / in euill repou-  
 and good repou- / as desceauers / and yet  
 true / as vnknowen / and yet knowne / as  
 dynges and beholde we yet liue / as cha-  
 stened and not killed / as sore wynged and  
 yet alwaye mery / as poore and yet ma-  
 ke many ryche / as haupnge no thyng  
 and yet possessyng all thyngis. ¶

O ye Corinthians / oure mouth ys  
 open vnto you / oure herte is made la-  
 ge / ye are not brought into combast  
 by vs / though that ye be yeoure sel-  
 ues of a true meanyng. ¶ I speake vnto  
 you as vnto chyldren / which haue the  
 rewarde wyth vs : stretch your sel-  
 ues therfore out. ¶ Beare not the yoke  
 wyth the vnbeleuers. For what frui-  
 blippe hath rightwysnes wyth vnright-  
 fewesnes ? What company hath lyght  
 wyth darcknes ? What conorde hath  
 Christ wyth Belial ? Other what parte  
 hath he that beleueth wyth an infidel ?  
 howe agreeth the temple of God wyth  
 ymages ? And ye are the temple of the

## The. vii. Chapter.

**I**mpunge god/ as sayde god. 3 xxi. dweland. vii. d.  
 amonge them/ and walke amonge the 2. cu. xxi.  
 and wilbe their god: and they shalbe my people. 2. cu. xxi.  
 Therefore come out fro amonge  
 the/ and separate youre selues from  
 them (sayth the lord) and touche none  
 unclean thyng: so will 3 receaue you  
 and wilbe a father vnto you/ and ye shalbe  
 vnto me sonnes & daughters/ sayth  
 the lord almyghty. Mter. xxxi.

## The. vii. Chapter.

**A**ppunge that we haue so  
 che promises herely belo  
 ued/ let vs cleanse oure sel  
 ues from all fylthynes of  
 the fleshe and spireite/ and  
 growe vpp to full holp  
 nes in the feare of God. Understonde  
 vs: we haue hutte no man we haue cor  
 rupted no man: we haue defrauded no  
 man. 3 speake no thyng to condemne  
 you: for 3 haue shewed you before that  
 yere in oure herres to dye / and lyue  
 with you. 3 am very bolde ouer you/  
 and reioyce greatly in you; 3 am fylled  
 with comforte: my ioye ys excedyng  
 in all oure tribulations. For when we  
 were come in to Macedonia/ oure fles  
 he had no rest / but we were troubled  
 on euery syde: outwarde was stryng  
 ge/ inwarde was feare. Nevertheless  
 God that comforteth the afflicte/ comforteth

To the Corinthians.¶  
 led by the compynge of Titus.

And not wyth bys compynge only:  
 but also wyth the cōsolacion wherwith  
 he was comforted of you. For he tolde  
 bys yowre desyre/yowre mourning/yow-  
 re feruent minde to me warde/So that  
 I nowe reioyce the more. Wherfore  
 though I made you sorow with a letter/  
 I repent not: though I did repent. For  
 I perceaue that that same epistle made  
 you sorow though yt were but for a sea-  
 son: but I nowe reioyce not that ye we-  
 re sorow/ but that ye so sorowed/ that ye  
 repēted. For ye sorowed godly: so that  
 in nothyng were ye hurte by bys. For  
 godly sorowe causeth repentance unto  
 heath/ not to be repēted of: wher wyl-  
 dely/ sorowe causeth death.

Beholde what diligence this godly  
 sorowe that ye tolde hath wrought in  
 you: yee yt caused you to cleare yowre  
 selues. It caused indignacion/ it caused  
 feare/ yt caused desyre/ yt caused a fer-  
 uent mynde/ yt caused punnyshment.  
 For in all thynge ye haue shewed you-  
 reselues that ye were cleare in chari-  
 synes. Wherfore though I haue writte  
 unto you/ I did it not for his cause that  
 did hurte neither for his cause that was  
 hurte: but that our good minde which  
 we haue towarde you in the syght of  
 God myght apere unto you.

1. Pet. 4. c



## The. viij. Chapter.

**¶** Therefore we are comforted / be cause  
ye are comforted: ye and exceedingly the  
more ioyed we / for the ioye that Titus  
had: be cause his spirit was refresh  
ed of you al. I am therefore not now a  
shamed / though I boasted my selfe to  
hym of you. For as all thyngis wherby  
I preached vnto you are true / euen so  
is our boastyng / that I boasted my selfe  
to Titus with all / founde true. And  
nowe is his inward affection more a  
bundaunt to wards you / when he reme  
bereth the obediēce of every one of you:  
howe wyth feare and tremblinge ye  
receaued hym. I reioyce that I maye  
beholde ouer you in all thyngis.

## The. iij. Chapter.

**¶** Do you to wit brethren of  
the grace of god / which is  
geuen in the congrega  
tions of Macedonia / howe  
that the aboundaunce off  
their reioysynge ys / that  
they are tried with moche tribulacion  
And howe that their pouertie / though  
it be depe / yet hath flowed ouer / and  
is come vnto them ryches in singler  
nes. For to their powers (I beare the  
reorde) ye and beyonde their power /  
they were willinge of their owne ac  
corde / and prayed vs with greet instance  
that we wolde receaue their benefyte /

# To the Corinthians. ii.

and suffereth to be partakers with  
 ther in ministringe to the sayngs. And  
 thys they dyd / not as we looked for: but  
 gaue their owne selues first to the lon-  
 ge / and after vnto vs by the will of God  
 so that we could not but desyre that in  
 a coplyth the same beniuolence among  
 ge you also euen as he had begonne.

Nowe therfore / as ye are rythema-  
 l parties / in sayth / in worde / in knowled-  
 ge / in all feruentnes / and in loue / which  
 ye haue to vs: eue so let that ye be plea-  
 ceous in this beniuolence. Thys saye I  
 not as commaundyng but be cause o-  
 ther are so feruēt / therfore prone ypon  
 ye loue / whether yt be perfect or no: ye  
 knowe the liberalitie of oure lord Je-  
 sus Crist / which though he were rich  
 yet for youre sakes he cā poore: that ye  
 thowre hys pouertie myght be made  
 ryche. And I geue counsell hereto: for  
 this is expediēt for you / which began  
 not to do only / but also to will / aye are  
 a go. Nowe therfore perforce the de-  
 de / that as there was in you a redines  
 to wil / eue so ye maye perforce the de-  
 de / of that which ye haue. For yf there  
 be first a willynge mynde / yt ys accep-  
 ted accordynge to that a man hath / and  
 not accordynge to that he hath not.

It is not in mynde that woth be  
 set at ease / and ye brought in to: comba-

unce: but that there be equalnes. Let  
your aboundaunce loke their lacke at  
this present tyme of dearth: that their  
aboundaunce maye supplie youre lacke:  
that there maye be equalite/agreyunge  
to that which is written. He that gathe  
reth moche had neuer the more aboun  
danee/ā he that gathereth litle/had  
neverthelesse. Thankis be unto God/  
which put in the heart of Tytus the sa  
me good mynde toward you. For he ac  
cepted our request/ye rather he was  
so wel willinge that he of his owne ac  
corde cam vnto you.

Exo. xvi.

We haue sent with him that brother  
whose laude is in the gospell throughe  
out al the congregacions/ā not so on  
ly/but is also chosen of the congregaci  
ons to be a folowe with vs in our sor  
uey/as cōcerninge this beniuolēce that  
ys ministred by vs vnto the playse of  
the lord/ā to steepe your prynci  
pals. And this we eschue that euery mā  
shulde rebuke vs in this aboundaunce  
that is ministred by vs/ā make prou  
der: benefitt thyngis/not in the sight  
of god only/but also in the sight of mā.

1 Cor. xii.

We haue sent with them a brother  
of ours who we haue oft tymes pro  
ued diligent in many thyngis/but no  
we moche more diligent. The grete cō  
science which I haue in you hath cau.

## To the Corinthians. 4.

Send me this to w: partly for times sake  
 which is my felowe / and helper as ch:  
 cerryng you / partly be cause off wo:  
 ther whych are once brethren / and the  
 messengers of the congregacions / and  
 gloiy of Christ. Wherefore shewe vnto  
 them the proffe of yowre loue / and off  
 the reioysynge that we haue off you /  
 that the congregacions may se yt.

## The. ix. Chapter.

**I** ys but superfluous for  
 me to write vnto you: off  
 the ministringe to the sa:  
 pntis for I knowe yowre  
 redines of minde / wherof  
 I boost my selfe vnto the of  
 Macedonia / and saye that Achaia was  
 prepared a yere ago and yowre feruor  
 nes hath prouoked many. Neuertheles  
 se yet haue I sent these brethren / lest on-  
 re reioysynge ouer you shoulde be in bay-  
 ne in this behalfe: and that ye (as I ha-  
 ue sayd) prepare yowre selues / lest pra-  
 uenture yf thei of macedonia come with  
 me & fynde you vnprepared / the booke  
 that I made in this matter shoulde be  
 a shame to vs (I saye) and not vnto you.

Wherefore I thought yt necessary to  
 exhorthe the brethren / to come before  
 yonde vnto you / for to prepare yowre  
 good blessinge promysed a fore / that it  
 myght be redy: so that it be a blessinge

# The .ix. Chapter

and not a defraundynge. ¶ This petre  
meber/ howe that he which sowerh  
seel/shall reepe seel: and he that sowerh  
plenteously/shall reepe plenteously/ and  
let euery mā to accordynge as he hath  
purposed in his herte / not groundyn-  
gly / or off necessite. For god loueth a **Ecc. xxx**  
cheatfull gener.

**C** God is able to make you riche in all  
grace/ that ye in all thyngis haueynge  
sufficient vnto the bmoste/ maye be ry-  
che vnto all māner good workis/ as ye  
say: itc. He hath sparced abroad/ and **psal. cxx**  
hath geuen to the poore/ his right wel-  
nes remaineth for euer. He that syn-  
deth the sower seel shal minister breed  
for fode: shal multiplie youre seel and  
increace the frutes of youre almose. ¶  
that on all partyes / ycraye he made  
ryche in all synghenes/ whych causeth  
thowe by thankis geuynge vnto god.

**D** For the offyce of this ministracion/  
not only supplieth the nede of the sayn-  
tis: but also ys aboundant herein/ that  
for thyrs laudable mystryng / than-  
kis myghte be geuen to god off many  
whych prayse god for youre obedience  
in knowledgyng the Gospell of Crist  
and for youre synghenes / in distrybu-  
tyng to them / and to all men / and in  
their prayers to god for you/ longe af-  
ter you / for the aboundant grace off

To the Coluthians. ij.  
 God geuen vnto you. Thankis be  
 God for his ineffable gyfte.

The .i. Chapter.



**P**auls my sylfe beseeche  
 you by the mekenes & softi-  
 nes of Christ / whiche  
 I am present among you  
 am of no reputation / but  
 am bolde to write you be-  
 ynge absent. I beseeche you that I wold  
 not to be bolde whē I am present (with  
 that same confydence / wherwith I am  
 supposed to be bolde) agaynst some whi-  
 ch repute vs as though we walke drea-  
 mally. Nevertheless though we wal-  
 ke cōpased with the fleshe / yet we war-  
 re not fleshly / for the weapons of ou-  
 re warre are not carnall thyngis / but  
 thyngis myghty in god to cast downe  
 strong holdes / wherwith we ouerturne  
 we pynaginations / and euery thyng  
 ge that exalteth yte selfe agaynst the kno-  
 wledge of god / and bringe into captiui-  
 tie all vnderstandynge to the obedien-  
 ce of Christ / and are redy to take ven-  
 geaunce on al disobedience / whiche pure  
 obedience is fulfilled. Like yea on thyngis  
 after the bitter apparence?

Yf any man trust in him selfe that he  
 ys Christis / let the same also consydre  
 of hym sylfe: that as he ys Christis / e-  
 uen so are we Christis. And though I

## The .x. Chapter.

shulde boſt my ſelfe ſomwhat moare of  
 oure auctorite which the lorde hath ge-  
 uen vs to edifye and not to deſtroye you  
 yf ſhulde not be to my ſhame. This ſa-  
 ye I leſt I ſhulde ſeme as though I wēt  
 about to make you a frayde wpyth let-  
 ters. for the piſtles (ſayth he) are ſoſe  
 and ſtronger / But bys bodyly preſence  
 is weak / & his ſpeache rude. Let him  
 that is ſoche thynke on this wyſe that  
 as we are in wordes by letters / when  
 we are abſent / ſoche are we in dedes  
 when we are preſent.

for we cannot ſynde in oure hertes  
 to make oure ſelues of the nombie of  
 them / or to compare oure ſelues to the  
 which laude the ſelues / but whyle they  
 meſure them ſelues with them ſelues  
 and compare them ſelues with the ſel-  
 nes / they vnderſtonde nought. But we ephe. iii. d  
 wyl not reioyce about meſure / but ac-  
 cordinge to the quantitie of the meſu-  
 re which god hath diſtributed vnto vs  
 a meſure that reacheth enē vnto you.  
 for we ſtretch not out oure ſelues be-  
 yonde meſure as though we had not  
 reached vnto you / for : nē vnto you ha-  
 ue we come with the goſpell of Chriſt /  
 and we boſt not oure ſelues out of me-  
 ſure in other mens labours / ye and  
 we hope / when your fayth is increa-  
 ſed amonge you / to be magnified ac-  
 cordinge to .ij. .

## To the Corinthians.

**I. cor. i. d.**  
**Epist. ix. g.**  
 to bypasse to oure measure more large  
 by/ And to preache the Gospel in those  
 regions whiche are beyonde you/ and  
 not to reioyce of that which is by an-  
 others mans measure prepared all ready.  
 Let hym that reioyseth/ reioyce in the  
 lord. For he that prayseth hym self/  
 is not allowed / but he whom the Lord  
 do prayseth.

## The. xi. Chapter. ✠



**2 Cor. xii. a**

Wille to god ye coulde saye  
 fre me a lytell in my fol-  
 lowes / yee / and I praye  
 you forbear me. For I  
 am gelous ouer you w-  
 th godly gelousy. For I  
 coupled you to one man: to make yea  
 chafte virgen to Christ/ but I feare lest  
 as the serpent begyled Eve/ theow his  
 subtiltye/ euē so poure wittis shoulde be  
 corrupte from the singlenes that is in  
 Christ. For yf he that cometh to you  
 preache another Jesus then hym wh-  
 om we preached/ or yf ye receaue ano-  
 ther spirete then that whiche ye haue  
 receaued/ or her another Gospel then  
 that ye haue receaued/ ye myghte ryght  
 welc haue bene content.

I suppose that I was not be hynde  
 the these Apostles/ Though I be rude  
 in speakynge/ yet I am not so in know-  
 ledge. Howe be ye amonge you ye are



# The .xj. Chapter

knowe to the vtmost what we be strait  
thyngis. w<sup>ch</sup> I therein spake be cause  
I submitted my selfe/that ye myght be  
exalted: & because I preached the gos-  
pell to you free: I robbed neither regre-  
gations/ and toke wages off them/ to  
do you seruyce w<sup>th</sup> all. And when I  
was present w<sup>th</sup> you and had neede I  
was greuous to no man. For that wh-  
ych was takinge vnto me/the bierth  
which cam from Macedonia supplied  
and in all thyngis I kept my selfe that  
I shulde not be greuous to you and so  
w<sup>ill</sup> I kepe my selfe.

**C** If the truth of Christ be in me this  
retoyng shall not be taken fro me in  
the regions off Achaya. Wherefore be-  
cause I loue you not? God knoweth  
neverthelesse what I do/ that wil I do  
to cut away occasion fro them wh<sup>ch</sup>  
desyre occasion that they myght be fo-  
unde lyke vnto vs in that wherein they  
reioyce/for these false apostles are dis-  
ceitfull workers ad falsion them sel-  
ues lyke vnto the Apostles off Christ.  
And no man maye/for I sawe him also is  
chaunged into the falsion of an angel  
of lycht. Therefore yt is no gret thinge/  
though his ministers falsion them sel-  
ues as though they were ministers off  
ryghtewesnes/whose ende shalbe al-  
so dyng to theyr dedes.

# To the Corinthians. ii.

I saye agayne lest eny mā thynke that  
 at I am foliſhe / or els euen now take  
 me as a ſole / that I maye boſt my ſylle  
 a lytell. That I ſpeake / I ſpeake truſt  
 after the wapes of the lorde / but as ye  
 were foliſhly while we are now come  
 to boſtynge. Seynge that many troy-  
 ce after the fleſhe I wyll reioyce alſo.

✠ ſo; ye ſuffre ſoles gladly becauſe  
 that ye your ſelues are wyſe. for ye  
 ſuffre euē yff a mā byrynge you wud bō-  
 dage / yff a mā deuourc / yff a mā take yf  
 a mā exalt hym ſilf. yff a mā ſmyle you  
 on the face / I ſpeake as cōcernynge tes-  
 buke / as though we had bene weak.

Wher in ſocuer eny mā dare be bolde  
 (I ſpeake ſolymly) I dare be bolde al-  
 ſo. They are ebyries / ſo am I / They are  
 Iſraelytes / euen ſo am I / They are  
 the ſeade off Abrahā / euen ſo am I.  
 They are the minyſters of chriſt (I ſpe-  
 ake as a ſole) I am more / In laboure  
 more aboundant / In ſtrypes above  
 measure / In praiſon more plenteouſly /  
 In treth offe Of the Jewes ſometimes  
 receiue I enety tyme. xl. ſtrypes / one

Act. xvi. c. excepte. Thys was I beaten with rods  
 Act. xii. i. c. des. I was once ſtoned / I ſuffered thyn-  
 Act. xxi. i. c. ſchypwracke / Nycht and daye have  
 I bene in the depe of the ſee / In iorney-  
 inge often / In perrells off waters / In  
 perrells off robbers. In ioperdies off

## The.xii. Chapter.

myne owne nacion / In leopordies amonge the heithē. I haue bene in parrels in cities / in parrels in wyldernes / in parrels in the see / in parrels amonge false brethren / in laboure and trauayle / in watchynge often / in hunger / in thyrst / in fastynge often / in colde / and in nakednes.

**B**eside the thingis which outwardly happen vnto me / I am combed dayly and care for all congregaciōs. Who is sycke / and I am not sycke? Who ys hurt in the fayth / and my heart burneth not? yf I must nedes reioyce / I will reioyce of myne infirmities.

## The.xiii. Chapter.

**O** the father of our lord Iesus Christ / whych is blessed for euer more / knoweth that I lye not / In the cite of Tamascon / the gouernier off the people / vnder kynge Aretas / layde watche in the cite of the Tamascons / and wolde haue caught me / and at a wyndowe was I let doune in a basket by the wal / and so scraped his handis.

yt is not expedient for me no doubt to reioyce / neuerthelesse I will come to billions & reuelaciōs of the lord / I knowe a man in Christ aboue. xliii. yeres agoe ( whether he were in the body I

# To the Corinthians.ii.

cannot tell or whether he were out of  
the body I cannot tel god knoweth) wh-  
ich was take vpp into the thyd heuē  
And I knowe the same mā (whether in  
the body/ or out the body/ I cannot tell  
god knoweth) howe that he was taken  
vpp into paradise/ and herbe wrotes  
not to be spokē which nomā can writte:  
Of this mā will I reioyce/ of my selfe  
wil I not reioyce/ except yt be of mine  
infirmities/ & though I wolde reioyce  
I shulde not be a sole for I wil saye the  
trueth. Nevertheless I spare lest my  
man shulde thinke of me aboue that he  
seich me to be/ or heareth of me.

And lest I shulde be exalted out of  
measure thowwe the aboundance of  
reuelaciōs/ there was gēnē vnto me of  
god buquiesnes of the fleshe/ the mes-  
senger of Satan to buffet me/ be cause  
I shulde not be exalted out of measure  
For thys thyng besought I the lord  
thysle/ that yt might departe from me/ &  
be sayde vnto me/ my grace is sufficient  
for the for my stēgth is made perfect  
through weaknes. Verry gladly ther-  
fore wil I reioyce of my weaknes that  
the strenght of Crist maye dwel in me.  
¶ Therfore haue I delectaciō in infir-  
mities/ in rebukes/ in neede/ in persecu-  
tiōs/ in anguishes/ for Crist is take. & of  
whē I am weakē/ then am I stronge,

## The. xiiij. Chapter.

I am made a foile in boasting my selfe.  
 ye haue compelled me / I ought to haue  
 bene comended of you. For in nothyng  
 was I inferior vnto the these apostles  
 Though I be nothig / yet the tokens of  
 an Apostle were wrought amonge you  
 with all paciēce / with signes & wonders  
 & mighty detes. For what is it wherein  
 ye wer inferior vnto wother cōgrega  
 tiōs: except it be therein that I was not  
 greuous vnto you. For geue me thys  
 wōge wne vnto you. Beholde now the  
 thysde tyme / I am redy to come vnto  
 you: ether wil I be greuous vnto you  
 for I seke not poures but you. Also the  
 chyldre ought not to laye bp for the fa  
 thers & mothers / but the fathers & mo  
 thers for the chyldre. I wil very gladly  
 bestowe and wil be bestowed for yōre  
 soules though the more I loue you the  
 lesse I am loued agayne / But be it that  
 I greued you not: neuerthelesse I was  
 crafty & toke you with gyle. Wd I pyl  
 you by eny of thē which I set vnto you  
 I desired Titus / & with hi / I sent a bro  
 ther / wd Tit<sup>s</sup> defraude you of eny thi  
 ge: walked we not in one spirete / wal  
 ked we not in lyke steppes: Agayne /  
 thynke ye that we excuse oure selues  
 we speake in Christ in the sight of god.  
 But we do althugis dearly beloued  
 for yōre edyfyng. For I feare lest ye  
 D. h. iij.

**To the Colinthians. ij.**

cannot tell or whether he were out of  
the body / I cannot tel god knoweth) wh-  
ich was take bppe into the thrid heu-  
And I knowe the same mā (whether in  
the body / or out the body / I cannot tell  
god knoweth) howe that he was taken  
bppe into paradise / and herde wordes  
not to be spokē which nomā can bite:  
Of this mā will I reioyce / of my selfe  
wil I not reioyce / except yt be of myne  
infirmities / & though I wolde reioyce  
I shulde not be afole for I wil save the  
trueth. Nevertheless I spare lest my  
man shulde thinke of me aboue that he  
seith me to be / or heareth of me.

And lest I shulde be exalted out of  
measure thorowe the aboundance of  
revelaciōs / there was geue unto me of  
god inquietnes of the fleshe / the mes-  
senger of Satan to buffet me / because  
I shulde not be exalted out of measure  
for thys thyng belongeth I the lord  
thyse / that yt might departe frome  
be sayde unto me / my grace is sufficient  
for the for my strengthe is made perfect  
through weaknes. Very gladly ther-  
fore wil I reioyce of my weaknes that  
the strengthe of Crist maye dwelle in me.  
¶ Therefore haue I delectaciō in infir-  
mities / in rebukes / in neede / in persecu-  
ciōs / in anguishes / for Cristis sake. For  
whē I am weak / then am I stronge.

I am made a foile in boasting my selfe.  
 ye haue compelled me / I ought to haue  
 benecōmēded of you. For in nothyng  
 was I inferiour vnto the these apostles  
 Though I be nothyng / yet the tokens of  
 an Apostle were wrought amonge you  
 with all paciēce / with signes & wōders  
 & mighty dedes. For what is it wherein  
 ye wer inferiours vnto wother cōgrega  
 tions? except it be therein that I was not  
 greuous vnto you. Forgeue me thys  
 wronge done vnto you. Beholde now the  
 thynde tyme / I am redy to come vnto  
 you neither wil I be greuous vnto you  
 For I like not poures but you. Also the  
 chyldre ought not to lay bp for the fa  
 thers & mothers / but the fathers & mo  
 thers for the chylde. I wil very gladly  
 bestowe and wil be bestowed for youre  
 soules though the more I loue you the  
 lesse I am loued agayne / But be it that  
 I greued you not / neuerthelesse I was  
 crafty & toke you with guyle. Wpd I ppe  
 you by eny of the which I set vnto you  
 I desired Titus / & with hi / I sent a bro  
 ther / wch Titus defraude you of eny thi  
 ge? walked we not in one spirete / wal  
 ked we not in lyke steppes? Agayne /  
 thynke ye that we excuse oure selues?  
 we speake in Christ in the sight of god.  
 But we w al thingis dearly beloued  
 for youre edifyinge. For I feare lest ye  
 by p. iij.

# To the Corinthians.ii.

come to passe that when I come I shall  
not fynde you soche as I wolde / and I  
shalbe sothe vnto you soche as ye wol-  
de not / I feare lest there be founde a-  
monge you lawpynge / enuyng / wrath  
stryfe / backbityngis / whysperynge /  
swellyngis / & debate. I feare lest when  
I come agayne / God bringe me lows  
amonge you / and I be cōstrayned to be-  
wyle many of the which haue synned  
all redy: & haue not repented of the bu-  
clennes / and fornicaciō / and wantōngs  
which they haue committed.

## The.xiiij. Chapter.

Deu. xix. b  
mat. xxiij.  
Ioh. viij. c  
Ier. x. f. c.



**C**ome I the thyrde tyme  
vnto you. In the month  
off two or thre wyntres  
shall euery worde sonde.  
I tolde you before / and tell  
you before / as I sayde whē  
I was present with you the seconde tyme / so wyte I now beynge absent to  
them which in tyme past haue synned /  
and to all worthe / yf I come agayne / I  
wil not spare seynge that ye seke expe-  
rience of Christ which speaketh in me /  
whych amonge you is not weake / but  
is myghty in you / And betely though  
yt seeme of weaknes that he was cruce-  
fied / yet syneth he thow he the power  
of God / and we no dout are weake in  
him / but we shall lye with hym / by the



myght that god gaue vs to you warde.

**C** Ioue youre selues whether ye are  
in the faith or not: examen youre owne  
selues/know ye not youre owne selues  
howe that Iesus Christ is in you: ex-  
cepte ye be cast awayes. I trust that ye  
shal know that we are not cast awayes  
I desire before god that ye w none eyn  
not that we shulde seeme cōmendable/  
but that ye shulde do that which is ho-  
nest/ & let vs be counted as leaue de pe-  
sons. We can do no thyng agaynst the  
trueth/ but for the trueth. We are glad  
whē we are weake/ & ye stronge. This  
also we wyll the fore: even that ye were  
perfect. Therfore wyte I these thyng-  
is berenge absent/ lest when I am pre-  
sent I shulde vse sharpes acordinge to  
the power which the lord hath geuen  
me/ to edifye/ and not to destroye.

**D** Furthermole brethē fare ye welc/be  
perfect/be of good comforte/be of one  
mynde/lyue in peace/ & the god of loue  
& peace shalbe with you. Grete one an-  
other in an holy kyss. Al the sayntis sa-  
lute you The fauour of our lord Iesus  
christ & the loue of god & the fellyship-  
pe of the holy gost be with you al Amē

The seconde pistle to the Corinthians  
Sent fro philippes a cite in Ma-  
cedonia by Titus and Lucas

# The Epistle off Paul vnto the Galathians.

## The first Chapter.

**P**aul an Apostle/ not of men/ neither by man/ but by Iesus Christ/ and by god the father whych rayled hym from death/ ad all the brethren which are with me/

Vnto the congregacion off Galacia/

Grace be with you and peace from God the father/ and from oure Lorde Iesus Christ/ which gane him selfe for oure synnes / to deliuer vs from this present euill worlde throughe the wyl of God oure father/ to whom be prayse for euer/ Amen.

I marvelle that ye are so sone turned fro hym that called you in the grace of Christ/ vnto another gospel/ which is nothyng els / but that there be some whych trouble you / and intende to peruert the gospel of Christ. Neuer thelesse though we oure selues / or an angell from heaue / preache eny other gospel vnto you the that which we haue preached vnto you/ holde hym as accursed. As I sayde before/ so saye I now agayne/ yff eny man preache eny other thyng vnto you/ then that ye haue receaued/ holde him accursed. Seke I knowe the fauour of men/ or of God

Other go I about to please men: yf I  
 bodied to please men / I were not the  
 seruaunt off Christ. ¶ I certifie you  
 by this; that the Gospell wherby was  
 preached off me was not after the mā-  
 ner of men / neither receaued I it of mā-  
 C neither was I taught yt / but receaued  
 yt by the reuelacion of Iesus Christ: ye  
 haue herde of my cōuersacion in tymes  
 past in the fewes wayis; howe that he  
 yonde measure I persecuted the cōgre-  
 gaciō of god / & spoiled yt / & persecuted  
 in the fewes lawe / aboue many off my  
 cōpanions / which were of myne owne  
 naciō / & moche more feruētly maynt-  
 layned the tradicions of the elders.

But when yt pleased god / which se-  
 perated me fro my mothers wombe /  
 and called me by his grace / for to decla-  
 re bys comē by me that I shulde prea-  
 che him amonge the heithē / I immedi-  
 atly I cōmēced not of the matter with  
 fleshe / and bloud / neither returned to  
 Ierusalem to them which were Apost-  
 B les before me / but wēt my wayes into  
 Arabia & cam agayne vnto damascus.  
 Then after thre yere I returned to Je-  
 rusalem vnto Peter and abode wyth  
 him .xx. dayes: not nother of the apost-  
 les sawe I saue James the lordes bro-  
 ther. The thingis which I write be hold-  
 be god knoweth I lye not.

## To the Galathians.

After that I went into the colleges of  
 Siria and Cicill/And was unknown as  
 touchyng my person vnto the congrega-  
 tions of Jewry which were in Chus  
 But they herde only/that he which per-  
 secuted vs in tyme past now preacheth  
 the fayth/whych befoze he destroyed/  
 And they glorified god in me. **h**

### The.iiij. Chapter.

**W**hen. xiiij. yeres after this  
 at I went agayne to Je-  
 rusalem w<sup>th</sup> Barnabas  
 and soke w<sup>th</sup> me Tyms  
 also. y<sup>e</sup>/and I went by re-  
 uelacion/and commened  
 w<sup>th</sup> them of the gospel/whych I pre-  
 che amonge the gētyls/put apart w<sup>th</sup>  
 them whych are counted these /lest y<sup>e</sup>  
 shulde haue bene thought that I shoulde  
 rine/or had rine in bayne. Also Tyms  
 which was w<sup>th</sup> me/though he were a  
 greke yet was not compelled to be cir-  
 cumcised and that because of incōmers  
 byrnye false brethren/whych can ma-  
 amonge wether to speere out oure liberne  
 which we haue in Crist Iesus that th<sup>e</sup>  
 y<sup>e</sup> myght byrnye vs into bondage. To  
 whō we gaue no roume/no not for the  
 space of an houre/as cōcernyng to be  
 brought into subiection/and that becau-  
 se that the trueth of the gospel myght  
 continue w<sup>th</sup> you.

**B** Of the which seme to be greet (what they were in tyme passed yt maketh no matter to me god loketh on nomās per Went. x. d. lone) neuerthelesse they whych seme .ii. pa. xix. c greet/addeð nothings to me/ But cōtra. iob. xxxiii. r. wyle/whē they sawe that the gospel sapie. bi. b ouer the bncircuncision was cōmitted ecci. xrv. b into me as the gospel ouer the circūc. Rom. ii. b son was into Peter (for he that was Ephe. vi. b myghty in Peter in the Apostleshippe colof. iii. b ouer the circūcison/the same was my. Act. i. c. ghty in me amonge the gentyls) ad as .i. Pet. i. c. some as James/Cephas & Jhon/whi- ch seemed to be pylares/perceaued the grace that was genē vnto me/they ga- ue to me & Barnabas their hōdes/and agreed wth vs that we shulde plea- che amōge the heathē/and they amō- ge the Jewes/warnyng only that we shulde remember the poie which thin- ge also I was diligent to do.

**C** When Peter was come to Antioche I withstode him in the face/for he was worthy to be blamed. for yere that cer- tayne cam frō James/ he ate with the gentyls/ But whē they were come/he withdrew and seperated him sylfe/fea- ryng them which were of the circū- cision/ and the wother Jewes dyssema- bled lykewyle/ In somoche that Bar- nabas was brought into their symula- tion also/ But when I sawe/that they

## To the Galatians.

Went not the right waye after the tenor  
 of the Gospell / I sayde vnto Peter  
 before all men / yf thou be rage a Jewe  
 thoue after the manner of the gentyls  
 and not as do the Jewes / why causest  
 thou the gentyls to folowe the Jewes?  
 we which are Jewes by nature and not  
 synners of the gentyls / knowe that a  
 man is not iustified by the dedes of the  
 lawe / But by the faith of Iesus Christ  
 and we haue beleued on Iesus Christ /  
 that we might be iustified by the faith  
 of Christ and not by the dedes of the la-  
 we / because that no fleshe shalbe iust-  
 fied by the dedes of the lawe.

**Rom. ii. c.**

If the while we seke to be made right  
 Jewes by Christ / we our selues are fo-  
 unde spners / is not then Christ the mi-  
 nister of synne? God forbid. For yf I  
 bylde agayne that which I destroyed /  
 then make I my selfe a trespasser. But  
 I knowe the lawe am dead to the la-  
 we / that I myght lyue vnto God / I am  
 crucified with Christ / I liue vnto / yet  
 nowe not I / but Christ lyueth in me /  
 The selfe which I nowe liue in the fles-  
 he / I lyue by the synne of the soune of  
 God / which loued me / and gaue him selfe  
 for me. I despise not the grace of god /  
 For yf rightewesnes come of the lawe  
 then is Christ dead in vayne.

The. iiij. Chapter.

## The.iii.Chapter.



**G**o the Galathians/who  
hath bewitched you/ that  
ye shulde not beleue the  
trueth: to whō Iesus Ch-  
rist was described before  
the eyes/ & amonge you cru-

cified: This only wold I learne of you  
Receaved ye the spirit by the dedes of  
the lawe: or els by preachynge of the  
fayth: Are ye so bwnyse/ that after ye  
hane begon in the spirite/ ye wold no  
we ende in the fleshe: So many thyn-  
gys ye haue suffered in bayne. If it be so  
that ye haue suffered in bayne/ whych  
ministred to you the spirite/ & wothe  
myracles amonge you doth he yet ho-  
rwe the dedes of the lawe: or by pre-  
chynge of the fayth: & as Abraham  
beleued God/ & yt was ascribed to him  
for ryghtewesnes. Understonde ther-  
fore/ that they whych are of fayth/ are  
the chyldren of Abraham.

Gen. xv. 6  
Rom. iii. 8  
Jaco. ii. 2

**B** The scripture sawe afore holde that  
god wold: iustifye the heithen thow  
fayth/ & shewed before honde glad ty-  
dingis vnto Abraham saying/ In the shal  
all naciōs be blessed. So then they wh-  
sch be of fayth/ are blessed with fayth-  
full Abraham. For as many as are under  
the dedes of the lawe / are under ma-  
ledictiō/ for yt is writē/ cursed is eu-  
ery mā that cōinueth not in all thingis

Gen. xxi. 18  
Eccl. xliii. 1

Deu. xxi. 21

# To the Galathians.

Abac. ii. 4.  
Romans. i.  
Leui. xviii.

Deu. xxi. d

Hebr. ix. d

which are write in the booke of the lawe  
to fulfyll the. That no man is iustified  
by the lawe in the syght of god is eu-  
dent / for the Just shall lyue by fayth/  
The lawe is not off fayth/ but the man  
that fulfyllerh the thyngis cōtained in  
the lawe shall lyue in them. Christ hath  
deliuered vs from the curse off the la-  
we/and was made a cursed for vs (for  
yt is wryten. Cursed is euery one that  
hangerh on tree) that the blessing off  
Abrahā myght come on the gētyl tho-  
ro w Jesus Christ/that we might recea-  
ue the promys off the spircere thowse  
fayth. Wherefore I wyl speake after the  
manner off men / Though yt be but a  
mans testamēt/ yet no man despyseh  
yt/or addeth any thinge thereto when it  
is once allowed. ✠ To Abraham & hys  
seed were the promyses made/ by fa-  
yth not/ in thy seedes as in many / But  
in thy seede/as in won/ which is Christ  
This I saye that the lawe whych began  
afterwarde / beyōde. iiii. C. and. xxi.  
yeares/doth not disannul the testamēt/  
that was cōfermed of God vnto Crist  
ward/to make the promys of none ef-  
fect. for yf the inheritaunce come off  
the lawe yt cōmeth not of promys/but  
God gaue it vnto Abraham by promys.

Wherefore the serueth the lawe? The  
lawe was added because of trasgressiō



### The. iij. Chapter.

tyll the seede cam vnto which seede the  
 promes was made) and yt was ordey-  
 ned by angels in the honde of a media-  
 tor. A mediator is not a mediator of o-  
 ne. But god is one: y<sup>e</sup> the lawe then a-  
 gaynst the promes of god? God forbid  
 yf there had bene a lawe geuen which  
 coulde haue geuen lyfe/ then no doute  
 rightewesnes shulde haue come by the  
 lawe/ but the scripture concluded all  
 thyngis vnder synne/ that the promes  
 by the fayth of Iesus Christ: shulde be  
 geuen vnto thē that beleue. ¶ Before  
 that fayth cam/ we were kept and shut  
 vnder the lawe/ vnto the fayth  
 which shulde afterwarde be declared.

Wherfore the lawe was once scole-  
 master vnto the tyme of Christ/ that  
 we myghte be made rightewes by faith  
 But after that fayth y<sup>e</sup> come/ now we  
 are we no longer vnder a scolemaster  
 for ye are all the sonnes of god/ by the  
 fayth which is in Christ Iesus. For all  
 ye that are baptysed/ haue put Christ  
 on you. Nowe is there no Jewe nether  
 greke/ there y<sup>e</sup> nether bonde/ nether  
 free/ there is nether man/ nether womā  
 for all are one thinge in Christ Iesu. yf  
 ye be Christians/ then are ye Abrahams  
 seede/ and heytres by promes.

### The. iiij. Chapter.

I. i. i.

## To the Galathians.



god. b. 11. c.

And I saye that the heyre  
 as longe as he is a chyld  
 differeth not from a serua-  
 unt/though he belongeth of  
 all/but is vnder tutors and  
 gouerners: buyt the tyme  
 me apoynted of the father. And so we  
 as longe as we were childen/we were in bo-  
 dage vnder the ordinacions of the worlde:  
 but when the tyme was full came/  
 god sent his sonne borne of a woman/and  
 made bonde vnto the lawe/to redeme  
 the which were vnder the lawe/that we  
 thowse eleccion shulde receaue the in-  
 heritaunce that belongeth vnto the natu-  
 rall sonnes. Because ye are sonnes/god  
 hath sent the spirete of his sonne in to  
 oure hertes which cryeth abba father  
 wherefore now arte thou not a seruaunt  
 but a sonne yf thou be the sonne thou arte  
 also the heyre of god thowse churche  
 not with stondynge/whiche ye haue  
 not god: ye bid seruire vnto the/which  
 by nature were not goddes/ but nowe  
 saynge ye knowe god (ye rather are  
 knowe of god) howe is yt that ye tour-  
 ne agayne vnto the weake and beggarly  
 ceremonies/where vnto agayne ye  
 desyre a frellhe to be in bondage: ye ob-  
 serue the dayes/and monethes/ and ty-  
 mes: & yeares. I feare of you: lest I ha-  
 ue belowed on you labour in vayne.

## The.iii. Chapter.

1. Brethre I beseech you: be ye as I am  
for I am as ye are / ye haue not hurte  
me ye knowe wel howe that howe  
infinite of the fleshe / I preached the  
gospell vnto you at the first / and my tri-  
pracion wherby I suffered by reason of  
the fleshe: ye despyed not / neither ab-  
hoired / but receaued me as an angell  
of God / ye as Christ Iesus. Howe hap-  
py were ye the: for I beare you reco-  
rd that yf yt had bene possible / ye wol-  
de haue bygged out youre owne eyes:  
and haue geuen the to me. Am I so gre-  
atly become youre enemye / because I  
tell you the trueth?

**C** They are gelous once pon anylle.  
ye they intende to exclude you that ye  
shulde be feruent to them warde: It is  
good alwayes to be feruent / so it be in  
a good thyng / and not only when I am  
present with you.

My litle children (of whō I traun-  
le in birth agayne vntill Crist be fastio-  
ned in you) I wolde I were wyth you  
nowe: and coulde change in y boyce /  
for I stonde in adoure of you.

Tell me ye that desyre to be vnder the  
lawe: haue ye not herd of the lawe? **Gen. xvi. 1.**  
For yt is writē that Abraham had two  
sonnes the one by a bonde mayde / the  
wocher by a free woman: yre and he **Gen. xxi.**  
which was of the bonde woman / was

# To the Galathians:

borne after the flesh / but he which  
was of the free woman / was borne by  
promes: which thing is betokene a myste  
ry for these women are two testamen  
tis / the one from the mounte Syna/  
which gendreth unto bondage / which  
ys Agar ( for mounte Syna ys called  
Agar in Arabia: and boryeth upon the  
cille which is nowe Jerusalem) and is  
in bondage with her Chyldren.

But Jerusalem / which is aboue / ys  
free / which ys the mother of vs all. For  
yt ys writen / reioyce thou baren / that  
bearest no chyldren / breake forth and  
crye / thou that trauestest not. For the  
desolate hath many mo chyldren / then  
she which hath an husband. Brethren  
we are after the maner of Isaac chyl  
dren of promes / But as the he that was  
borne carnally / persecuted hym that  
was borne spiritually: euen so is yt no  
we. Neuerthelesse what sayth the scri  
pture / Caste awaye the bonde woman  
and her sonne. For the sonne of the bon  
de woman shall not be heyre with the  
sonne of the free woman. So then bre  
thren we are not chyldren of the bonde  
woman: but of the free woman. R

## The .v. Chapter.



Therefore stand fast in the  
libertie wherwith Christ  
hath made vs free & wrap  
pe not youre selues agay  
ne in the yoke of bondage  
Beholde I Paul saye vn-

Act. xv. 10.

to you: that yf ye be circumcised: Christ  
shal profit you nothinge at all: I testi-  
fye agayne to euery man which is cir-  
cumcised that he is bounde to kepe the  
whole lawe: ye are gone quyre from  
Christ as many as are iustified by the  
lawe: and are fallen from grace. We lo-  
ke for and hope to be iustified by the spi-  
rite which cometh of fayth. For in Je-  
su Christ neither is circumcision any thin-  
ge worth neither yet vncircumcision: but  
fayth which by loue is myghty in ope-  
ration. ye dyd runne wel. Who was a  
let vnto you: that ye shulde not obey  
the teneth? Euen that counsell that ys  
not of him that called you. A lytel leue  
doth leuen the whole lombe of dowe.

✠ I haue trust towarde you in god:  
that ye wyl be none other wyle myn-  
ded. Ye that troubleth you shal beare  
his iudgemēt: what so euer he be. Wie-  
then yf I yet preache circumcision: why  
do I the yet suffre persecution? For I be-  
came the offence which the crosse geneth  
ceased. I wolde to god they were son-  
ded from you which trouble you Wie-

Gal. iij.

## To the Galathians.

When ye were called in to libertie/only  
let not your libertie be an occasion  
to the flesh but in love serve one another

**Leui. x. d** ther. for all the lawe is fulfilled in one  
**mat. xxij d** worde: which is this/Thou shalt love  
**mat. xij. c** thyneighbour as thy selfe/ye byte  
**rom. xii. c** and denounce one another/take heed lest  
**Jaco. ij. b.** ye be consumed one of another.

**rom. xiiij d** **I** saye walke in the spirite: and ful-  
**1. pet. ij. c.** fill not the lusts of the flesh. For the  
flesh is contrary to the spirite and  
the spirite contrary to the flesh These  
are contrary one to the other / so that  
ye cannot do that which ye wold. But  
and yf ye be ledde of the spirite/they are  
ye not vnder the lawe The deeds of the  
flesh are manyfold / which are these: **D**  
aduoutrye / fornicacion / uncleannes /  
wantannes: ydolatrie: witchcraft / ha-  
tred / lawpunge / zeale / wrath / cryfe / sedi-  
tion / parte takingis / enuyng / mur-  
ther / drunkennes / glotony / and soche  
lyke: of the which I tell you before / as  
I haue tolde you in tyme past that they  
which commit soche thyngis shall not  
be the inheritors of the kyngdom of  
God / but the frute of the spirite is / lo-  
ue / ioye / peace / longesufferynge / gent-  
lenes / goodnes / faythfulnes / meeknes  
temperancy / Agaynst suche is there no  
lawe. They that are Christis / haue cru-  
cified the flesh with the appetites and.

## The. vi. Chapter.

lustes. ¶ If we lyue in the spirite/  
 Let vs walke in the spiret. Let vs not  
 be bayne glayous/prouokynge one a-  
 nother: and enuyng one another.

## The. vi. Chapter.

**I**f any man (brethre) be fal-  
 len by chauce into any fan-  
 te: ye which are spirital/  
 helpe to amende hym in  
 the spiret of mekenes / co-  
 sperryng thy sylfe / lest  
 thou also be tempted. Beare ye one a-  
 nothers burthen / and so fulfyll ye the la-  
 we of Christ: yf a man seme to him also  
 that he is somewhat when in dede he is  
 nothyng / the same deceaueth hym: also  
 in his ymaginacion. Let every man  
 p:one hys owne woker: and then shall  
 he haue reioysynge in his owne sylfe /  
 and not in another. For every man shall  
 beare hys owne burthen. 1. cor. 14. 1. b

**L**et hym that is taught in the worde  
 minister vnto him that reacheth him in  
 all good thingis. Be not deceaued / god  
 is not mocked: for whatsoever a man so  
 weth / that shall he reeue. He that soweth  
 in the fleshe / shall of the fleshe ree-  
 ue corruptid / but he that soweth in the  
 spiret / shall of the spiret reeue lyfe e-  
 uerlastynge. Let vs do good / and let vs  
 not fayne. For whē the tyme is come  
 we shall reue without werynes while

# To the Galatians.

we haue therfore tyme let vs do good  
 vnto all men/and specially/vnto them  
 which are of the householde of faith. **I**  
 Beholde howe large a letter I haue  
 written vnto you with myne owne hand  
 be. As many as desyre wythbitwarde  
 apereance to please carnally/they con  
 straine you to be circumcised / only be  
 cause they wolde not suffice persecutiō  
 with the crosse of Christ. For they the  
 felaxes which are circumcised/ kepe not  
 the lawe: but desyre to haue you cir-  
 cised that they myght reioyce in poure  
 fleshe. God forbid that I shuld reioyce  
 but in the crosse of oure lord Iesu  
 Christ/wher by the worlde is crucified  
 as though he crucified me/and I as cōcernyn  
 ge the worlde. For in Christ Iesu  
 ther circumcision auayleth enythyng  
 at all no; but circumcise you: but a newe  
 creature. And as many as walke accordynge  
 to this rule / peace be on them/  
 and mercy/ and apon Israel that per-  
 saynerh to god. From hence forth/ let  
 no man put me to busynes. For I bea-  
 re in my bodye the markis of the lord  
 Iesu. Wherein the grace of oure lord  
 Iesu Christe be wyth youre spirit/  
 Amen.

Unto the Galatians writ-  
 ten from Rome.



# The Pistle of Paul to the Ephesians.

639

## The first Chapter.

**A**nd an apostle off Iesus  
Christ/by the wil of god  
To the sayntis at Ephe  
sus/and to the which be  
leue on Iesus Christ.

Grace be with you and  
peace from god our father/and from  
the lord Iesus Christ.

Blessed be god the father of our lord Iesus Christ/which hath blessed vs with all manner of spiritual blessings in heuently thyngs by Christ/accordinge as he had chosen vs in hym thowen before the foundation of the worlde was layde / that we shoulde be sayntis/and without blame in his sight. And ordeyned vs before vnto hym selfe that we shoulde be chosen to be heyres: know Iesus Christ/accordinge to the pleasure of his will/to the praise of his glorious grace where with he hath made vs accepted in his beloued sonne.

By whom we haue redemption thro  
u his bolud/that is to saye the forge  
uenes of synnes/accordinge to the ry  
ches of his grace/whiche grace he shed  
on vs abundantly in all wisdom/and  
prudence. And hath opened vnto vs

## To the Ephesians.

**THE** mister of hys wyl accordynge to his pleasure/ ad purposed the same in hym sylfe to haue it declared when the tyme was full come / that all thyngis/ bothe thyngis whych are in heane/ ad also the thyngis whych are in erthe/ shulde be gathereth to gether/ enen in christ that is to saie in hym in whā we are made heyres/ and were therfore predestinate accordynge to the purpose of hym whych worketh all thyngis after the purpose of his owne will/ that we shulde be vnto the people of hys glory/ which before hoped in Christ.

In whom also ye (after that ye herd the worde of trouth/ I mean the gospel) were sealed with that holy spirete of promys/ which is the earnest of oure inheritance/ to remedie the possession purchased vnto the lande of his glory.

Wherefore enen I (after that I herd of the fayth which ye haue in the lorde Iesu/ and loue vnto al the sayntis) cease not to geue thanks for you/ making mencion of you in my prayers/ that the God of our lord Iesus Christ ad the father off glory / myght geue vnto you the spirete of wisdom/ and open to you the knowledge of hym sylfe / and lighte the eyes of poure myndes/ that ye myght knowe what thinge that hee

## The.iiij. Chapter.

he ys / wherunto he hath called you /  
 and howe glorious the riches of his in-  
 heritaunce is upon the sayntis / and what  
 ys the excedyng greatnes of hys po-  
 wer to us ward / which beleeue accordyn-  
 ge to the workynge of that hys mygh-  
 ty power / which he wrought in Christ  
 when he rayled hym from deeth / and  
 set hym on his right honde in heauen-  
 ly thynges / above all rule / power / and  
 myght / and dominacion / and above all  
 names that are named not in this worl-  
 de only / but also in the worlde to come  
 And hath put all thyngis vnder his fe-  
 et / and hath made hym above all thyng-  
 is / the head of the congregaciō / which  
 ys his body / and fulnes of hym / that fyl-  
 leth all vniuersal thyngis.

## The.v. Chapter.

And hath quickened you al collect.ij. b

**A**lso that were dead in tres-  
 passe and synne / in the whi-  
 ch in tyme passed ye wal-  
 ked / accordynge to the co-  
 urse of this worlde / and af-  
 ter the gouernour / that ruleth in the a-  
 yer / the spirit that worketh in the chil-  
 dren off vnbelefe / amonge the whiche  
 we also had oure conuersacion in tyme  
 past / in the lustes of oure fleshe / and  
 fulfilled the wyl of the fleshe / and of  
 the mynde / and were naturally the child-

## To the Ephesians.

**O**men of wrath/ene as wele as mother.  
**B**ut God which is rich in mercy to  
 vs the greates loue wherwith be-  
 lieued vs/euen whē we were dead by syn-  
 ne hath quickened vs with christ (for  
 by grace are ye saued) and wth hym  
 hath raysed vs vppē ad with him hath  
 made vs sitte in heuently thynges/abo-  
 uē Iesus christ/for to shewe in ty-  
 mes to come the excedynge ryches of  
 his grace/in kyndnes to vs warte/the  
 rowe Christ Iesus. for by grace are ye  
 made safe thow we sayth/and that not  
 of youre selues. for yt ys the gyfte of  
 god/and cometh not of wothes/lest  
 eny man shoulde boost hym sylfe. for we  
 are bys workman shippe / created in  
 Crist Iesu vnto good wothes vnto the  
 which god ordeyned vs before/that we  
 shoulde walke in them.

**W**herfore remember that ye beynge  
 in tyme passed gentyls in the fleshe/  
 and were called vncircucion of them  
 which are called circucion in the fles-  
 she/which circucion ys made by bon-  
 des: Remember I saye that ye were at  
 that tyme withouten Christ/and were  
 reputed alienates frō the cōmen welth  
 of Israel and were frende from the cō-  
 stamentis of promys: and had no hope  
 and were without god in this worlde.  
 but now in crist Iesu/ye which a whyle

## The.ij. Chapter.

le ags were farre of/ are maden nygh  
by the bloude of Christ.

For he ys oure pease/ w hych hath  
made of both wone/ and hath bloke w  
ne the wall in the myddes / that was a  
koppe betwene vs / and hath also put  
awaye thow we hys fleshe/ the cause  
of hatred (that ys to saye / the lawe of  
commandementis conrayned in the  
lawe writen / for to make of twayne wo  
ne newe man in hym sylfe / so makyng  
pease: and to reconcile bothe vnto god  
in one body thow his crosse / and he  
we hatede therby: and cam and prea  
ched pease to you which were a farre  
of and to the that were nygh. For tho  
rowe hym we bothe haue an open wa  
ye in / in one spirete vnto the father.

¶ Nowe therfore ye are no moare  
strangers and foreners: but citsyng  
with the sayntes / and of the households  
of god: and are bylt upon the foundati  
on off the apostles and prophetes / Je  
sus Christ bepage the head corner sto  
ne / in whom every bldinge coupled to  
gether / groweth vnto an holy temple  
in the lorde / in whom ye also are bylt  
together / and made an habitacion for  
god in the spirete. ¶

## The.iiij. Chapter.

# To the Ephesians.



**E** Of this cause I Paul the  
 seruaunt off Iesus am in  
 bondes / for your sahes  
 which are gentyls: for ye ha  
 ue herde of the ministrati  
 on of the grace of god wh  
 ich is geuen me to you warde / for by  
 reuelacion shewed he this mystery  
 to me / as I wrote aboue in seace wo  
 des / wher by whē ye rede ye maye kno  
 we myne vnderstonynge in the mini  
 stry of christ / which mystery in tyme  
 passed was not opened vnto the son  
 nes of men as yett / nowe declared vnto  
 his holy apostles and prophetis by  
 the spircete: that the gentyls shulde be  
 inheritors also / and of the same body  
 and partakers off his promys that ys  
 in christ by the meanes of the gosprill  
 wherof I am made a mynister / by the  
 gyfte off the grace off god geuen vnto  
 me / after the workynge of his power.

**I. cor. xv. b** Unto me the les of all sayntis is this  
 grace geuen / that I shulde preache a  
 monge the gentyls the vnsearchable  
 ryches of Christ / and to gene lych: to  
 al mē / that they myght knowe what is  
 the felowshippe of the mystery which  
 frō the begynnyng of the worlde hath  
 bene hyd in god which made all thyn  
 gis thorowe Iesus Crist / to the intent  
 that nowe vnto the rulers and powers

### The.iii.Chapter

In heauē myght be knowē by the con-  
gregation the many folde wysdom of  
god/accordynge to the eternall purpo-  
se whych he purposed in Christ Jesu  
oure loide / by whom we are holde to  
drawe nye in that trust whiche we ha-  
ue by sayth on hym. ¶ Wherefore I de-  
syre / that ye saynt not because of myne  
aduersities which I suffer for you: whi-  
chys oure prayse.

For this cause I bowe my knees bne  
to the father of oure loide Jesus christ  
which ys father ouer al that ys called  
father / in heauē and in earth: that he wol-  
be graunt you accordinge to the ryche-  
s of hys gloze / that ye maye be strenght-  
ned with myght by his spireet in the in-  
ner mā / that Christ maye dwel in you-  
re hertes by sayth / that ye beynge ro-  
ted and grounded in loue / myght be able  
to cōprehende wyth all sayntis / what  
ys that breedeth / and length / deeth and  
heyth: and to knowe what ys the loue  
of christ / which loue passeth knowled-  
ge: that ye myght be fulfilled with all  
māner of fulnes which cometh of god

Unto hym that is able to do exceedin-  
ge abundantly / aboue al that we aske  
or thynke / accordynge to the power  
that worketh in vs / be prayse in the  
congregation by Jesus Christ / throu-  
we out all generacions from tyme to

## To the Ephesians.

tyne Amen. ¶ The.iii. Chapter. ¶

1.coz.vij.b



Therefore which am in bondes for the lordes sake exhortē you / that ye walke worthy off the vocacion wherewith ye are called in all humblynes off mynde

and mechaes: & longe sufferynge / forbearinge one another thow we lone / that ye be dyligent to kepe the vntie of the

Rom.xij.c spirete in the bonde of peace / beinge

1.coz.xij.b one body: and one spirete / eue as ye are called in one hope of youre calling Let

mal.ij.b. ther be but one lord / one faith / one baptism / one god and father of al / whiche is aboue all / thow we all: and in vs all. ¶

Rom.xij.a: ¶ Unto enery one of vs is geue gra

1.coz.xij.b re accordynge to the measure off the

1.coz.x.b. gyft of Christ / wherfore he sayth / he

psal. lxxij. ys gone vppē an hye / & had ledde capti

uitle captiue / and hath geuen gyftes vnto men. That he ascended / what meaneth yt / but that he also descended fyrst

into the lowest parties of the erth: he

that descended / ys euen the same also

that ascended vppē / eue aboue all hea

uens / to fulfyll all thyngis.

1.coz.xij.b

And the beey same / made some Apostles / some prophetis / some Enangelists / some Sheppertes: some Teachers that the sayntis myght haue all thyngis necessary to worke & minister with



### The. iiii. Chapter.

al/ to the edifyinge of the body of ch<sup>r</sup>ist  
till we euerychone (in the unitie of fa-  
yth/ & knowledge of the sonne of god)  
growe vppen into a p<sup>er</sup>fecte m<sup>an</sup>/ after  
the measure of age which is in the ful-  
nes of ch<sup>r</sup>ist. ¶ That we h<sup>ere</sup>forth be  
no moare ch<sup>r</sup>istia<sup>n</sup> waueringe & caried  
w<sup>ith</sup> enery wynde of doctrine/ by the  
wyllynes of m<sup>en</sup> and craftynes: wherby  
they laye a wayte for vs to deceaue vs.

¶ But let vs folowe the truth in loue  
and in all thyngs growe in hym which  
is the head/ that is to saye ch<sup>r</sup>ist in wh<sup>om</sup>  
all the body is coupled & knet to-  
gether/ in euery ioynt/ wherewith one  
ministreth to another (acordinge to the  
operaciō as euery parte hath his mea-  
sure) and increaseth the body/ vnto the  
edifyinge of y<sup>e</sup> selfe in loue.

¶ This I saye herfore/ & testifie in  
the lord that ye hence forth walke not  
as wether gētyls walke/ in baneries of  
their mynde/ blynded in their vnder-  
st<sup>and</sup>ing. **Roma. i. 6**  
lyng beynge straūgers from the lyfe  
which is in god/ thow we the ignorācy  
that is in them / be cause of the blynd-  
nes of they<sup>r</sup> hertis which beynge past  
repentaūce haue geuē them selues v<sup>nto</sup>  
wantannes/ to worke all manner of  
vncleannes enē with greedynes. But ye  
haue not so learned Ch<sup>r</sup>ist. If so be ye  
haue herd of hym / and are taught in  
f. k. d.

# To the Ephesians.

**colos. iij. b** him / eue as the tructh is in Iesu / so as  
 concerninge the conuersione in tyme past  
 laye fro you that olde mā / which is con-  
 sum. iij. a. rupte thow the deccauable lustes /  
**colos. iij. b** ad be ye renued in the spirite of your  
**Heb. xij. a** myndes / & put on that newe mā / which  
**1. pet. ij. a.** after a godly wyse / is shapen in righte-  
 And. iij. a. newnes / and true holynes. ¶ Where  
**zach. iij. c** fore put awaye lyinge / ad speake euer  
 man tructh vnto his neighbour / for as  
 moche as we are members one of ano-  
**psal. lxxij. b** ther. Be angry / but synne not / let not  
**Jaco. iij. b** the sunne go doune upon your wrath  
 geue no place vnto the backbiter / let  
 him that steale steale no moare / but let  
 hym rather laboure wth his handes  
 some good thyng. / that he maye haue  
 to geue vnto hym that nedeth. ¶  
 Let no fylthy communication procede  
 out of our mouthes / but that which  
 is good to edifye with all / wherunto is  
 that ye maye haue fauour with the bea-  
 res. And greue not the holy spirite of  
 God / by whome ye are sealed vnto the  
 daye of redemption. Let all byrternes  
 fearnes and wrath / rorynge ad cursyng  
 speakinge / be put awaye fro you / with  
 all malitiousnes / Be ye courteouse one  
 to another / be merciful forgyuinge one  
**colos. iij. g** another / eue as God for Christis sake  
 forgave you.

The. v. Chapter. ¶

## The .v. Chapter

**A** ye folowers of God as Ioh. xii. b  
 bere chyliden / and walke and. xv. b.  
 in loue euen as Christ lo- i. Ioh. iiii. b  
 ued vs / and gaue him selfe colof. iij. a  
 for vs / an offerynge and a  
 sacrifice of a swete sauet  
 to god. So that fornication and all vn-  
 cleannes / or couerousnes / be not once  
 named amonge you / as ye be cometh  
 sayntis / nether splyhynes / nether folis-  
 he talkyng / nether gestyng / which are  
 not comely / but rather geuynge of thā.  
 his. For this ye knowe that no womā  
 get / other vnclene person / or couerous  
 person (which is the worsnipper of y-  
 mages) hath eny inheritaunce in the  
 kynghom of Christ / and of God.

Let us mā decreaue you with dayne ff. tell. ff. a  
 wordis. For thow we soche thingis co- mar. xxiij  
 meth the wrath of god apō the chylde mar. xiiij. a  
 of vnbelefe. Be not therfore compan- Luc. xxi. b  
 ons with them. ye were once derchnes  
 but are nowe light in the lorde.

**C** Walke as chyliden of light. For the  
 frute off the spirete is in all goodnes /  
 rightewelnes / & trueti. & I receiue that  
 which is pleasinge to the lorde: and haue  
 no fellowshipe with the vnfruitfull wor-  
 kes of darknes / but rather rebuke the-  
 em. For ye is shame euen to name the-  
 sethynges / whych are done of them in  
 secreet / But all thyngis / whē they are  
 R. R. ff.

# To the Ephesians.

rebuked of the lyght are manifest. For  
whatsoever is manifest / that same ys  
lyght / wherefore he sayth awake thou  
that slepest / and stand vpp from dreech  
and Christ shall geue the lyght.

**Colo. 3.12.a** ✠ Take hede therfore that ye walke

**Rom. 13.1.a** ke circumspectly / not as foies / but as  
**1. Cor. 13.1.a** wylle / redemyng the tyme / for the da-  
yes are euill / wherefore / be ye not ba-  
wyle / but vnderstand what the wylle of  
the lord is / & be not dronke with wy-  
ne / wheryn ys excelle / but be fulfild  
with the spirete / speakyng vnto you-  
re selues in psalmes / and pynnes / and spi-  
rituall songes / synngyng / and playng  
to the Lord in youre hertes / geuynge  
thankis alwayes for all thingis in the

**Colo. 3.12.c** name of our lord Iesus Christ to god  
the father / submyttinge youre selues  
one to another in the feare of God. ✠

Women submyt youre selues vnto  
your owne husbandes / as vnto the lord  
**1. Cor. 12.1.a** de / for the husbande is the wyues head  
euen as Christ is the head of the cōgre-  
gation / and the same is the sauioure of

**Colo. 3.12.c** the body. Therfore as the cōgregation

**1. Pet. 3.1.a** is in subiection to Christ / so the wyfe let

**Colo. 3.12.c** the wyues be in subiection to their hus-  
bandis in all thingis. Husbandis loue  
your wyues / euen as Christ loued the  
cōgregation / and gaue hym selfe for yr /  
to sanctifye yr / & clesed yr in the founte

## The. vi. Chapter.

kyne of water thow e the wyde/ to  
make it into him selfe/ a glorious con-  
gregation with out spot/ or wrynckle  
or eny soche thyng/ but that yt shulde  
be holy and with out blame.

**S**o ought mē to loue their wyues as  
their owne bodies/ he that loueth hys  
wyfe/ loueth him selfe/ for no mā euer  
per/bated his owne fleshe/ But norp-  
hith/ & cherish it/ euē as the lorde with  
the cōgregation/ for we are mēbers of  
his body/ of his fleshe/ & of his bones.  
For this cause shal a mā leaue father & **Gen. ii. b**  
mother/ & shall cōtinue with his wyfe/ **mat. xix. a**  
and two shalbe made one fleshe. Thys **Mar. x. a.**  
is a gret secrete but I speake bitwene **i. cor. vi. b**  
Christ & the cōgregaciō. neuerthelesse  
do ye so that euery one of you loue his  
wyfe truely euē as hym selfe. And let  
the wyfe se that she feare her hūsbāde.

## The. vi. Chapter.

**C**hyldre obey your fathers **colos. iii. b**  
and mothers in the lorde/ **exod. xx. c**  
for so is it right. Honour **Deut. v. c.**  
father and mother/ that ys **ecc. iij. b.**  
the fyrst commaundemēt **Mat. xv. a**  
that hath eny promes that **mar. vi. b**  
thou mayst be in goode estate/ and lyue  
longe on the erthe. Fathers/ moue not  
your chylde to wrath/ but brynge the  
hope with the nourter and informacion  
of the lorde. Seruauntis be obedient **colos. iii. d**

## To the Ephesians.

**colos.iii.b** bute youre carnal masters/with feare  
**Tit.ii.c.** and trynblinge/in singlenes of youre  
**1.pet.ii.c.** herris/as unto Christ/rot with scrup-  
 ce in the eye sight as men pleasers/but  
 as the seruāntis of Christ/doyng the  
 wyll of God from the herte with good  
 wyll/euē as though ye serued the lord  
 and not mē. And remember that what  
 soener good thyng euy mā doeth/that  
 shall be creeaue agayne of the Lord/  
 whether he be bonde or fre. And ye ma-  
 sters/do euen the same thyngs unto  
 them / puteyng away thieatnyngs  
**Deut.x.b.** and remember that euen youre master  
**ij.pa.xix.c** also is in heuē / nether is there euy re-  
**Job.xxiiij** specte of persone with him.

**Sapiē.bj.b**     ✠ spūally / my brethren be stronge  
**eccē.xxv.** in the lord/ānd in the power of his my-  
**Rom.ii.b.** ght. Put on the armour of god/that ye  
**Gala.ii.b.** maye stōde stedfast agaynst the crafty  
**colos.iii.b** assautes of the deuyll. For we wrestle  
**Actū.x.c** not agaynst fleshe ānd bloud / But aga-  
**1.petri.j.c** ynst rule / agaynst power / and agaynst  
 worldly rulers of the darchnes of this  
 worlde / agaynst spirituall wickednes  
 in heuēly thyngs.

For this cause take unto you the ar-  
 mour of god/that ye maye be able to  
 resyst in the euill dāye / and to stonde  
 perfect in all thyngs.

Stonde therfore and youre loynes  
 girded aboute wyth veritie haunged on

# The. vii. Chapter.

the best plate off ryghtewesnes / and  
 shood with shewes prepared by the go-  
 spel of peace. Aboue all take to you the  
 shilde of faith wherwith ye maye que-  
 the all the fyrie daries of the wicked / **1. testa. v. e**  
 take the helmet of helth / & the sweas **Esa. lii. c.**  
 be of the spiret / which is the worde of  
 god / & ad praye alwayes with all mā-  
 ner prayer and supplicacion / ad that in  
 the spirete / & watch ther vnto with all  
 instace and supplicacion for all sayntis  
 & for me / that bittraunce maye be geue  
 vnto me / that I maye open my mouthe  
 boldly to bites the secretis of the gos-  
 pell / wherof I am a messenger in bon-  
 des / that there in I maye speake frely  
 as it becommeth me to speake.

**B**ut that ye maye also knowe what  
 condiction I am in / and what I do / Ti-  
 chicus my deare brother and faithful in-  
 sister in the lorde / shall shewe you off  
 all thyngis / whom I sent vnto you for  
 the same purpose that ye might knowe  
 what case I stonde in / ad that he myght  
 comfort poure hertes. Peace be wpth  
 the brethren / and lone with faith from  
 god the father / ad from the lorde Iesu  
 Grace be with all the which lone our  
 lorde Iesus Chyist in purenes. Amen.

Sent fro Rome vnto the Ephe-  
 spians by Tichicus.

**R. A. iiij.**

# The Epistle of Paul to the Philippians.

## The first Chapter.



**P**aul & Timotheus the seruants of Iesu Christ. To all the sayntis in Christ Iesu whych are at Philippios with the bishoppes & deacons Grace be with you and peace from God oure father/ and from the lord Iesus Christ.

I thanke my god with all remembrance off you / alwayes in my prayes for you all/and praye with gladnes because of the fellowshipp which ye haue in the gospel from the first daye vnto nowe. For I am surely certifyed of this/ that he whych began a good worke in you shall performe yt vntill the daye of Iesus Christ/as yt be cometh me so to iudge of you all / be cause I haue you in my herte/ & haue you also euery one companions of grace with me/ euen in my bondes as I defende / and stablish the gospel.

God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And thus I praye / that your loue maye increase more and more in knowledg/ & in all feelinge/ that ye myght accepte thyn



## The .i. Chapter.

ges most excellēt/that ye myght be pure and soche as shalde hurte nomānes conscience/butyll the daye of Christ/filled with the frutes of rightewesnes which frutes come by Iesus christ vnto the gloie and lande of God. ¶

I wolde ye vnderstode brethien that my busines is happened vnto the gretter furtherynge of the gospel/So that my bondes in Christ are manifest thorowe out all the indgement haill/and in all wother places/in so moche that many of the brethien in the loide are boldened thorowe my bondes and dare more largely speake the worde wythout feare. Some there are whiche preache Christ of enuye and stryfe/and some of good wyll/The one parte preacheth Christ off stryfe/and no purely supposynge to adde more aduersitie to my bondes. The wother parte of loue because theyse that I am set to defende the Gospell.

**¶** What chynge is thys? Notwithston d ynge by all maner waye/whether ye be by occasion or off truely/ yet Christ ys preached/and therfore I ioye/ yee and wyll ioye. For I knowe that thys shalbe for my health/thorowe yowre prayer/and minisreynge of the spirite of Iesu Christ/as I hertely loke fore and hope/that in nothyng I shalbe

### To the 10 blippang.

ashamed/ but that with all confidence/  
as alwayes in tymes past euē sonow  
Christ shalbe magnifyed in my body/  
whether it be thow lyfe/ or els deeth  
for Christ is to me lyfe/ and deeth is to  
me auantage.

If it chaunce me to lye in the fleshe/  
that is to me fructfull for to worke and  
what to chose I wote not/ I am constrain-  
ned of two thingis/ I Desyre to be low-  
fed/ and to be with Christ/ which thyn-  
ge is best of al. Neuerthelesse to abyde  
in the fleshe is moare needfull for you  
And this am I sure of/ that I shal aby-  
de/ and with you all cōtinue: for the fur-  
theraunce and ioye of youre faith that  
ye maye moare abundantly reioyce in  
Iesus Christ thow we me / by my com-  
myng to you agayne.

Only let youre cōuersacion be/ as ye  
be cometh the gospel of Christ/ that  
whether I come and se you or els be ab-  
sent/ I maye yet heare off you/ that ye  
cōtinue in one spirete: and in one soule  
labouryng as we do to mayntayne the  
faith off the Gospel/ and in northynge  
fearynge youre aduersaries/ which is  
to them a token of perdition and to you  
a signe of healeth/ and that of god. For  
unto you yt is geuen / that not only ye  
shoulde beleue on Christ/ but also suffre  
for hys sake / and haue even the same

## The.ii. Chapter.

Fyght whyche we sawe me haue and now  
we heare of me.

## The.ii. Chapter.



And yf there be amonge  
you eny cōsolaciō in churche  
yf there be eny comforta-  
ble loue/ yf there be eny  
fellowshipp of the spīrete  
yf there be eny cōpassiō  
or mercy/ fulfill my toye that ye drawe  
one waye/ haungē one loue beynge of  
one acorde/ and of one mynde/ that no  
thinge be done thow we strīfe or haue  
glory/ but in meknes of mynde. Let e-  
uery person thynke euery other man  
better then him selfe/ so that ye cōsyde-  
re euery man not what is in him selfe/ but  
what in wother men.

✠ Let the same mynde be in you the  
which was in Christ Iesu. Which beyn-  
ge in the shape of god/ and thought ye  
not robbery to be equal with god. Ne-  
uerthelesse he made him selfe of no re-  
putaciō/ and toke on hym the shape of  
a seruaunte/ and became lyke vnto men  
and was founde in his apparell as a mā  
he humbled hym selfe and became obe-  
dient vnto the deeth/ euen the deeth of  
the crosse. Wherefore God hath exalted  
hym/ and geuen hym a name aboue all hebre. ii. b  
names/ that in the name of Iesus shal-  
be euery knee bowe/ both of thingis in heuē. xiiij. b

## To the Philippians.

**Eph. iij. b.** beaue/and thyngis in erth and thingis  
buder erth/and that all tonges shalbe  
confesse that Iesus Christ is the loude  
vnto the prays of god the father. **h**

**1. pet. iij. c.** wherfore my dearly beloued/as ye  
haue alwayes obeyed/ not w<sup>h</sup>c I was  
present only/ but nowe moche more in  
my absence / euen so performe youre  
owne healt with feare and tremblin-  
ge. For it is god which wo<sup>r</sup>keth in you  
both the w<sup>i</sup>ll and also the dede / euen  
off good w<sup>i</sup>ll.

To all thyng without murmure  
ge and disputynge: that ye maye be fan-  
telesse/and pure/and the sonnes of God  
without rebuke in the myddes off a  
crooked and a peruerse nation/among  
whych se that ye shyne as lychres in  
the worlde/holdynge fast the word of  
lyfe vnto my reioyng in the daye of  
Christ/that I haue not runne in vayne:  
neither haue labored in vayne. yee and  
though I be offered bype on youre sa-  
crifice and youre seruyng of god in the  
fayth. I reioyce and reioyce with you  
all. For the same cause also/reioyce ye  
and reioyce ye with me.

**Act. xvi. b.** I trust in the loude Iesus for to sende  
Timotheus shortly vnto you/that I al  
so maye be off good comforte/when I  
know what case ye stande in. For I ha-  
ue no man that ys so lyke mynded to me

## The.iiij. Chapter.

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whych wyth so pure affection careth  
for youre matters. For all wotherseke  
their owne/and not that whych is Je. i. cor. xiii. b  
sus christis. ye know the profite of him  
howe that as a sonne wyth the father/  
so with me bestowed he his labour apō  
the gospel. I trust I to sende as so-  
ne as I knowe howe yt wyl go wyth  
me. I trust in the lord that I also my  
selfe shall come shortly.

**P** I supposed yt necessary to sende bro-  
ther Epaphroditus vnto you: my com-  
panion in labour/and felow labourer  
your Apostle / and my minister at my  
urde. For he longed after you and was  
full of heuyness / because that ye had  
herde saye that he shulde be synne/and  
no doute he was synne/and that nye by  
to death/but god had mercy on him not  
on him only/but on me also/lest I shul-  
de haue had sorowe apon sorowe.

I sent him therfore the diligent hat/  
that when ye shulde se hym/ye myght  
reioyce agayne/and I myght be the les-  
se sorowfull. Recceauie hym therfore in  
the lord with all gladnes/& make mo-  
che of soche / because that for the wo-  
ke of Christ he went so farre / that he  
was nye vnto death/& regarded not his  
lyfe to fulfill that scruple whych was  
lackynge on youre parte towards me.

## The.iiij. Chapter.

## To the Whippans.



Discover brethre myne/he  
ioyce in the Lorde. It gre-  
ueth me not to wyte the  
very same thyngis unto  
you. For to you prisaunce  
thyngis. Beware of tog-

ges/beware of enyl workers. Beware  
off dissencion. For we are circumcision  
which worshippinge god in the spytte/sad  
reioyce in Christ Jesu/and haue no con-  
fidence in the fleshe / though I haue  
wherof I myght reioyce in the fleshe/  
If eny wother man thynketh that he  
hath wherof he myght trust in the fles-  
he moche moare I / circumcysed the  
erght daye of the kynred of Israel / of  
the tribe of Benjamin an A blue boine  
of the A blues/as cōcernynge the lawe  
a pharisyse/and as cōcernynge seruice  
nes I persecuted the cōgregation and  
as touchynge the rightewesnes which  
is in the lawe I was soche won as no  
man coulde complayne on.

But the thyngis that were wynnyn-  
ge unto me I counted losse for Christ  
sake. yf I thynke all thyngis but losse  
for that excellent knowlctgis sake off  
Christ Jesu my lord. For whom I haue  
counted all thinge losse / & do iudge the  
but donge / that I might wyne Christ/  
and might be fōnde in him / not hauynge  
myne owne rightewesnes which is of C

Act. xxiij. b

## The.iiij. Chapter.

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the lawe / But that which spryngeth of  
the fayth which is in Christ. I meane the  
rightewelsnes which commeth of God  
thorowe fayth in knowynge hym / and  
the vertue of his resurrection / and the  
fellowshyppe of his passions / that I mi-  
ght be conformable vnto his deeth yf  
by any meanes I myght attayne vnto  
the resurrection from deeth.

Not as though I had all redy recea-  
ued it / other were all redy perfect / but  
I folowe / yf that I maye comprehend  
that / wherein I am comprehended of Ch-  
rist Jesu. Wether I counte not my selfe  
that I haue gotten yt / but one thyng  
I saye / I forget that which ys behynde  
me / and stretch my selfe vnto that  
which is before me & preache vnto the  
marke appointed / to obtayne the reward  
of the hye callinge of God in Christ  
Jesu. Let vs therfore as many / as be  
perfect be / thus wyse mynded and yf ye  
be wother wyse mynded / I praye God  
open euery thyng vnto you / flourethefo-  
re in that where vnto we are come / let  
vs procede by one rule / that we maye  
be off one accorde.

**D** **I** Wether I folowe me / and loke on  
them which walke euery / so as ye haue  
vs for an ensample. For many causes / **rom. 12. 1. 2.**  
(of whiche I haue tolde you often / and now  
we tell you wepyng) that they are the

# To the philippens.

enemyes of the crosse of Christ whose ende is damnacion/ whose god is their hely ad gloyp to their shame/ which are worldely mynded/ But oure conuersacion is in henc/ fro whence we loke for the saueour Iesus Christ/ whych shall chaunge into another fasshon oure vile bodies/ that they maye be fasshoned lyke vnto his glorious bodye accordyng to the workyng wherby he is able to subdue all thyngis vnto him selfe. ¶

## The. iiii. Chapter.



**D**esire brethyen dearely beloued and longed for my hope and croune/ so continue beloued in the lorde/ I praye Euodias/ and beseeche Syntiches that they be of one accorde in the lorde. yee and I beseeche the faithful yock felowe/ helpe the weime whych laboured with me in the Gospell/ and with Clement allot and with wother my labour felowes/ whose names are in the booke of lyfe.

✠ Reioyce in the lorde alwaye / and agayne I saie reioyce. Let youre fortyness be knowne vnto al men/ The lorde ys euen at hande. Be not carefull/ but in all thyngis shewe youre petition vnto god in prayer and supplicacion with geuyng of thankes. And the prayse of god which passeth all vnderston-



# The. iij. Chapter

dyngre kepe your hertis / and myndis  
in Christ Iesu. ¶

13 Furthermore brethren : whatsoener  
thyngis are true / whatsoener thyngis  
are honest whatsoener thyngis are iust  
whatsoener thyngis are pure / whatsoe  
ner thyngis pertaine to lone / whatsoe  
ner thyngis are of honest reperte / yf  
there be eny vertuous thyng : yf there  
be eny laudable thyng / those same ha  
ue ye in your mynde / wherby ye haue  
both learned and receaved / herbe and  
also sene in me / those thyngis do / and  
the god of peace wal be with you I re  
ioyced in the lord greatly / that now  
at the last ye are reuiued / and are wexed  
Cmyndfull / of me agayne in that whe  
re ye were also myndfull / but ye lack  
ed oportunitie. I speake not be cause  
of necessite : for I haue learned in wh  
atsoener estate I am / there with to be  
content. I can both cast doune my selfe  
I can also excede Every where / and in  
all thyngis am instructed / both to be  
full and to be hongry : to haue plenty /  
and to suffer neede. I can do all thyngs  
thorow the helpe of Crist / which streng  
theneth me. Not withondyng ye ha  
ue wel done / that ye haue parte wth  
me in my tribulacion.

ye of philippos knowe that in the  
begynnyng of the gospel / when I de  
2. i. j.

**To the Philippians.**

**Ro. 11. a** parted from Macedonia/no congrega-  
tion bore parte with me as concernyn-  
ge geyuge and receauynge but peo-  
ly. f. or whē I was in Thessalonica / ye  
sent once / and afterwarde agayne / bu-  
to mynedes: not that I desyre gyftes /  
but I desyre abundant frure on your  
partie. I receaued all / and haue plente  
I was euē filled after that I had recei-  
ued of Epaphroditus: that whych came  
from you: an oboure that finelleth swe-  
te a sacrifice accepted and pleasant to  
God. Ely god fulfill all your nedes  
thowt bys glorious ryches in Iesu  
Christ.

Unto God and oure father be pray-  
se for ever more Amen. Salute all the  
saints in Christ Iesu. The brethren  
whych are wythme grete you. All the  
saints salute you / and most of all  
they which are of the Empe-  
roures household. The gra-  
ce of oure lord Je-  
su Christ be  
wyth you  
all.  
Amen.

**Sent from Rome by Epaphroditus.**

# The Epistle of Paul/ unto the Colossians,

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## The first Chapter.

**P**aul an Apostle of Iesus  
Christ by the will of god  
and brother Timotheus.  
To the sayntis which are  
at Colossa / and brethren  
that beleue in Christ.

Grace be with you and peace from god  
oure father / and from the lord Iesus  
Christ.

We geue thanks to god the father  
of oure lord Iesus Christ alwayes for  
you in oure prayers / sence we herde of  
yours fayth which ye haue in Crist Je-  
su: and of the loue which ye beare to all  
sayntis for the hopes sake whych ys  
layde vppon in store for you in heaue / of  
which hope ye haue herde by the true  
worde of the gospel / which is come vnto  
you / euen as yt is in to all the worlde:  
and is frutfull as yt is amonge you /  
from the first daye in the whiche ye her-  
de of yt and had experience of the grace  
of god in the trueneth / as ye learned of  
Epaphras oure deare felowe seruaunt /  
which is for you a saythful minister in  
Crist: which also declared vnto vs your  
loue / whych ye haue in the spire etc.  
¶ For this cause we also / sence the daye  
L. i. ii.

## To the Colossyans.

**Ye** we heere of ychauen not ceased pray-  
 inge for you/ and besynginge that ye my-  
 ght be fultylled with the knowledge of  
 his will/ in all wysdom and spirytual un-  
 derstōdyng/ that ye might walke wor-  
 thy of the lord in all thingis that plea-  
 se: beyng frutfull in al good workis/ &  
 encreasyng in the knowledge of God  
 strenghted with al might/ thowhe his  
 glorious power/ vnto all patience/ and  
 lōge sufferynge: with ioyfulness. I ge-  
 uynge thankes vnto the father whiche  
 hath made vs mete to be partakers  
 of the inheritaunce of sayntis in lyght

Whiche hath deliuered vs frō the po-  
 wer of darkness/ and hath translated vs  
 in to the kyngdome of his deere sonnes/  
 in whō we haue redēpcion thowhe his  
 bloud/ that is to saye forgyuenes of sin-  
 nes/ which is the ymage of the multi-  
 ble god/ fyrst begotē before all creatu-  
 res for by hym were all thyngis crea-  
 ted/ thyngis that are in heauē/ and thy-  
 ngis that are in erth/ thyngis visibill/ and  
 thyngis inuisibill/ whether they be ma-  
 testie or lordshippe/ or other rule or power  
 All thyngis are creatyd by hym/ and in  
 hym and he is before all thyngis/ and in  
 hym all thyngis haue there beyng.

**1. cor. xii. c.**

**Apo. i. b.**

And he is the head of the body/ that  
 ys to wit of the cōgregacion: he ys the  
 begynnyng and fyrst begotē of the churche

## The .i. Chapter.

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and that in all thyngis he myght haue  
the preeminēce. For yt pleased the fa-  
ther that in hym shulde all fulnes dwell  
and by him to reconcile all thinge vnto  
hym selfe/ and to set at peace by hym  
thow the bloud of his crosse both thin-  
gis in heauen and thyngis in erth.

And you whych were in tymes past  
straungers and enymes/ because your  
myndes were set in eny (worke) hath  
he nowe reconciled in the body of his  
flethe thow we deeth/ to make you ho-  
ly and soche as no man coulde complayne  
on/ and with out fault in his owne sight/  
yf ye continue grounded and stablished  
in the faith & be not moued away fro  
the hope of the gospell: wherof ye ha-  
ue herde/ howe that it is preached amō  
ge all creatures: which are vnder hea-  
uē wherof I Paul am made a minister  
D Nowe I love I in my passiōs which I  
suffre for you/ & fulfill that which is be-  
hynde of the afflictions of Crist in my  
flethe for his boddies sake/ which ys  
the congregacion/ wherof am I made  
a minister accordyng to the ordinaunce  
of god / whych ordinaunce was genen  
me vnto you warde/ to fulfill the wor-  
de of god: that mystery hyd sence the  
worlde began/ and sence the begynnyng  
ge off generations But nowe ys ope-  
ned to his sayntis/ to whom god wolde  
2. Lij.

# To the Colossians.

make knowne the glorious riches in  
his mystery amonge the gētyls: which  
riches is Christ in you/ the hope of glo  
ry/ whā we preach warnynge all men  
ā teachynge all men in all wisdom/ to  
make all men perfect in Christ Iesu/  
wherein I also labour and stryve/ euen  
as farforth as his workynge worketh  
in me myghtely. The.iiij. Chapter.

**I** wolde ye knewe what sy  
ghinge I haue for yowre  
sakis & for the of laodicia  
and for as many as haue  
not seene my parson in the  
fleshe: that theye herres  
myght be cōforted and knet to gether  
in lone/ and in all riches of full vnder  
stondeynge/ for to knowe the mystery of  
God the father ād of Christ in whā are  
hid all the treasures of wisdom and kno  
ledge/ This I saye lest eny man shalbe  
begylde you wth entysynge wordes. a

**I. cor. ii. b. b.** For though I be absent in the fleshe/  
yet am I present with you in the spire:  
se toyng & beholdinge the order that  
ye kepe & yowre stedfast sayth in Crist  
As ye haue therfore receaued Crist Je  
su the lord/ eue so walke rotd ād byle  
in him/ and stedfast in the sayth/ as ye  
haue learned/ and therein be plentious  
in geupnge thankis.

✠ Beware lest eny mā come ād spoyle

# The.ii. Chapter.

ye yon thow we philosophy ad discreet  
full banitie/thow we the traditions of  
men: ad ordinations after the worlde/  
ad not after Crist. For in him dwelleth  
all the fulnes of the gol bed boddyp/  
ad ye are full in him/which is the head  
of all rule ad power/in who also ye are  
circumcised wth circumcysion made  
with out hond: s: by puttyng of the fl  
full boddyp of the fleshe thow wth the cir  
cumcission that ys in Crist/In that ye  
are buried wth him thow we baptim/  
in who ye are also ryfen agayne thow  
we sayth/that is wrought by the opera  
tion of god which rayled him fro deeth

**C** And hath wth hym quickened you **Ephe. ii. 5**  
also which were dead in sinne ad in the  
buckthickion of youre fleshe: and hath  
forgiven vs oure trespasses: I ad hath  
put out the obligation that was aga  
ynst vs/made in the lawe writē: ad that  
hath he taken out of the waye/ad hath  
fastened ys on his crosse/ad hath spo  
led rule ad power/ad hath made a shew  
of them openly: ad hath triumphed  
ouer them in hys owne persone.

Let no man therfore trouble youre  
consciences aboute meate ad drynke/of  
for pete off an holy daye/as the holy  
daye of the newe moone or of the sabbath  
daye which are nothinge but shadowes  
of thyngis to come/but the body ys in  
L. i. in.

## To the Colossians.

**Mat. xxiii. Christ.** Let no mā make yow shewe of  
 vponge make/which after his owne  
 ymaginacion/walketh in the humbles-  
 ses and holynes of angels/thyngis  
 which he neuer sawe/causede yow to  
 be with his fleschly mynde/and holdeth  
 not the head/wherof all the body by io-  
 yntis and couples receaueth nouell myn-  
 de and is knete together/and encreaseth wi-  
 th the increasyng that cometh of god.

Wherfore yf ye be dead with Christ  
 from doctrine of the worlde: why as  
 though ye yet liued in the worlde / are  
 ye ledde with tradicions of the that sa-  
 ye? Touche not / Cast not / Handle not:  
 which all petyll the wyth the vsage of  
 them / and are after the commaundmen-  
 ts/and wotings of men: which thyngis  
 haue the similitude of wisdom in chosen  
 holynes / and humblenes / and in that  
 they spare not the body/ and do the selfe  
 the no worshippe vnto his nede.

## The.iii. Chapter. ✠



If ye be then ryisen agayne  
 with Christ like those thyngis  
 which are aboue/where Christ sitteth on the ry-  
 ght honde of god Set your  
 re affection on thyngis  
 that are aboue/and not on thyngis whi-  
 ch are on the erth. For ye are dead/and  
 your lyfe ys hid wyth Christ in god.



When Christ whpch ys oure lyfe shall  
 thewe hym selfe / then shal ye also ap-  
 peare with hym in glozy. **R.**

**M**ortifye therfore youre members **Eph. 5. 6**  
 which are on the erth / fornicacion / brit-  
 clenness / vnnatural lust / euill concupis-  
 cence / and couetousnes which is wo-  
 rshippinge of ydols: for which thyngis  
 takis the wrath of God fallerh on the  
 children of vnbelene. In which thyngis  
 ye walked once / when ye liued in them

**B**ut now we put ye also awaye from **Rom. 8. 12**  
 you all thyngis / wrath / fearlines / mali- **Eph. 4. 31**  
 ciounes / cursed speakinge / Richey spea **Hebr. 12. 15**  
 kyng out of youre mouthes. 2. ye not **1. Jo. 1. 10**  
 one to another / seinge that ye haue put **and. 13. 12**  
 of the olde man with his workis / and  
 haue put on the new / which ys renued  
 in knowledge of god / after the ymage  
 of hym that made hym / where ys ne-  
 ther greke nor iewe / circumcision nor  
 vncircumcision / Barbarous or Scythas  
 bonde or fre: But Christe ys all in all  
 thynges.

**K**nowe therfore as elect of god / be **Eph. 1. 4**  
 ly and beloued / put out tender mercye /  
 kindnes / hūbleness of mynde / meeknes /  
 lōge sufferynge / forbearynge one ano-  
 ther / and forgyuge one another (yf **Eph. 4. 32**  
 eny man haue a quarrell to another)  
**C**as Christ forgauē you / euen so do ye.  
 About all these thyngis / put on loue

# To the Colossians.

which is the bonde of perfectiſed/and  
the peace of god rule in poure hertes/  
to the which peace ye are called in one  
body and ſe that ye be thankfull.

Let the worde of god dwell in you  
plenteouſly in al wiſdom. Teache ad ex-  
horſe poure owne ſelues / in psalmes/  
ad hymnes/ad ſpirerual ſonges which  
haue fauour with the ſinginge in you-  
re hertis to the lord. And all thyngis  
(whatſoeuer ye do in worde or dede) do  
in the name of the lord Jeſu/geyng  
thankis to god the father by hym. **Ephe. h. e**  
**1. Pe. ii. 2** Wapnes ſubmit poure ſelues vnto you  
re owne huſbandis/as ye is comely in  
the lord. Huſbandis loue poure wyues  
ad be not bitter vnto the. Childre obey  
poure fathers ad mothers/in all thyngis/  
for that ys welpleaſynge vnto the  
lord. Fathers rate not poure children  
a leſſe they be off deſperate mynde. Ser-  
uantes be obdient vnto poure bodyly  
maſters in all thingis: not with eye ſer-  
uice as men pleaſers/but in ſynge-  
nes of herte fearynge god. And whatſoe-  
uer ye do /do ye hertely as though ye  
did it to the lord / & not vnto me / & in  
byng that of the lord ye ſhal receaue  
the rewarde of inheritaunce / for ye ſer-  
ue the lord Chriſt. But he that doth  
wryng / ſhall receaue for the wryng  
that he hath done: for there ys no reſ-

# The.iiiij. Chapter.

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pett off persons: ye masters be vnto  
your seruantes that whych ys in it ad  
egall remembryng that ye haue also a  
master in heauen. The.iiiij. Chapter.

**C**ontinue in prayer ad wa-  
tch in the same with han-  
dis geyng / prayne all  
so for vs that god opẽ vnto  
vs the doore of blysse  
re / that we maye speake  
the mystry of christ (wherfore I am in  
bōdis) that I maye bryte yt / as yt becom-  
meth me to speake. Walke wisely to thẽ  
that are wiche out / ad redeme the tyme  
Let your speache alwaye haue fauour  
re with yt / and be salted / that ye maye  
knowe howe to answer eneryman.

Eph. 5. D.

**T**he deare brother Tychicus shall tell  
you of al my busynes / which is a faith-  
full minister / ad felowe seruant in the  
lorde / whom I haue sent vnto you for  
the same purpose / that he myght knowe  
howe ye do / ad myght comfort you-  
re hertis / with one Onesimus a faith-  
full ad a beleued brother / which is one  
of you. They shall shewe you of all thingis  
which are adoyng here.

**C**ristarchus my prison felowe salu-  
teth you / And Marcus Barnabas ys  
systers sonne: off whom ye receaued  
commaundementis: yf he come vnto  
you receaue hym and Iesus whych ys

**To the Colossians.**

called Justus/which are of the circum-  
 cision. These only are my work felo-  
 wes into the kyngdom of god/which  
 were into my consolation. Epaphras  
 the seruaunt of Christ/which ys one of  
 you/saluteth you/and all wayes labo-  
 reth feruently for you in prayers that  
 ye maye stonde perfect /and full in all  
 that ys the wyll of God. I beare hym  
 recorde that he hath a fecuent mynde  
 towarde you/and towarde the of La-  
 dicia and the of Hierapolis. Where Lu-  
 cas the phisicion greteth you/and De-  
**9. Tit. 111. c** mas. Saluteth the bretherne whiche are  
 of Laodicia/and salute Nymphas / and  
 the cōgregation which is in his house  
 And whē the pistle is read of you /ma-  
 ke that yt be read in the congregation/  
 of the Laodicians also: and that ye ly-  
 newyse rede the epistle off Laodicia.  
 And saye to Archippus / Take heede to  
 thyne office that thou hast re-  
 ceaued in the lorde/that thou  
 fulfyllit The salutation by  
 the horde of me Paul.  
 Remember my bondes  
 Grace be  
 with you/Amen.

**Sent from Rome by Tichi-  
 cus and Onesimus.**

# The fyrst Bittle of Paul to the Thessalonians.

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## The fyrst Chapter.

Paul/Siluanus/ and Timotheus.

Unto the congregacion  
of the Thessalonians/in god  
the father/and in the lord  
Iesus Christ.

Grace be with you/ and peace from  
god our father/and from the lord Ie-  
sus Christ.

We geue God thankis all waye for  
you al/makynge mention of you in ou-  
re prayers without ceasynge /and call-  
to remembraunce your worke in the  
faythe/and laboure in loue and perseue-  
raunce in the hope of our lord Iesus  
Christ/in the sight of God our father  
For be cause we knowe brethre beloued  
of god/howe that ye are electe For ou-  
re gospell came not vnto you in word on-  
ly/but also in power/and also in the ho-  
ly goost and in moche certaynte/as ye  
knowe howe that we behaued oure sel-  
ues amonge you/for your sake.

And ye folowed vs/and the lord/  
and receaued the word in moche afflic-  
cion/with ioye of the holy goost:so that  
ye were an ensample to all that beleue  
in Macedonia/ and Achaia. For from

## To the Thessalonians. I.

you sounded out the woide of the lorde  
not in Macedonia and in Achaia only  
but youre sayth also which ye haue bin  
to god spied her spile abroad in al quar-  
ters/so greatly that it uereth not to  
speake eny thyng at all: for they them-  
selues shewe of you what manner of en-  
terpryse in we had vnto you/and howe ye  
turned to god frō ymages for to serue  
the liuynge and true god/and for to lo-  
ke for hye some from heaue whom he  
rayled from deeth: I mean Iesus x  
which deliuereth vs frō wrath to come

### The. ij. Chapter.



On ye youre selues be-  
th: en knowe off oure en-  
traunce in vnto you/ howe  
that yt was not in baynet  
but enē after that we had  
suffered befoze and were  
shamfully entreated at Philippios (as  
ye wel knowe) the were we bold in ou-  
re god to speake vnto you the gospel  
of god/with moche triaynge. Our ex-  
hortacion was not to byrge you to re-  
tour/nor per to vncleennes neither was  
yt wpth gyle: but as we were allowed  
of God/that the gospel shulde be com-  
mytted vnto vs: enē so we speake/not  
as though we entēded to please men/  
but God/ which trieth our hertes.

Neither was oure conuersacion at eny

tyme wyth flateringe wordes (as ye  
 wel knowe) nether in cloked conetons  
 nes/God is recorde: nether sought we  
 p[re]s[er]u[er] off men/nether off you/no[ne] yet  
 off eny wother / when we myght haue  
 bene chargeable / as the apostles off  
 Christ: but we were tender amōge you  
 eue as a nothe choiceth his childrē/  
 so was oure affection towarde you mo[re]  
 re goode will was to haue dealte vnto  
 you not the gospel of God only but also  
 oure owne soules/ be cause ye were de-  
 are vnto vs. ¶ Ye remēber breth[er]e ou-  
 re laboure & trauaile for we labored Act. xx. 9.  
 daye & nyght/ be cause we wold not 1. cor. iij. 6  
 be greuous vnto eny of you/ and plea- 4. Text. 14.  
 ched you the gospel of god/ ye are wit-  
 nesses/ & so is god/ howe holply & iuste-  
 ly (that noman coult blame vs) we be-  
 haued oure selues amōge you that be-  
 leue/as ye knowe haue that we exhort-  
 ed & comforted/ & besought euery one  
 of you/as a father his childrē/ that ye  
 wold walke worthy of the sorte which  
 hath called you vnto his kingdō & glōry  
 ¶ For this cause thāke we god with out  
 ceasinge because that when ye recea-  
 ued of vs the worde wherwith god was  
 preached/ ye receaued it not as the wor-  
 te of mē: but eue as ye was in dede/ the  
 worde off god/ whych worketh in you  
 that beleue. ¶ For ye breth[er]e discolor

## To the Thessalonians.

We the congregacions of god intrew  
 whyche are in Christ Iesu / for ye haue  
 suffered lyke thyngis of youre kynne  
 as we oure selues haue suffered of the  
 Jewes / which as they kyled the lorde  
 Iesus and there owne prophetis / eue so  
 haue they persecuted vs / and God they  
 please not / and are contrary to all me: and  
 forbid vs to preache vnto the gentyls  
 that they might be saved / to fulfill the  
 ir synnes / For the wrath of God ys co-  
 me on them / euen to the vtmost.

For as moch brethre as we are kept  
 fro you for a season / as concerninge the  
 bodily presence but not in the herte we  
 enforced the more to se you personally  
 with great desyre / and therfore we wol-  
 de haue come vnto you / I Paul once  
 and agayne / but Sata with stode vs for  
 what is oure hope or lope / or crowne of  
 reioysynge? are not ye ye in the presen-  
 ce of oure lorde Iesus Christ at his co-  
 ming? yes ye are oure glory and lope

### The. iij. Chapter.

Act. xvi. a.



Wherefore sith we coulde no  
 longer forbeare / ye plea-  
 sed vs to remayne at A-  
 thens alone / and sent Ti-  
 motheus oure brother and  
 minister of god / and oure  
 laboure felowe in the gospell of Christ  
 to stablish the you / and to comforte you



**F**ollowe our fayth/that no man shoulde  
be moued in these afflictions. For ye  
your selues knowe that we are euery  
apoynted there unto. For herely when  
I was with you I tolde you before that  
we shoulde suffre tribulation euery as ye  
cam to passe/and as ye knowe/for this  
cause/wher I coulde no longer forbear  
I sent that I myght haue knowledg  
of your fayth/lest haply the tempter  
had tempted you/and that our laboure  
had bene bestowed in vayne.

**N**owe lately when Timotheus cam  
from you unto vs/and declared to vs  
your fayth/and your loue/and howe  
that ye haue good remembraunce off vs  
allwayes/desirynge to se vs/as we de  
sire to se you/Therefore brethren had I  
cōsolacion in you:in all our aduersite  
and necessite throug your fayth. For  
nowe are we aloue yf ye stōde stedfast  
in the Lorde. For what thankis can we  
recompence to god agayne for you/ouer  
al the ioye that we ioye for your sake  
before our god / whyle we myght  
haue praye excedyngly that we myght  
se you presently/and myght fulfyll that  
which is lackynge in your fayth.

**G**od him selfe our father/and our lord  
Iesus Christ gyde our iorney unto  
you/and the lord increace you/and ma  
ke you flowe ouer in loue one towards

# To the Thessalonians. I.

Another / & towarde all men / euē as we  
do towarde you to stablyſhe youe bre-  
thers that they myght be without ought  
to be cōplained on / in holynes before  
god oure father / at the cōmynge of oure  
lozde Iesus Christ / with all his sayngs

## The. iiii. Chapter. ✠



Furthermore / we beseeche  
you brethren / & exhorte you  
in the lozde Iesus / that ye  
increase more & more / euē  
as ye have receaued of vs  
howe ye ought to walke &

to please God . ye remember what cō-  
maundmentis we gaue you in the na-

**Rom. xii. a**  
**Eph. v. b**

me of the Lozde Iesu. For thys is the  
wylle of God / wherby is youre sanctify-  
ng that ye shulde abſtayne from for-  
nicacion / that euery one of you shalde  
knowe howe to kepe his beſell in ſan-  
ctifyng & honoure / & not in the luſt  
of cōcupiſcēce / as do the heithē which  
knowe not god / that no mā go beynde  
& defraude his brother in bargayny-  
ng / be cauſe the lozde is a venger of all  
ſuche thingis as we tolde you before / &  
me / & testified vnto you. For god hath  
not called vs vnto vncleannes / but vnto  
ſanctifyng. Wherefore that deſpiſeth  
deſpiſeth not man / but god which hath  
ſent his holy ſpyrete amonge you.

But as touchynge brotherly loue ye

## The. iiii. Chapter

mede not that I wyte vnto you. For ye 3o<sup>e</sup>. xiiij. v  
 are taught of god to lone one another. And. xii. v.  
 ye ad that thyng beerye ye do vnto all i. 3o<sup>e</sup>. ii. v.  
 brethre / which are thoro woutal place And. iij. v  
 ¶ Domia. We beseeche you brethre that ye  
 entrece more ad more / ad that ye stu-  
 dy to be quyet / ad to medle with youre  
 owne busines / ad to worke with youre  
 owne bondes / as we comanded you /  
 that ye maye behaue youre selues ho-  
 nestly towarde the that are without ad  
 that nathing be lackyng vnto you.

¶ I wolde not brethre haue you igno-  
 raunt as conceyninge them which are  
 fallen asleepe / that ye sorowe not as w<sup>o</sup>  
 the do which haue no hope. For pf we  
 beleue that Iesus dyed ad rose agayne  
 eue so then also which slepe by Iesus /  
 will god bringe agayne with him. And  
 this saie we vnto you in the worde off  
 the lord / that we which lyue ad are re-  
 maynyng in the comynge of the lord  
 shal not come ere they which slepe. For  
 the lord him selfe shal descende fro hea-  
 ven w<sup>th</sup> a shute and the voyce off the i. cor. xii. v  
 archangyll / ad trompe of god. And the  
 dead in Christ shal arise frst / then shal  
 all we which lyue & remayne be caught  
 vpp with them also in the cloudes to  
 mete the lord in the aier. And so shall  
 we eue be w<sup>th</sup> the lord. Wherefore  
 comfort youre selues one another with  
 the m. ij.

## To the Thessalonians.

these wordes. ¶ The .v. Chapter.



the tymes / and seasons /  
 brethre ye haue no such  
 as I write unto you / for ye  
 your selues knowe per-  
 fectly that the daye of the  
 lord shall come euen as a

th. pet. iii. c these in the nyght. Whē they shall saye  
 Apo. iii. a. peace & no danger / then cometh on the  
 And. xvi. c lordē destruction / as the trauaynge of a  
 womā with chylde / & they shall not sca-  
 pe. But ye brethre are not in darcknes  
 that that daye shoulde come on you as it  
 were a thefe. ¶ Ye are all the chylde of  
 light & the chylde of the daye / we are  
 not of the nyght neither of darcknes.

Therefore let vs not slepe as woth-  
 er but let vs watch & be sober for they  
 that slepe / slepe in the nyght & they sh-  
 all be dronke / are dronke in the nyght /

1 Th. iv. c. But let vs which are of the daye be so-  
 1 ppe. vi. c ber / armed with the brest plate of faith  
 & loue / & with hope of heath as an hel-  
 met. for god hath not apointed vs un-  
 to wrath / but to obtayne heath by the  
 meanes of oure lord Iesus christ which  
 dyed for vs / that whpyther we wake or  
 slepe we shoulde lyue together with him

Wherefore comforte your selues toge-  
 ther & edifie one another eue as ye do

We beseeche you brethre that ye knowe  
 we the which labour amōge you / and

# The .v. Chapter.

have the oversight of you in the lorde &  
 geue you exhortacion/that ye haue the  
 the more in loue. For their workis sake  
 and be at peace with the. ¶ We desyre  
 you brethren warne them that are vn-  
 truly/cōfōrte the feble mynnd/for bea-  
 re the weake haue cōtinuall paciēce to  
 warde all mē. Se that none reuerēce prou. xlv  
 euill for euill vnto any man/ but euer rom. xii. b  
 folowe that which is good both among .i. pet. iii. b  
 ge youre selues/ād to all men. Reioyce ecci. xlviii  
 euer/Praye cōtinuallly/In all thyngis luc. xlviii. b  
 geue thankis/for thys ys the wyll off  
 God in Christ Jesu towards you.

**D** Queneche not the spirete/despise not  
 prophesyinge/examen all thingis. Ke-  
 pe that which is good abstayne frō all  
 suspicious thinge. The very god of pea-  
 ce sanctifye you thorowout. And I pra-  
 ye God that poure whole spirete soule  
 and body be kept faultlesse vnto the cō-  
 munge off oure lorde Iesus Christ. ¶  
 faithfull is he which called you which i. cor. i. b  
 wyll also do yt. Brethren/praye for vs  
 wrete all the brethren withan holy kys-  
 se / I charge you in the lorde that thys  
 pisse be redde vnto all the wholl bre-  
 thien. The grace off the Lorde Iesus  
 Christ be wyth you. Amen.

¶ The fyrst pisse vnto the Cellar-  
 wyng wyrtten from Achen.

Itm. iii.

# The Seconde Epistle of Paul to the Thessalonians;

## The first Chapter.



**D**ulcissimi/ ad Thimotheus. Vnto the congregacion of the Thessalonians whych are in God oure father/ and in the Lorde Jesus Christ.

Grace be wyth you and peace from God oure father/ and from the Lorde Jesus Christ.

We are bounde to thank god alwayes for you brethren as it is mere because thar poure fayth groweth redyngly/ & euery one of you swymmeth in loue towarde another betwene poure selues/ so that we reioyce of you in the congregacions of god ouer poure pacience and faith in all poure persecutions and tribulacions that ye suffre whych is a tokē of the rightewes iudgemēt of god: that ye are counted worthy of the kyngdō of god/ for which ye also suffre. It is bereft by a rightewes thyng with god to recompence tribulaciō to thē that trouble you/ & to you whych are troubled rest with vs/ whē the lorde Jesus shall shewe him selfe frō heuē with his myghty angels in flaminge fyre/ renderinge vengeance vnto them that knowe not

## The.ij. Chapter.

God/and to them that obeye not vnto  
the gospell of oure lord Iesus Christ  
which shalbe punysshed wyth euery  
lynge damnacion / from the presence  
of the lord / and from the glory of hys  
power / when he shall come to be glori-  
fied in his sayntis / and to be made mar-  
uelous in all them that beleue / be cau-  
se oure testymonye that we had vnto  
you / was belened euen the same daye  
that we preached it. Wherefore we pra-  
ye all wayes for you that oure god ma-  
ke you worthy of the callinge / and ful-  
fyll all delectacion of goodnes / and the  
worke off fayth wyth power / that the  
name of oure lord Iesus Christ maye  
be glorified in you / and ye in him / tho-  
rowe the grace off oure God / and off  
the lord Iesus Christ.

## The.ij. Chapter. ✠



We beseeche you brethren by  
the comynge off oure lor-  
de Iesu Christ / and in that  
we shall assemble vnto hi  
that ye be not sondenly  
moued fro youre mynde /  
and be not troubled / neither by spicete /  
neither by wordes / nor yet by letter /  
which shalbe sente to come from vs / as  
though the daye of Christ were at hande. Ephe. 6. 2  
Let no man deceaue you by any meanes  
for the lord cometh not / excepte there  
At m.iii.

# To the Thessalonians. ii.

come a departinge first/ & that that  
ful m<sup>a</sup> be opened the some of perdition  
which is an aduersarie/ and is exalted  
aboue all that is called God/ or that is  
worshipped/ so that he shal sit in the  
ple off god/ & shewe him like as god.

Remember ye now/ that when I was  
yet w<sup>th</sup> you/ I tolde you these thynges:  
& now ye knowe what withhol-  
deth/ & that he myght be vttered at  
his tyme. For alcedy the mystry of in-  
quittie worketh. Only he that holdeth/  
let hym nowe holde/ but yll y<sup>r</sup> be taken  
out of the waye/ & then shall that w<sup>o</sup>-  
ked be vttered/ wh<sup>o</sup> the lord shal con-  
sume with the spere of his mouth/ &  
shal destroye with the apperance of his  
comynge. ¶ Euen hym whose comyn-  
ge is by the workynge of Satan/ with  
all yinge power/ synes and w<sup>o</sup>ders/  
and in all deceauablenes of vnrighte-  
wesnes/ amōge them that perishe/ be-  
cause they haue not receaued the loue  
of the trueth/ that they might haue be-  
ne saued. And therfore god shal sende  
them stronge delusion/ that they shal  
beleue lyes/ that all they myght be dā-  
ned whych beleued not the trueth/ but  
had pleasure in vnrightewesnes.

We are bounde to geue thākis alwa-  
ye to God for you brethren beloued of  
the lord/ for because that god hath frō



### The. liij. Chapter.

the begynnynge chosen you to healyng  
thow sanctifyng of the spirete And  
thow we beleuynge the trueth / where  
unto he called you by oure gospell / to  
obrayne the glozy that cometh of oure  
loide Jesu Christ.

**D** Therefore brethren stonde fast and  
kepe the ordynacions which ye haue le-  
arned / whether ye were by oure prea-  
chyng / or by oure pisle / Oure Loide  
Jesu Christ hym self / and god oure fa-  
ther / which hath loned vs / and hath ge-  
nen vs everlastynge consolacion / and  
goode hope thow we grace / comforte  
youre hertis / and stablyshe you in all  
sayng / and godde doyng.

### The. liii. Chapter.

**A** Furthermore brethren pra-  
ye for vs / that the worde  
of god maye haue fre pas-  
sage / and be glorified / as  
it is with you / and that we  
maye be deliuered from  
unreasonable and euill men. For all men  
haue not fayth. But the loide is faith-  
full / which shall stablyshe you / and ke-  
pe you from euill. We haue confiden-  
ce thow the loide to you warde / that  
ye both do / and wyll do / that which we  
commaunde you. And the Loide gyde  
youre hertis unto the loue of god / and  
patience of Christ.

# To the Thessalonians.ii.

We requyre you brethren in the name  
of oure lord Iesu Christ / that ye with  
drawe youre selues fro every brother  
that walketh inordinatly / and not after  
the institucio which ye receaved of vs.  
ye. youre selues knowe howe ye ought  
to folow vs. for we behaved not oure  
selues inordinatly amonge you / neither

**Act. 22. g** take we breed of any man for nought /  
**1. cor. 11. c** but wrought with labour and trauaile  
**1. thess. 2. b** bought & daye / because we wolde not be  
griuous to any of you not but that we  
had auctoritie / but to make oure selues  
an ensample vnto you to folowe vs.  
For when we were with you / this we  
warned you of / that yf there were any  
whych wolde not worke / that the sa-  
me shulde not eate.

We haue herde saye no whit that the-  
re are some whych walke amonge you  
inordinatly / & worke not at all / but are  
belyphobies. Them that are soche / we  
commaunde & exhoite in the name of ou-  
re lord Iesu Christ / that they worke  
with quyetnes / & eate their breed. Bre-  
thren be not weary in well doynge / for  
**Gala. 6. c.** any man obey not oure sayngis / seide  
of him by a letter and haue no  
companye wpth him / that he maye be a-  
shamed and count him not as an enemy  
but warne him as a brother.

The very Lords of peace geue you

Unto Timothe. f.

peace alwayes by all meanes/ The lof  
be be with you all. The salutaciō of me  
Paul with myne owne hande. This is  
the token in every pistle/ So I wyte  
The grace of oure loyde Iesus be with  
you all/ Amen.

Sent from Attens.

# **The fyrst Bytyle off** Paul vnto Timotheus

The fyrst Chapter.

**I**N an Epistle off Iesus  
Christ/ by the commaunde-  
ment of god oure sauoure  
and of the loyde Iesu Ch-  
rist/ which is oure hope.  
Unto Timothee bys nas-  
tural sonne in the fayth.

Grace/mercy and peace fro god oure  
father/and from the loyde Iesu Christ.

As I besought the to abyde still in  
Ephesus when I departed into Ma-  
cedonia/ eue so do/ that thou warne some  
that they teache no other wyse/ ne-  
ther gene hede to fables and genealo-  
gies/ which are endlesse/ and breede dou-  
tes/ more then godly exfpyng which  
is by fayth. For the ende of the coma-  
ndement is loue that cometh of a pure

## Unto Tymothe. i.

herte/and of a goode cōscience/and of  
fayth vnfaigned/ fro the which thinges  
some haue erred and haue turned vnto  
bayne iangelynge / be cause they wolbe  
be doctours in the scripture / ad yet be-  
derfonde not what they speake / neither  
wherof they afferme.

**2th. ii. c.** ¶ We knowe that the lawe is good  
yf a man vse yt lawfully vnderstondyn-  
ge this / howe that the lawe is not ge-  
uen vnto a righteous mā / but vnto the  
vnrightheous and disobediēt to the  
godly & to synners / to vnholp ad vnle-  
an: to murtherers of fathers & murti-  
cers of mothers / to manqueilers and  
whoremongers / to the that defyle them  
selues with mankynde / to mētreakers  
to lyars / ad to perjured / ad so forth yf  
there be eny wether thyng that is cō-  
trary to hollesome doctryne accordynge  
to the glorious gospel of the holy god  
which gospel is cōmitted vnto me.

And I thanke hym that hath made  
me a stoge in Christ Iesu oure lord / for  
he counted me true / and put me in offi-  
ce / when before I was a blasphemar /  
and a persecuter / ad a tyrant / Neuer-  
thelesse I obtrayned mercy be cause I  
dyd yt ignorantly in vnbelefe / But the  
grace of oure loide was more aboun-  
dant / wyth fayth and loue / wher yf  
in Christ Iesu. ¶

## The.ii. Chapter.

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✠ This is a true sayinge/and by all  
meanes worthy to be receaued/that ch  
rist Iesus ca into the world to saue syn Mat. fr. 6  
ners/of whō I am chefe/ Mat withō. Mat. ii. 6.  
dyng bnto me was mercy geuen/that  
Iesus Christ shulde frst shewe on me  
all longe paciēce/bnto the ensample of  
them which shal in tyme to come bele  
ue on hym eternall lyfe / So then bnto  
god/hyng euerlastyng immortal/in  
uisible/and wylf only/ be honoure and  
praple for euer and euer. Amen. ✠

This cōmaundemēt comyt I bnto  
the/some Timotheus / accordyng to  
the prophētes which in tyme past we  
re prophesied of the that thou in them  
shuldest fyght a good fyght/ haupyng  
fayth and good conscience/ which some  
haue put awaye from them/ād as con  
cernyng faith haue made shipwacke/  
Off whose nōmber is hymeneus and  
Alexāder/ which I haue deliuered vnto  
Satan / that they myght be taught  
not to blaspheme.

## The.ii. Chapter. ✠

✠ Exhorte therfore that a  
houe all thyngis prayers  
supplications/petitions/  
and genyng off thankis/  
behad for all men/for kyn  
gis/and for all that are in  
preminēce/that we maye lue a quyet

## Unto Timothy.

And a praisable lyfe / in all godlynes and  
 honestie / for that is good and accepted  
 in the syght of god our sauoure whi-  
 ch wolde haue all men saued / and to co-  
 me vnto the knowlege off the truely  
 for there is one god / and one mediator  
 betwene god & man / which is the man  
**4. tti. 1. c.** Christ Jesus / whych gaue hym selfe a  
 ransom for all men / that ys shulde be  
 preached at hys tyme / where vnto I  
 am apoynted a preacher / and an apostle  
 ( I tell the truth in Christ / and I re-  
 not ) beynge the teacher of the gentyls  
 in fayth and becrise. ¶

I wolle therefore that the men praye  
 every where / I styrre by pure honestie  
 without wrath or argyng. 2. p. wyle  
 also the women that they araye them-  
 selues in manerly aparel with shast-  
 nes / & honest behauour / not with boy-  
 dyed heare / other golde / or pearles / or  
 costly araye / but with suche as becom-

**1. pet. iii. 3.** meth wemen that professe the worship-  
 pyng of God thowre good works /

**1. cor. xlii.** Let the woman learne in silence wth  
 all subieccion. I suffre not a woman to  
 teache / neither to haue auctoritie ouer  
 a mā / but for to be in silence. For Adam  
 was first formed / & then Eue. Also Adā  
 was not deceaued / but the woman was

**Gen. 1. 2.** deceaued / & was in trasgressiō. Nowe  
**Gen. 11. 2.** I shal dyngge they shal be saued thowre

### The.iii. Chapter.

bearynge of chylde / yf they cōfesse to  
the faith and in lone / and in sanctifyng.

### The.iiij. Chapter.

**T**his is a true sayng / yf a  
man couet the office of a bi-  
shope / he desyret a good  
worke. yee and a bishope  
must be faultlesse / the hus-  
band of one wyfe / sober / off  
honest behaueoure / honestly aparelled  
harderous / apt to teache / not drunken  
no fighter / not geue to filchy lucre: but  
gentle / abhorrynge fightynge / abhor-  
rynge coueteousnes / and wou that ru-  
leth hys owne housse honestly / haun-  
ge chylde in duer obedience / wythall  
honeste. For yf a man cannot rule hys  
owne housse / howe shall he care for the  
congregation of god? He maye not be  
a spongy man / lest he swell and faule in  
to the iudgement of the euyl speaker.  
He must also be wel reported of among  
them which are with out feith / lest  
he fall into rebuke / and into the snare of  
the euyl speaker.

2. yf wyfe must the deare be honest  
not double tonged / not geuen unto mo-  
che dyspuckynge / nether unto fylch by lu-  
cre: but haunng the mystry of the sa-  
pith in pure cōscience. And let the spylde  
be proued / and then let them mynistre  
yf they be founde faultlesse.

## Unto Timothe. f.

Even so must their wyues be bound &  
 not euyl speakars/ But sober/ & faith-  
 full in all thyngis/ Let the hyracons be  
 the husbandis of one wyfe & as such as  
 rule their chyldren wel/ & their owne  
 householdes. For they that ministered  
 get themselves good degre/ & grete  
 libertie in the faith/ which is in Christ  
 Jesu. These thyngis wyte I vnto the  
 trustinge to come shortly vnto the. And  
 yf I come not/ that thou mayst yet ha-  
 ue knowledge howe thou oughtest to  
 behaue thy sylfe in the housse of God/ &  
 which is the cōgregation of the lym-  
 ge God. The pyllar & grōnde of truth  
 and wythout naye gret is the mystery  
 of godlynes. God was shewed in the  
 fleshe/ was iustified in the spireet/ was  
 sene of angels/ was preached vnto the  
 gentylis/ was beleued on in erth/ & re-  
 ceaued byppe in gloyp.

## The. iij. Chapter.

W. tith. iij. &  
 4. Pet. iij.  
 Jude. j. f.



Dy spireet speaketh vnto the  
 that in the latter tymes  
 some shall departe fro the  
 faith/ & shal geue be be ho-  
 conspiretes of erreure/ &  
 dyuelishe doctrine of the  
 whych speake false thow we pprocrisy/  
 & haue their consciēces marked wyth  
 and hot yeron for byddinge to mary/ &  
 cōmaundyng to abstayne fro meate



**B** which god hath created to be receaved  
with geuyng chankis/of them which  
beleue: and haue knowen the. truth  
for all the creatures of God are good/  
and nothinge to be refused: yf yt be re-  
ceaved with chankis geuyng / for yt is  
sanctified by the worde of god / and pra-  
yer / yf thou shalt put the brethren in re-  
membraunce off these thynges / thou  
shalt be a good mynister of Jesu Christi. titi. iii. b  
which hath bene nourished vppon in the Tpt. iij. c.  
wordes off sayth: and good doctryne/  
whych doctryne thou hast continually  
folowed. But cast awaye vngodly and  
olde wynter fables.

**C** Exerccple thy sylfe vnto godlines for  
hodely exerccple prospereth ytell: But  
godlin: is ys good vnto all thynges / as  
a thyng whych hath promyses of the  
lyfe that is nowe / & of the lyfe to come  
This is a sure sayinge / and of al part-  
es worthy to be receaved for therfore  
we labour & suffre rebuke / because we  
beleue in the liuyng god which is the  
fauoure of al men: but specially of tho-  
se that beleue. Suche thyngis comma-  
unde and teache Let no man despyse thy  
youth but be vnto them that beleue an  
ensample / in worde / in conuersacion / in  
loue / in spirite / in fayth / and in purenes  
**D** Tyll I come geue attendaunce to re-  
dyng / to exhortacion / and to doctryne.

# Unto Tymothee.

Despyse not the gyfte that ys in the  
which was geue the thow prophete  
and with seyinge ou of the bondes of an  
elce. These thingis exerceys: and geue  
thy selfe vnto the: that all men maye se  
howe thou proffert. Take hebe vnto  
thy life and vnto learninge/ and continue  
therin. For if thou shalt: so w thou shalt  
saue thy selfe/ and them that heare the

## The. v. Chapter.

**N**ot beke not an elce/ but  
exorte hym as a father/  
and the yonge men as he-  
then/ the elce women as  
mothers: the yonge as sy-  
sters/ with al purenesse.

more widowes which are true wydo-  
wes/ yf eny wydowe haue chyldren or  
neces/ let the learne first to rule their  
owne houses godly/ and to receyue  
their elders. For that ys good and acce-  
prable before God. She that ys a very  
wydowe/ and frendlesse/ putteth her  
trust in god: and continueth in supplica-  
cion and prayer nyght and daye/ but she  
that lyueth in pleasure/ is dead eue yf  
she lyue. And suche thyngis comaunde/  
that they maye be without fault: yf the  
re be eny that promyseth not for hyr  
owne/ and namly for the of his house. For  
he the same denyeth the fayth: and ys  
worse then an infydele.

## The. v. Chapter.

**W** Let no wydowe be chosen vnder this  
score yere olde / and soche a wone as was  
the wyfe of one man / and well reported  
of in good workes / yf she haue no res-  
sed chyldren / yf she haue bene liberaill  
to straungers / yf she haue washed the  
layntis fete / yf she haue ministered vnto  
to the which were in aduersarie / yf she  
were continually geue vnto all maner  
good workis. The yonger wydowes re-  
fuse / for when they haue begonne to  
were wante: to the dishonoure of crist  
them will they mary / haueinge damna-  
cion / because they haue despyed their  
first sayth. And also they learne to go  
from house to house ydle / yf not ydle  
only / but also tryllinge and busy bodie  
speakinge thingis which are not cōly.

**C** I will therfore that the yonger we-  
men mary and beare chyldren / and ge-  
de the house / and geue none occasion to  
the aduersary to speake euyl. for ma-  
ny of the are all redy turned backe / and  
are gone after Satan. And yf any man  
or woman that beleuey haue wydo-  
wes / let them minister vnto them / and  
let not the congregacion be charged /  
that yf maye haue sufficient for them  
that are wydowes in dede.

The seniores that rule wel / are wor-  
thy of double honoure most specially  
they which labour in the word and

# Unto Tymothee.

**Deu. xxb. a** in teachynge. For the scripture sayth  
**1. cor. ix. a.** Thou shalt not moseill the mouth of the  
**Mat. x. b.** ore that treadeth out the come. And  
**Luce. x. b.** the labourer is worthy of his reward.  
 Agayn an elder receaue none accusa-  
 tion but vnder two or thre witnesses.  
 Them that synne rebuke openly that  
 moche maye feare.

I testifie before god/and the lord Je-  
 sus Crist/and the elect angels/that thou  
 obserue these thynges wrythout bias  
 iudgemēt/and wrythout parcially put  
 not thy hōdes sobenly of no mā nether  
 be partaker of wother mens synnes.  
 Kepe thy sylfe pure. wyne no longer  
 water/but blea sytel wyne/for thy hō-  
 mahis sake: and thyne often dealeas.

Some mēnes synnes are opē before  
 honde and go before bute iudgemēt/so  
 me mēnes synnes folowe after. Lp.  
 wryte also good workis are manifeste  
 fore honde/and they that are othe wry-  
 te cannot be hyd.

## The. vi. Chapter.



Et as many seruantis as I  
 are vnder the yoke counte  
 theyr masters worthy of  
 all honoure/that the name  
 of god/and his vertue be  
 not euyl spokē of. Se that  
 they whych haue beleuyng masters/  
 despyle them not because they are vnder

the/ but so moche the rather to serue  
for as moche as they are beleuinge and  
beloued and partakers of the benefice.

These thyngis teache and exhorte: yf  
enymā teache other wyle/ and is not cō  
tent wyth the holisome wordes off the  
loide Jesu Christ/ and with the doctry  
ne of godlines/ he is puffed vp/ and know  
eth nothyng/ but wasteth his bray  
nes aboute questiōs/ and stryfe of wor  
dis/ wherof spryngeth enuie/ stryfe/ ray  
blyngis/ euill surmysyngis superfluous  
disputyngis in scolis of mē with corrup  
te myndes/ and destitute of the trueth  
whych thynke that lucre ys godlines.  
fro soche seperate thy false/ godlines Job. i. b.  
ys great riches/ yf a mā be cōtent with ecci. b. c.  
that he hath. For we brought nothyng  
into the worlde/ and yt is a playne ca  
se that we can carry nothyng out.

When we haue fede and rayment/ let  
vs rather wyth be cōtent They that wyl  
be ryche/ faule into reprobacion/ and sin  
nes/ and into many sorowes and payne  
luses/ which broune men in perdition  
and destruction. For couetousnes is the  
root of all euil/ whiche whyle some lu  
sted after/ they erre fro the sayth/ and  
tangled the selues with many sorowes  
But thou whych arte the man of god/  
slepe soche thyngis. folowe righte we  
nes/ godlines/ loue/ patience/ meknes.  
M. A. M.

## Unto Tymothe. i.

Wright a good fyght of sayth Lape has  
be on eternall lyfe / wherevnto thou  
wete called / and hast professed a good  
possession before many witnesses.

I geue thee charge in the sight of god  
which quickneth all thyngis: and before  
Iesus Christ: which vnder Pontius  
Pilate witnessed a good witnessynge /  
that thou kepe the commaundment with  
out spot / so that thou finde faute with  
the / vntyll the aperynge of once lorde  
Iesus Christ: whych aperynge (when  
the tymeys come) he shall shewe / that  
ys blessed and myghty only kyng of  
kyngis / and lorde of lordes / which only  
hath immortallite / and dwelleth in light  
that no man can attayne / whom neuer  
man sawe / neither can se / vnto whom be  
honoure and rule euerlastinge Amen.

Charge them that are wyche in this  
worlde / that they be not excedynge wy  
se / and that they trust not in the vnter  
fayne wyches / but in the luyng god /  
which geueth vs aboundance of thyng  
gys to enioye the / and that they do good  
and be wyche in good workes: and abyde  
to geue: and to distribute / layinge vpp  
in store for them selues / a good founda  
cion agaynst the tyme to come: that  
they maye obtayne eternall lyfe.

O Tymothe saue that which is geue  
the to kepe / and auoyde hugely hant.

apo. xvi. d  
and. xix. c.

Joan. i. b  
i. Joā. i. c.

Joan. i. b.

## The .i. Chapter.

Of hopes/and oppositions of science falsly so called/ which scitte whyle some professed/ they haue erred as concernynge the fayth. Grace be with the / Amen.

701

Sent from Londicia/which is the chesire of Iohanna Paraciana.

# The seconde Bistle of Paul/Unto Tymothe.

## The first Chapter.



Paul an Apostle off Iesu Christ/by the will of god to preache the promys of lyfe whych lyfe ys in Crist Iesu. To Tymothee hys beloued sonne.

Grace/mercy/and peace/frō god the father/and frō Iesus Christ oure lord.

I thanke god/whō I serue from myn elders with pure conscience/that without ceasynge I make mencion of the in my prayers nyght and daye desyringe to se the/mindfull of thy teares:so that I am filled with ioye/ whē I call to remembrance the vnfained faith that is in the/whych dwelt first in thy graunmother Lois:and in thy mother Eunice/ and am assured that it dwelleth in the also

R. R. III.

## Unto Tythothe. ii.

**Don. viij. c.** Therefore I warne the that thou shal-  
 te vppre the gifte of god which is in the  
 don. viij. c. by the purgynge ou of my honden. for  
 god hath not geue to vs the spyrte of  
 feare: but of power/and of loue/and of  
 honest behauiour. Senora shamed to  
 selfe of oure loide/nether be asha-  
 med of me / whych am bounde for hys  
**Est. iij. d.** sake: but suffre aduersite with the gos-  
 pel also thow the power of god whi-  
 ch saued vs/and called vs with an ho-  
 ly callynge / not after oure dedes but  
 for hys purpose and grace/which gra-  
 ce was geuen vs thow the Christ Jesu  
 betore he wolde was/ but is now de-  
 clared openly by the aparynge of ou-  
 re sauoure Jesu Crist/which hath put  
 awaye deeth and hath brought lyfe ad  
 immortalyte / vnto lyght thow the  
 Gospel / where vnto I am appointed a  
**i. thii. ij. b.** preacher/and an Apostle / so a teacher  
 of the gētyls: for the which cause I al-  
 so suffre this/nenerthelesse I am not a  
 shamed. for I knowe whom I haue be-  
 leued/and am sure that he is able to ke-  
 pe that whych I haue comitted to hys  
 keepynge agaynst that daye.

Se thou haue the ensample of the  
 bolleome wordis which thou herd of  
 me/in fayth and loue which ys in Jesu  
 Christ. That good thyng which he was  
 committed to hy keepynge/kepe in the



## The.ii. Chapter.

holy goost which dwelleth in vs. Thys  
 thou knowest howe that al they which  
 are in Asia be turned frome: of whych  
 sorte are whygellos and hermogenes  
 the lord geue intercepe vnto the houlle  
 of Onesiphoros / for he ofte refreshed  
 me / and was not ashamed of my cha-  
 ge: but when he was at Rome he sou-  
 ght me out very diligently / and founde  
 me. The lord graunte vnto him that he  
 maye fynde mercey wryth the lord at  
 that daye. And in howe many thyngis  
 he ministered vnto me at Ephesus thou  
 knowest very wele.

## The.iiij. Chapter. ✠

A



Thou therfore my sonne be  
 stronge in the grace that  
 ys in Christ Iesu. And  
 what thyngis thou hast  
 herde of me many becom-  
 ge witness / the same desyre

to saythfull me / which are apte to  
 teache wother. Thou therfore suffre  
 affliction as a good souldier of Iesu crist  
 a Roman that warreth / entaughth hym  
 wryth worldly busynes / and that  
 because he wolde please hym that hath  
 chosen hym to be a souldier And though  
 a man streyue for a mastery / yet ys he  
 not crowned / except he stryue lawfully.

B

The husband man that laboureth must  
 first receaue off the frutes. Consyder

Unto Tymothe. ii.

what I saye. The lord geue the blyss  
 ofondynge in all thyngis. R

Remember that Iesus Christ buye  
 ge of the seede of Dauid raise agayne in  
 beeth accordynge to my gospell wher  
 in I suffer trouble as an eny doer/cuē  
 vnto bondes/ but the word of god was  
 not bounde. Wherefore I suffer all thin  
 gis for the electe sakes/ that they my  
 ght also obtayne that helth which is in  
 Christ Iesu/ with eternall glory.

It ys a true sayinge/ yf we be dead  
 with hym/ we also shall lyue with hym/  
 yf we be patient we shall also rayse  
 with him. If we denye hym/ he also shall  
 denye vs: yf we beleue not/ yet abyeth  
 he faythful. We cannot denye hym alfe  
 Of these thingis put the in remembraunce  
 e/ and testifie before the lord/ that they  
 theye not about wordes which ynto  
 no proffet but to peruert the heares.

Study to shewe thy lyfe lauable  
 vnto god a workman that nedeth not to  
 be ashamed / dysurdynge the worde of  
 truth in shy. Ungostly and hayne bo  
 ces passe ouer. For they shall encrease  
 vnto gretter bugodlines/ and their wo  
 des shall fret euery as doeth a canker  
 of whose name ys hymeneos/ & ioh  
 leos which as cōterpunge the truth  
 haue erred / sayinge that the resurrec  
 tion is past alreedy/ and do destroye the

## The.iiij. Chapter.

sayth of diuers persones.

But the sure ground of god remayneth/and hath this scale: the lord knoweth them that are hye/ and let every man that calleth on the name of christ/ departe from iniquitie. Not with ston- dynges/ in a grete house are not only beuelles of golde and of silver: but also of wood and of erthe. Some for hono- re/ and some vnto dishonoure: yea man poynteth hym selfe from suche felowes. **¶** he shall be a vessel sanctified vnto ho- noure more for the lord, and prepared vnto all good works.

Listes of partye annoyde/ and folowe ryghtewesnes/ sayth/ loue/ and peace/ with them that call on the lord with pure herte. Follishe and vnlearned que- stions put from the / reuoluyng that they do but make strife. But the serua- unt of the lord must not stryue: but must be peacable vnto all men/ and re- dy to teache / and wox that can suffice the euill in meynes / and can informe them that tress/ yf that god at enuy- me will geue them repentaunce for to knowe the trueth: that they maye wa- ke out of slepe agayne out of the snare of the deuill/ which are now taken of hym at hye will.

1. Tim. i. c.  
Tit. i. iij. c.

## The.iiij. Chapter.

## Unto Tymothe. ii.

1. th. ii. a  
 ii. p. m. a.  
 Jude. i. f.



**T**yme vnderstand / that in  
 the last dayes shall come a  
 perelous tyme: for the  
 me shall be lovers of their  
 owne selues / Cruell  
 Boasters / Wonde / Cur  
 sed speakers / disobedient to father / ad  
 mother / vnchaste full / vnholly chaste  
 stubborn / false accusers / tyntours / le  
 arre despisers of the x<sup>p</sup>ch are good /  
 traytours / heddy / hygh minded grety  
 apouoluptousnes more then the lo  
 uers of god / haupnge a similitude of  
 godly luyng / but haue treped the po  
 wer thereof. Soche abhoire. For of  
 thys sorte are they whych entre into  
 houses / and bynge in to bondage ex  
 treme laden w<sup>th</sup> synne whych women  
 are ledde of dyuers lustes / euer lea  
 nyng / ad neuer able to come vnto the  
 knowledge of the truerh.

Exo. vii. b

As Jannes and Jambres withstode  
 Moses / enē so do these resist the truerh /  
 men they are of corrupt myndes / and  
 leawde as concerninge the sayth / but  
 they shall preuaile no longer. For the  
 remadnes shall be vttered vnto al men  
 as there was: but thou hast seue the  
 experieuce of my doctrine / ordinaunce /  
 purpose / sayth / longe sufferynge / loue /  
 patience / persecucions / ad afflictions /  
 which happened vnto me at Antioche

### The. iiii. Chapter.

at Ieronim/ And at Liska: which persecucions I suffered patiently/ And from them all the lord deliuered me/ ye and all that will lye godly in Christ Iesu/ must suffice persecucions. But the euyl men and disceauers/ shall waxe worse and worse/ whil they deceaue/ and are deceaued themselves.

**B**ut continue thou in the thyngs whych thou hast learned/ whych also were committed vnto the serge thou knowest of whō thou hast learned thē/ And for as moche also as thou hast known holy scripture of a chyld whych ys able to make the wyse vnto healt/ thow we sayth/ whych ys in Christ Iesu. for all scripture geyen by inspiraciō of god / ys profitable to teache/ to imptroue/ to informe/ and to instruct in ryghtewesnes/ that the mā of god may be perfect / and prepared vnto all good workis.

### The. iiii. Chapter.

**T**estifye therfore before god / and before the lord Iesu christ/ whiche shal iudge quicke and dead at his apereyge in his kyngdom/ preache the worde/ be feruent/ be ye in season / or out of season. Imptroue/ rebuke/ exhort with all long suffering. for the tyme wyl come

### Unto Tymothe. ii.

whē they wyl not suffer holsonē dōg  
 tyme: but after theirowne lustes shall  
 they (whose cares yche) gethem an  
 hepe of teachers/ and shall turne the  
 cares from the trouth/ and spake geue  
 into fables: But watch thou in al thingis/ and suffer aduerſarie/ and do the wor-  
 ke of an euangelist/ fulfill thyne office  
 vnto the brenost.

For I am now e redy to be offered/  
 and the tyme of my departynge ys at  
 hande. I haue fought a good fight/ and  
 haue fulfilled my course / and haue kept  
 promyse. From hence forth is layde  
 pe for me a crowne off ryghteousnes/  
 whych the lord / that ys a ryghteous  
 iudge shall geue me at that daye wote  
 me only: but vnto all the that loue his  
 commynge. Make spede to come vnto  
 me at once.

**Coll. iii.** For Demas hath left me / and hath  
 disloued this present worlde / and is depar-  
 ted into Thessalonica. Crescens is gone  
 to Galacia/ and Titus vnto Dalmacia  
 Only Lucas is with me Take Marke  
 and bringe hym with the/ for he ys ne-  
 cessary vnto me for to minister/ and Ty-  
 chicus haue I sent to Ephesus/ the clo-  
 ke that I left at Troada with Carpus  
 when then comest by ynge with the  
 and the booke but specially the par-  
 tement, Alexander the copper smyth

## The.ii. Chapter

709

byd me moche euill the lord rewarde  
hym accordyng to hys dedes/ of whiche  
bethou ware also. For he withstode  
oure preachyng sole.

**D** At my first answeryng for my sylfe  
no man assisted me/ but all forsoke me.  
I praye god/ that yt maye not be layde  
to their charges. And not withstondyng  
the lord assisted me / and strenghted  
me/ that by me the preachyng shulde  
be fulfilled to the bannour/ and that all  
the gentyls shulde heare / And I was  
deliuered out of the mouth of the lyon  
And the lord shall deliuer me from all  
euyl doynge/ and shall kepe me vnto his  
heuenly kyngdom. To whom be prayse  
for ever and ever Amen. **I**

Salute pistræ and Aquila/ and the  
houssholde of Onesiphorus. Erastus  
abode at Ephesus. Trophimus I left  
at Miletum sicke. Make spede to come  
before winter. Greetyth  
the/ and Iondæ/ and Linus/ and  
Claudia/ and all the brethen.

The lord Iesus Christ be  
with thy spirete. Grace  
be with you Amen.

The seconde epyllie written from Roma  
me vnto Timothee/ wher Paul was pre  
sented the seconde tyme byppe / before  
the Emperoure Nero.

# The Epistle of Paul/ vnto Titus.

## The fyrst Chapter.

**I**N the seruaunt of god/  
and an Apostle off Iesu  
Christ: to preache the faith  
of goddis electe / and the  
knowledge of the truth  
which truth is in seruyn

ge god in hope of eternall lyfe: wher  
lyfe god that cannot lye / hath promp  
ted before the worlde began / but hath  
at the tyme apoynted opened his wor  
de by preachynge / wherch preachynge  
ys committed vnto me: by the comma  
ndement of god oure saueoure.

To Titus his naturall soune in the  
common fayth. Grace merite ad peace  
from god the father: and from the lo  
de Iesu Christ oure saueoure.

For this cause left I the in Christ  
that thou shouldest performe that whi  
ch was lackynge & shouldest ordeyne by  
shops in euery cite as I apoynted the  
ye on / the husbande of one wyfe / ha  
uynge faythfull chyldren / wherch are  
not reclaimed of rovyte / neither are diso  
bedient. For hope must be soche  
as no man can complayne on / as ye be  
with the: wylles of god not subboye



## The .j. Chapter.

711

ne not angrie/no dysharde/no fyghtes  
**C**not geue to fylchylucres but herberous  
 one that loueth goodnes/off honest be-  
 haueour/righteous/holy/temperat/and  
 suche as cleueth vnto the true worde of  
 doctryne that he maye be able to exhort  
 te with holsom learnynge and to improve  
 ue them that saue agaynst ye.

For there are many disobedient/and  
 talkers of vanitie & disceainers of myn-  
 des/namly they of the circuciō whose  
 mowthes must be stopped/ whych per-  
 uert whole houses teachynge thingis  
 which they ought not/because of filchyl-  
 lucre. Non beynge of the selues which  
 was a popet of their owne sayde. The  
**D** Cretayns are alwayes lyars/cynplea **Epimenides.**  
 des/and slowe belies. This witness is  
 true/wherfore rebuke the sharply that  
 they maye be founde in the faith: & not  
 takynge hede to lewes fables and com-  
 maundementis of men / whych turne  
 from the trueth. Unto the pure are all **Ro. xliij.**  
 thingis pure/but vnto the that are de-  
 fylled/and vnbeleynge/is nothyng pure/  
 bat euen the very myndes and con-  
 sciencis of them are defyled. They co-  
 fesse that they knowe god/but with de-  
 des they denye him/and are a sham:na-  
 ble/and disobedient/and vnto all good  
 workes discommendable.

## The .ij. Chapter.

Da. 6.

Unto Titus.



**T**it speake thou that whiche  
thou becomest holloomeless  
nyng. That the elder men  
be sober / bonest / byscrites /  
sounde in the fayth in loue  
and in paciēce. And the el-  
der women lyke wyse that they be in so-  
che rayment / as becometh holynesse  
not false accusars / nor geuen to moche  
drynkinge / but teachers of honest thin-  
gis / that they nurter the yonge women  
to loue their husbands / to loue their  
chyliden / to be of honest behauiour  
chast / huswylly / good / and obedient  
vnto their owne husbandes / that the  
worde of God be not euill spoken of.  
yonge men lyke wyse exhort that they  
be of honest maners.

Above all thyngis shewe thy sylfe  
an ensample of good workes in the do-  
ctrine shewe incorruption bonestie and  
the holloome worke which cannot be re-  
buked / that he which withstandeth may  
be ashamed / haueinge nothinge in  
you that he maye dysparise. The seru-  
antes exhort to be obedient vnto their  
owne masters / and to please in all thyngis  
not answeringe a gayne / neither be  
pychers but that they shewe all good  
faythfulnes that they maye do well  
dispe to the doctrine of God our sa-  
uoure in all thyngis.

Eph. vi. a  
colof. iii. b  
1. Pet. ii. c

## The.iiij. Chapter.

**C** For the grace of god that bringeth health vnto al me hath aperted and reacheth vs that we shulde denye vngodlynes/ and worldly lustes and that we shulde lyue honestly righteously and godly in this present worlde loke yge for that blessed hope and glorious apertinge of the myghty God/ and oure sauoute Iesu Christ whych gaue hym selfe for vs/ to redeme vs from all vnrightewylnes and to pouerage vs a peculiar people vnto him selfe feruently geuen vnto good works. These thingis speake/ and exhoite/ and rebuke with all comauyngynge. Se that noman despise the.

## The.iiij. Chapter.

**W** Arne them that they submyt thei selues to rule and power/ to obey the officers that they be prompt vnto all good works/ that they speake euill of no man/ that they be no fyghters/ but soft/ shewynge all meknes vnto all men/ For we oure selues also were in tymes past: vniwysc/ dysobedient/ deceaued/ in daunger to lustes and to dyuers maners of voluptues/ lyuynge in malicioulnes/ and ennye/ full of hate hatynge one another.

But after that the kindnes & loue of God of oure sauoute to manwarde aperted

## Unto Titus:

and that not off the dedes off ryghte  
 wresnes which we wrought/but of his  
 mercy he saued vs /by the fountayne  
 of the newe birch/that is to wete with  
 the cennynge of the holy goost/ which  
 he shed on vs abundantly/ thorow Je  
 sus Christ oure salueoure that we once  
 iustified by his grace shoulde be kept  
 of eternal lyfe/thorow hope. ¶ This  
 is a true sayinge.

Of these thyngis I wolde thou shouldest  
 certifie that they which beleue god  
 myght be audyous to go forwarde in  
 goode workis. These thyngis are good  
 be a profitable vnto men. scilicet que  
 stions a: d gencale g: eis/ ad blasphemis  
 and scyle aboute the lawe anoyde/for  
 they are unproffytable and superfluous.  
 A man that is the auctor of scetys after  
 the fyrst and the seconde amonition a  
 poynt/remembryng that he that is so  
 che is pernerred and syneth eue dam  
 ned by his owne iudgement.

Whē I shall sente Artemas vnto the  
 or Titus be diligent to come to me  
 vnto Nichopolis. For I haue determi  
 ned there to wynter. Bynge I nas the  
 learned in Moses lawe/and Apollos on  
 their iorney diligently that no thyng be  
 lackynge vnto them. And let oures al  
 so learne to excell in goode workes/as  
 factos has uere requyred that they be

Unto Whilemon.

not vnfruteful. All that are with me sa  
lute the. Grete the that loue vs in the  
faythe. Grace be wpth yon all/ Amen.

Wrytten from Nichopolis a cite  
off Macedonia.

# **The Epistle of Paul/ vnto Whilemon.**

**I** Paul the prisoner off Iesu  
Christ/and brother Timo  
theus. Vnto Whilemō be  
loued/and oure helper ad  
to the beloued Appia/and  
to Archippus our felowe  
souldier/and to the cōgregation of thy  
houste. Grace be wpth yon and peare/  
from God oure father / and from the  
loide Iesus Christ.

I thanke my God alwayes makinge  
mention of the in my prayers when I  
heare of thy loue ad faith/which thou  
hast towards the loide Iesu/and towards  
be all sayncis /so that the felishyppe  
that thou hast in the fayth/is frutefull  
thow knowledg off all good thyngs/  
which are in you by Iesus Christ  
And we haue gret ioye/and cōsolacion  
ouer thy loue. For by the brother / the  
sayntes herter are comforted.

Wherfore though I be bolde in chrys

# Unto Philemon.

to informe the / that which becommeth  
the / yet for loues sake I rather beseeche  
the / though I be as I am / euen paul  
aged / and now in bondes for Iesus Chri-  
stes sake . I beseeche the for my sonne  
Onesimus / whom I begate in my bon-  
des whych in tyme passed was to the  
unprofitable / but now profitable bo-  
th to the and also to me / whom I haue  
sent the home agayne . Thou therefore  
receaue hym / that is to saye myne ow-  
ne bowels / whom I wolde saye haue  
recapned wth me / that in thy steede he  
myght haue ministered vnto me in the  
bondes off the gospel . Nevertheless  
without thy mynde / wolde I do no thy-  
ng / that the goode whych spryngeth  
of the shulde not be as yt were of ne-  
cessitie but wyllyngly .

Truly he therefore departed for a set  
tyme / that thou shouldest receaue hym for  
euer / not now as a seruant but aboue  
a seruant / I mean a brother beloued /  
specially to me / but howe much more  
vnto the / both in the fleshe / and also in  
the lord . If thou count me a felowe  
receaue hym as my selfe / I shal be haue  
hurt the or owe the ought / that laye  
to my charge . I Paul haue wryten yt  
with myne owne hōde . I wil receiue  
yt / so that I w not saye to the how that  
thou owest vnto me euen thyne owne

### The .i. Chapter.

Alte. Euenso brother/let me enioye the  
in the loide. Cōforte my bowels in the  
loide. Trustynge in thyne obedyence/  
I wrote vnto the/knowynge that thou  
wylt do more then I speke foze. Moreo-  
uer prepare me lodginge for I trust tho-  
row the helpe .of yonce prayers: I sh-  
albe given vnto you. There salute the  
Epaphras my felawe prisoner in Ch-  
rist Jesu / Marcus/ Aristarchus/ De-  
mas/ Lucas/my helpers. The gra-  
te of oure loide Jesu Chur  
be with yonce spirites.

Amen. .

Sent from Rome by One  
Amus a seruant.

## The fyft Epistle of S. Peter the Apostle.

### The fyft Chapter. ✠

**A**fter an Apostle of Jesu  
Chur to the that dwell  
re ad there as straungers  
thowout Pontus/Ga-  
lacia/Cappadocia/Asia/  
Bithynia elect by the  
knowledge of god the father/thowre  
the sanctifynge of the spirete/vnto o-  
bediēce ad spyruallyng of the bloud of  
O o. u. y.

## The .i. Mistle of .S. Peter.

Jesus Christ. Grace be wyth you and  
peace be multiplied.

**R.col. i. a.** Blessed be god the father of our lord  
**Eph. i. a.** of Jesus Christ / which thow he has  
boundat mercy be gate us agayne by  
to a lyvely hope / by the resurreccio of  
Jesus Christ fro deeth / to enioye an in-  
heritaunce immortall / and vndefyled / and  
that putteth not / reserved in heauyn  
for you whych are kept by the power  
of god thow faith / vnto helth / whych  
helth is prepared al redy to be shewed  
in the last tyme / in the whych tyme ye  
shall reioyce / though now for a season  
( yff nedde requyre ) ye are in heynenes /  
thow wgh the manyfolde temptacions /  
that poure sath once tried be ynge mo-  
che more precious then golde that pe-  
rished ( though ye be tryed wth fyre )  
myghte be founde vnto lawde / glory / and  
honoure / when Jesus Christ shall ap-  
peare for whom ye haue not sene and ye yet  
loue him / in whom euen now / though  
ye se him not / yet ye beleue / and cer-  
te with loye ineffable / and gloriouse re-  
creaunce the ende of poure fayth / the  
helth of poure soules.

Of whych helth haue the proph-  
tis enquired / and songe / which proph-  
sed of the grace that shulde come vnto  
you / searchynge wher / or at what tyme  
the spere of Christ which was in the



## The .j. Charter.

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Shall signifie / which spirite testified  
before the passions that shoulde come  
vnto Christ / and the glory that shoulde  
folowe after / vnto which prophesye  
was declared / that not vnto them sel-  
ues / but vnto vs they shoulde minister  
the thyngis whych are now shewed  
vnto vs off them whych by the holy  
goost sent downe from heaue haue prea-  
ched vnto you the thyngis whych the  
angels desyre to beholde.

**E** Wherefore gyde vpp the loynes off  
poure myndes / be sober / and trust per-  
fectly on the grace that is brought vnto  
you / in that Iesus Christ is opened  
as obedient chylde / not fashionynge  
poure selues vnto poure olde lustes of  
ignorancy / But as he which called you  
is holy / euen so be ye holy in all maner.  
of conuersation / because ye is wyrtren.  
Be ye holy / for I am holy.

**Leuit. xix.**

And yf so be that ye call on the father  
which with out respect of person iud-  
geth accordynge to euery manes worke  
le that ye passe the tyme off poure pyl-  
gremage in feare **+** For as moche as  
ye knowe howe that ye were not rede-  
med with corruptible golde and syluer  
from poure bayne conuersation / which  
ye receaued by the traditions off the  
fathers / but with the precious blood  
of Christ / as of a lambe undefiled / and

**Tit. ii. 12.**

**Rom. xii. 1.**

**Rom. xii. 1.**

**Gala. v. 22.**

## The .j. Wylle of .S. Peter.

**1. cor. vi. f** withouten spot / whych was ordeined  
**and. vii. d.** before the worlde was made / but was  
**1. Joan. i. d** declared in the last tymes for your shewe  
**Apoca. i. b** heg whych by hye meanes haue bele-  
 ued on god that raysted hym fro deeth /  
 and glorified hym / that ye myght haue  
 sayth and hope towarde god.

And for as moche as ye haue purifyed  
 yowre soules thow the spytete / in  
 obeynge the treuth for to lone brotherly  
 withouten faynyng / se that ye lone  
 one another wyth a pure hert seruely  
 for ye are boine a newe / not of mortall  
 seed / but of immortall seed / by the wor-  
 de of God / which lynerth / and lasteth for  
 euer / because that all the the is as gras-  
 se / and all the gloyp of mā is as the flow-  
 re of grasse / the grasse is withered / and  
 the flower is faded awaye / but the wor-  
 de of god endureth euer. **1. And**  
**Jacob. i. b** this is the worde which by the gospel  
 was preached amonge you.

## The .ii. Chapter. ✠

**rom. vi. a**  
**epi. iiii. a**  
**col. iii. a**  
**heb. xii. a**



wherefore laye a syde alme-  
 licousnes / and all gyle / and  
 dissimulation / and enuy /  
 and all bakpyng / and  
 as newe boine b: bes / de-  
 spye that ceasable myk-  
 he which is wythout corrupcion / that  
 ye maye growe therein. **3f** so be that ye  
 haue tasted howe pleasant the lord is

to whō ye come as vnto a lpyunge stōne  
 whiche is disallowed of mē / but elect  
 of God and precious / and ye as lpyun-  
 ge stōnes are made a spirital houle /  
 and an holy prest hōde / for to offer vppē  
 spirituall sacrifice acceptable to God  
 by Iesus Christ.

Wherefore ye is cōtained in the scri. **isa. xxiij.**  
 p̄ce / beholde / I laye in Sion a chēd stōne. **isa. xxiij.**  
 corner stōne / electe and precious / and  
 he that beleueth on hym shall not be a-  
 shamed. Unto you therfore which bele-  
 ue is he precious / but vnto the which **psal. cxvij.**  
 beleue not / the same stōne which the mat. **xxi.**  
 bylde rs refused / is made the chēd stōne **Actu. iij. b**  
 in the corner / & a stōne to stōmble at / & **isa. lviij. c**  
 a rocke to offende them which stōmble **Exo. xij. c**  
 at the worde / & beleue not that whete  
 on they were set. But ye are a chosyn  
 generation / a roiall prest hōd / and holy  
 naciō / & a peculiat people / that ye shul-  
 de shewe the herues of hym that cal. **Osee. ii. d**  
 led you out of bawling into his mar. **Rom. ix. c**  
 nelonglyght / which in tyme past were  
 not a people / yet are ye now the peo-  
 ple of god / which were not vnder mee. **Gala. b. c.**  
 cy / but now we haue obtained mercepe **Rom. ix. d**

✠ Werly beloued I beseeche you as  
 straungers / & pylgryms / abstayne frō  
 fleshly lustes / whiche feght ag. ynt  
 the soule / and se that ye haue honest cō-  
 uersacion amōge the gētyls / that they

# The .i. Bible of S. Peter.

wherch baptye you as euyl doers  
maye se youre good workis/ and pray  
se god in the daye off visitacion.

**Rom. xii. a** Submyt yonce selues vnto all man-  
ner ordynance of mā for the lordes sa-  
ke / whether yt be vnto the kynge as  
vnto the chiefe hed/other vnto rulers  
as vnto them that are sent of hym / for  
the punnyshment of euyl doers / but  
for the laude of them that well do. For  
so is the will of god / that with wyllo-  
yng ye shulde stopye the mouthes off  
ignozant men / as tre / and not as thou-  
gh ye toke libertie for a cloche of mal-  
tousnes / but euen as the seruantis off

**Rom. xii. c** **God.** Se that ye honoure all men. Le-  
ue brotherly felowshipp / feare god / be  
loved. **Col. iii. a** noue the kynge.

**Col. iii. d.** Seruantis obey youre masters wyl-  
**1. Tim. ii. c.** th all feare / not only yff they be good /  
**1. Cor. vii. c** ad concereous / But also though they be  
frowarde. For ye cometh of grace /  
yf a man for conscience towarde god en-  
dure greife / sufferynge wrongfully / for  
what prayse is yt / yff when ye suffer  
for youre fautes / ye take yt patiently /  
But and yf when ye do well / ye suffer  
wiong and take yt patiently / then is  
there thanke with god.

**1. Pet. iii. c.** Christ also suffered for oure sakes /  
**1. 3. Jo. ii. b** leuyng vs an ensample that ye shulde

### The.iii. Chapter.

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folowe hye stepes/ which dyd no synne/ ne/merber was there gyle fonde in his mouth/ whych when he was reuyled/ reuyled not agayne/ when he suffered/ he threatened not/ but comytted the cause to him that iudgeth righteously/ which his owne selfe bare oure synnes in hye body on the tree/ that we shulde be deliuered from synne and shulde lyue in rightewesnes. By whose stryppes ye were heales / for ye were as shepes which go astraye/ but are nowe returned vnto the shepheard and byshoppe of poure soules. **¶**

### The.iiij. Chapter.

**I**n the myghte of the lord Iesus Christe we beseeche you that ye be in subiection to the lord which is the head of the church which is his body which beleue not the worde/ make ye wyth out the worde be wonne by the couerfaction of the wyues/ whyle they beholde your poore couerfaction coupled with feare. whose apere shall not be outward/ but with ruynd heart/ and hangryng on of gode/ other in purgation of glorious aparell/ but let the hie man of the herre be incorrupt/ with a niche and a quyet spicete / whych spicete is before God a thyng moche set by. For as it is. this manner in the olde tyme dyd the holy women which trusted in god tyme

# The .i. Wille of S. Peter.

**Gen. xxiij.** husbands/each as Sara obeyed Abrahams and called him lord/whose daughters ye are as long as ye do well/and be not afraid of every shadow.

**1. cor. viij. a** 2. whyle ye may dwell with honesty to knowledge/geuige honour vnto the wyfe/as to the weaker vessel/ & as to the that are heymen also of the grace of Ihesu/that youte prayers be not let.

**✠** In conclusion be ye all of enemyte/one suffre with another lone as hit is.  
**pro. xviij. c** thien/be pettfull/be courteous/mortified.  
**and. xxi. d** deringe euil for euil/nether reboke for rebuke/ but contrary wyse / blesse/ to grete. **v. d** mebyng that ye are there vnto called  
**psal. xxxij.** each that ye shulde be heymen of blessing. For who so lyseth to loue Ihesu/and to se good dayes/let hym refrayne his tounge fro euill/ & his lippes/that they speake not gyle/ 2. let hym eschue euill and do good/let hym seke peace/ & ensteete. For the eyes of the Lorde are ouer the righteous/and his eares are open vnto their prayers/but the face of the Lorde beholderth them that do euill.

**Mat. v. a.** Moreouer who is it that wil harme you/ yf ye folowe that which is good/ not withstandinge happy are ye yf ye suffre for righte weseness sake. Neuthelesse feare not though they seme terrible vnto you/nether be troubled/ but

## The.iiij. Chapter.

sanctifye the lord god in youre heartes  
 He redy alwayes to geue an answer  
 to every man that asketh you a reason  
 of the hope that ye haue / and that wylth  
 meknes and feare haupnge a good con-  
 science that whē they backbyte you as  
 enyl doars / they maye be ashamed / for  
 as moche as they haue falsely accused  
 poure good cōuersacion in Christ.

It is better (yf the wyl of god be so)  
 that ye suffre for well doyng / then for  
 euyl doyng. For as moche as Christ  
 hath once suffered for synnes / the iuste  
 for the vniuste / for to bypunge us to god  
 and was kyled / as pertainyng to the  
 fleſhe but was quickened in the spire-  
 it. In whych spirete / he also went and  
 preached vnto the spirites that were in  
 prison / which were in tyme passed dis-  
 obediēt / when the longe sufferynge of  
 god abode excebynge patiently in the  
 dayes of Noe whil the arke was a pre-  
 parynge / wherin fawre (that is to saye  
 viii. soules) were saued by water / whi-  
 ch signifieth baptism that nowre saneth  
 us / not the puttyng awaye of the filth  
 of the fleſhe but in that a good cōscien-  
 ce cōsente to god by the resurrection  
 of Iesus Christ / whych is on the ryght  
 hōde of god. He is gone into heuē / an-  
 gels / power / & myght subdued vnto hi.

## The.iiij. Chapter.

## The. i. Wille of. S. Peter.



**P**eter. Or as moche as Christe  
 hath suffered for us in the  
 flesche arme yowre selues  
 synne wylle wylth the same  
 mynde: for he wylth suf-  
 ferech in the flesche ready  
 from synne / that he hence forwarde  
 shulde lyue as moche tyme as remap-  
 peth. **ij. c.** neth in the flesche / not after the lustes  
 of men / but after the wylle of God. for  
 ye ys sufficient for us that we haue  
 spent the tyme that ys past of the ly-  
 fe / after the wylle of the gentylis / wal-  
 lunge in wantannes / lustes / dyshon-  
 nes / in eatynge / drynkynge / and in ab-  
 homynable ydolatrie.

And yf semech to the a straige thyng  
 ge that ye rine not also with them / but  
 to the same excelle of yowre / & therefore  
 speake they euyl of you / which shal ge-  
 ne a copys to hym that is redy to ma-  
 ge quicke and deyd. for vnto this pur-  
 pose herely was the gosnell preached  
 vnto the deyd / that they shulde be iud-  
 ged after the maner of men in the fles-  
 che / but shulde lyue godly in the spytete  
 The ende of all thynge is at honde.

**¶** Be ye therefore discrete / ad sober /  
 puer. x. b. that ye maye be apte to praye / But  
 rom. xii. c. aboue all thynge haue seruent loue a-  
 heb. xii. a. monge you. for loue conereth the mul-  
 titude of synnes. Be ye herbyous / and



# The.iiij. Chapter

that with out grudginge. As euer y man  
 hath receaued the gyfte / minister the  
 same one to another as good ministers  
 of the many folde grace of god. If eny  
 man speake / let hym talke as though he  
 be speake the wordes of God / If eny  
 man minister let hym do yt as of the au-  
 bilitie which god ministrereth vnto him  
 That god in all thinges maye be glo-  
 ryed thowhe Iesus Crist. Ito whom  
 be prayse and dominion / for euer and  
 whyle the worlde standeth alyue.

dearly beloued / be not troubled in  
 this heate / which now is come amon-  
 ge you to tepe you / as though some  
 strange thyng / had happened vnto  
 you / but reioyce in as moche as ye are  
 parte takers of Cristes passions / that  
 whē his glory apereth ye maye be me-  
 ry and gladde.

Happy are ye whē ye suffre rebuke  
 for the name off Christ for the spirete  
 of glory and the spirete of god resteth a-  
 pon you. On their parte he is euyl so-  
 nē of / but on poure parte he is glorified  
 Se that none of you suffre as a mur-  
 derer / or as a thefe / or an euyl doer /  
 or as a busy body in wother mens mat-  
 ters. If eny man suffre as a Christ mā  
 let him not be ashamed / but let him glo-  
 rifye god on this behalfe. for the tyme  
 is come that iudgement must begynne

## The .i. Bible of .S. Peter.

the house of god. If it first begun at  
 what that the ende be of the which be  
 3010. xi. d. leue not the gospell of god: And yf the  
 3ere. xli. righteous scally be sauéd / where shall  
 3e. ix. c. the vngodly and the sinner apercé / where  
 2. v. xxiij. f. fore let them that suffer accordyng to  
 the wyll of God / cōmpt their soules to  
 him with wel doynge / as unto a forthy  
 full creator. ¶ The .v. Chapter.



Ye preistis which are a  
 image of I exhorre / whi-  
 ch am also a preist / and a  
 witness of the afflictions  
 of Christ / and also a partici-  
 per of the glory that shal  
 be opened / so that ye fede Christes flocke  
 which ys amonge you: takynge the  
 ouer syght of them / not as though ye  
 were compelled there to / but wyllyn-  
 gly / Not for the desyre of fylthy lucre /  
 but of a good mynde. Not as though  
 ye were lordes ouer the parishes / but  
 that ye be an ensample to the flocke / so  
 when the chiefe shepherde shall apercé  
 ye shal receaue an incorruptible crow-  
 ne of glory.

¶ Whyle ye ponce submit youre  
 selues vnto the elder. Submitte youre  
 selues euery man / one to another / knet  
 youre selues to gether in lowlines of  
 Iaco. iij. c. mynde. For god resyseth the proude and  
 setteth lowe to the high. Submitte

poure selues therfore vnder the myg-  
hty bonde of God / that he maye exalts  
you / whē the tyme is come Cast al you  
re care vpon him: for he careth for you

**C** Besoher ad watch / for poure aduer Mat. vi. c.  
sary the devyll as a roynge lpon wal. Luc. xii. c  
herh about / sekynge whom he maye de Rom. xii. c  
noure / whā res / ittedfast in the sayth / psal. lvi. d  
remembyrge that ye do but fulfyll the  
same afflictions whych are apoynted  
to poure bretheren that are in the worl-  
de. The God of all grace / which called  
pou vnto hys eternall glory by Chr<sup>st</sup>  
Jesug / shall hys owne spise after a ly-  
tell affliction make you perfect / shall  
settle strengthe / and stablyshe you. To  
hym be glory ad dominion for euer / ad  
whyle the worlde endureth Amen. .

**D** By Siluanus a saythful brother bu-  
to you (as I suppose) haue I writte bre-  
uely / exhortynge and testifyng howe  
that this is the true grace of god / whe-  
rein ye stonde. The congregacion that  
is gathereth to gether at Babilon /  
saluteth you ad Gaius my son-  
ne. Wrete ye one another wi-  
th the kytle of loue peace  
be wryth you all whych  
are in Christ Je-  
sus Amen. .

# The seconde Pistle of S. Peter.

## The first Chapter.



**P**eter a servant  
and an Apostle of Jesus  
Christ/ to the which have  
obtaind the precious  
faith with us in the righte  
witness that cometh of our  
father god/ and of the sauioure Jesus Christ.

Grace be with you/ and peace be mul-  
tiplied in the knowledge of God/ and  
of Jesus our lord/ According as his  
godly power hath geuen/ vnto vs all  
thyngis that pertaine vnto lyfe and to  
serue god with all thowse the know-  
ledge of him that hath called vs by be-  
true and glory/ by the meanes wherof  
are geuen vnto vs excellent and moste  
greate promises/ that by the helpe of  
the ye shulde be partakers of the gods  
by nature/ in that ye flye the corrup-  
tion of worldy lust.

And here vnto geue all diligence/ in  
your faith minister be true/ and in be-  
true knowledge/ and in knowledge reue-  
racy/ and in reueracy paciēce/ in paciēce  
godlynes/ in godlynes brotherly kind-  
nes/ in brotherly kyndnes loue. For if  
these thynges be amonge you/ and are  
plenteous they will make you that ye  
neither shalbe ydles/ but fruitful vnto

## The .i. Chapter.

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the knowledge of oure lord Iesus Christ. He that lacketh these thyngis ys blynde and gropeth for the waye with hys honde/ and hath forgoaten that he was purged from his old synnes.

**C** Wherefore brethren geue the more diligence for to make poure callinge and election sure for yf ye do so the thingis ye shal neuer erre ye and by this meanes an entrynge in shal be ministred vnto you abundantly in to the everlastynge kyngdom of oure lord and saueour Iesus Christ.

Wherefore I wil not be negligence to put you al wayes in remembrance of so the thingis/ though that ye knowe the youre selues and be also stablished in the present trueth. Not withstandinge I thynke yt mete (as longe as I am in this tabernacle) to sterc you by puttynge you in remembraunce: for as moche as I am sure howe that the tyme ys at honde that I must put of this my tabernacle/ euen as oure lord Iesus Christ hath shewed me. I wyll enforce therfore / that oueuer yf ye myght haue wherwyth to sterc by the remembraunce of these thingis after my departynge.

**D** For we folowed not deceauable sayles whē we opened vnto you the power/ and cōmynge of oure lord Iesus  
10 p. 11.

# The .ii. Booke of .S. Peter.

**mat. xviij. a** **¶** Thus / but with our eyes we sawe his  
maiestie. And the verely whē he recei-  
ued of god the father honour and glory /  
and whē there came soche a voyce to him  
fro that excellēt gloire This is my be-  
beloued sonne / in whō I haue delect / this  
voyce we herde whē ye came from heaue  
beyng with hym in the holy mounte.

**¶** We haue also more sure worde of  
prophecy / wherunto ye take heed /  
as vnto a light that shyneth in a darke  
place: ye do wel / but all the daye daue  
and the daye starre arys in your he-  
tes. **¶** So that ye first know this that  
no prophecy in the scripture hath eny  
private interpretation. For the scrip-  
ture can neuer by the wil of man: but holy  
men of god spake as they were moued  
by the holy goost. **¶** [The .ii. Chapter.



**P**eter were false proph-  
tis amonge the people and  
as there shalbe false tea-  
chers amonge you, which  
prouely shal byng in da-  
nable sectes / and deny-  
ge the lord that hath bought the / and  
byng on theyr owne heades swyft  
dānation / and many shal folowe the  
damnable wayes / by whych the waye  
of treachery shalbe euyl spoken of: and the  
same couetousnes shall they with fa-  
ned wordis make marchandise of you /

whose iudgement ys not farre off/and  
their damnacion slepet not.

**B** For yf god spared not the angels **Jaco. ij. d**  
that sinned but cast the mune into hell  
and put the in chaynes of darkness/there  
to be kept vnto iudgemēt / nether spa-  
red the olde worlde / but saved sone the **Gen. viij. a**  
apostre preacher of rightewesnes/and  
brought in the floud into the worlde of  
the vngodly/and turned the cities of so-  
dom and Gomor into ashes/ onerthre- **Gen. xix. d**  
we the/damned the/and made the an en-  
sample vnto all that after shulde lyue  
vngodly. And iust Lot vexed with the  
vncleyn conuersacion off the wiche/  
deliuered he. For he beyng righteous  
and dwellynge amonge them / in seyn-  
ge and hearynge/bered his righteous  
soule from daye to daye with their vn-  
ryghteous dedes. The lord knoweth  
howe to deliuer the godly out of tēpta-  
cion and howe to reserue the vniust vnto  
the daye of iudgemēt for to be pun-  
**C** nished: namly the that walke after the  
fleshe in the lust of vncleennes/ and de-  
spise the rulers. Presumptuous are  
they/and stubborne and feare not to spee-  
ke enyll of them that are in auctorite.  
When the angels whych are greiter  
bothe in power and myght/receaue uoe  
of the lordes raylynge iudgement aga-  
ynst them. But these as brute beastes

# The .ii. pistle of S. Peter.

naturally made to be takē ād destroyed  
 speake euyl of that they knowe not; ād  
 shall perishe throught the p<sup>r</sup>owne de-  
 struccion; and receaue the rewarde of  
 vnrpyghewesnes.

They count yt pleasure to liue deli-  
 ciously for a season. Spottes they are ād  
 flyng hynes/ ād of you they make a mo-  
 kyng to ke feastyng to gether in their  
 receauable wayes: hauinge eyes ful of  
 aduoutie/ ād that cannot cease to syn-  
 ne/ begyllyng/ vnstable soules. Heres  
 they haue exerceysed with couetousnes  
 They are curled chylde: ād haue for-  
 sake the right waye/ ād are gone astray  
 to folowynge the waye of Balam the

**Mat. xxi.** sonne of Bofor/ which loued the rewar-  
 de of vnrpyghewesnes: but was rebu-  
 ked of his iniquitie. The same ād don-  
 beak/ speakynge wyth mannes boye  
**Jude. i. d.** forbade the folishnes of the porphet.

These are welles with out water/ ād  
 and cloudes caried about of a tempest/  
 to whom the myst of darkness is refer-  
 red for euer. For when they haue spo-  
 ken the swellynge wordes off banysie  
 they begyle with wantannes thowwe  
 the lustes of the fleshe them that were  
 clene escaped: but nowe are wrapped  
 in errors. They promys the libertie  
**2 Cor. vii. d.** and are them selues the bonde serua-  
**Rom. vii. c.** tis of corrupcion. For of whom seuer

**2 Cor. vii. d.** and are them selues the bonde serua-  
**Rom. vii. c.** tis of corrupcion. For of whom seuer



## The.iiij. Chapter.

a man is ouercom/bnto the same is he thed. vi. ad  
 in bondage. For yf they/ after they ha. that. xij.  
 he escaped from the spychyness / off the  
 woulde shawe the knowledge of the  
 lorde and of the sauour Iesus Christ/  
 they are yet tangled agayne therin / and  
 ouer come: then is the latter ende worst  
 se with them then the begynninge. For  
 yf had bene better for the / not to haue  
 knowe the waye of ryghteousnes / the  
 after they haue knowe yf to turne fro  
 the holy commaundement geuen vnto  
 them. It is happened vnto them accordyng  
 dyng to the true ploverbe / The wygge 1010. xxiij  
 ys turned to hys bomet a gayne / and  
 the sowe after she is washed / is retu-  
 ned to her wallowynge in the myre.

## The.iiij. Chapter.

**H**is ys the seconde pistle  
 that I nowe wyte vnto  
 you / my derely beloned /  
 wherewith I here bype /  
 & warne youe pure min-  
 des / to call to remembra-  
 nce the wordis which were tolde be-  
 fore of the holy prophetes / and also the  
 commaundement of vs the Apostles /  
 of the lorde and sauour.

This ys first vnderstonde / that there. Tit. iij.  
 shall come in the last dayes mockers /  
 which will walke after their owne in-  
 stes and saye: Where is the promise of

# The.ii. pistle of. S. Peter:

**¶ Titus. ii.** his commynge for sence the fathers  
**Jude. i. f.** died all thynges continue in the same  
**¶ Eccl. xij. f.** estate wherein they were at the begyn-  
 nyng. This they knowe not (and that  
 willingly) how that the heauens agre-  
 te whyle ago were / and the erth that  
 was in the water / appered vpp out of  
 the water by the worde of God: by the  
 which thing is / the world that the was  
 perished ouerflown with the fludde  
 But the heauens berely and erth whych  
 are now / are kept by the same worde  
 in store / and reserved vnto fyre / agaynst  
 the daye of iudgement and perdition  
 of vngodly men.

Werely beloued be not ignorant of  
 this one thyng howe that one daye is  
 wyth the lord / as a thousande yere /  
 and a thousand yere as one daye. The  
 lord is not slacke to fulfill his promes  
 as some men count slacknes: but is pa-  
 tient to vs warde / and wolde haue no  
 man lost / but wolde receaue all men to  
**¶ 1. Pet. ii. b.** a repentance. Mener thelesse the daye  
**rene. ii. a.** of the lord will come as a thefe in the  
**and. xij. c.** nyght / in the whych daye / the heauens  
 shall perithe wyth terrible noyse / and  
 the elemētis shall melt with heat. And  
 the erth with the workis that are ther  
 in shall burne.

¶ All these thyngis shall perithe /  
 what mayer persons ought ye to be in

holp reuelacion/and godlines: loþ ynge  
foie/and hastynge vnto the cōpyng of  
the daye of God/in which the heauens  
shall perishe with fyre/and the elemen  
tis shalbe cōsumed with heate. Ierem. xxi. &  
thelelle we loke for a newe heauē/and Esa. lxi. c.  
a newe erth/accordinge to his promys and. lxi. g  
where indwelleth righte welnes.

Wherfore dearly beloued/seyng that  
ye loke for soche thyngis /be diligens  
that ye maye be foude of him in peace  
with out spot and vndefyled. And sup  
pose that the longe sufferynge off the  
lorde ys helth/euen as oure dearly be  
loued brother Paul/accorpyng to the  
wydom geuē vnto hym / wrote to you  
yee / almost in euery pisse speakynge  
of soche thyngis: amōge which are ma  
ny thyngis harde to be vnderstonde/  
which they that are vblearned/and vn  
stable perneck/as they do wrother scri  
ptures vnto their owne destruction: ye  
therfore dearly beloued seyng ye are  
warned/ Beware lest ye be also pluc  
ked awaye with the erroure of the wic  
ked and fal feō youte owne ned fastnes

But growe in grace/ and in the kno  
wledge of oure lorde/ and saue ou

re Iesus Christ. To whom  
be glory bothe now  
and for euer  
Amen.

# The fyrst pyste of .S

John the Apostle.

The fyrst Chapter.



And that thyng whych was  
 sed the begynnyng decla-  
 re we vnto you / whych  
 we haue herd / & whiche  
 haue sene with our eyes  
 whych we haue tohed a-  
 pon / & our hōdes haue hābled: eue that  
 same thing which is lyfe. For that lyfe  
 apered / and we haue sene it / wherfore  
 we beate wptnes / & shewe vnto you /  
 that eternall lyfe: which was with the  
 father / and apered vnto vs. That same  
 thing which we haue sene & herd de-  
 clare we vnto you / that ye maye haue  
 fellowshipe with vs: & that our fel-  
 loushippe maye be with the father / &  
 his sonne Iesus crist. And this wryte we  
 vnto you / that your ioye maye be ful.  
 And this ys the trypnyng which we  
 haue herd of hym / & we declare vnto  
 you: that god is light / and in hym is no  
 darcknes at all / yf we saye that we ha-  
 ue fellowshipe with hym / & yet wal-  
 ke in darcknes / we lye / & performe not  
 the truely / but & yf we walke in light  
 euen as he is in light / the haue we fel-  
 loushippe wch hym / and the bloud of  
 Crist his sonne cleaseth vs fro al synne  
 If we shall saye that we haue no synne

301. b. 11. b

Debre. 12. b

1. 10. 1. d.

## The.ii. Chapter.

As we deceane oure selues / ad the ten. Apo. / by  
 ethys not in vs: yf we knowledg ou. iii. cc. bys  
 resynnes / he is saythfull ad iust / to for ii. par. bys  
 genc bys oure synnes / and to clense bys p. x. b.  
 from all bnyghtewelnes: yf we saye Eccle. viii.  
 we are no sinners / we make him a lyar  
 and his woide is not in vs.

## The.ii. Chapter. ✠

**M**y lytell childre / these thinges  
 write I vnto you / that  
 ye shoulde not synne: and yf  
 eny man synne / yet we ha-  
 ue an aduocate wth the  
 father / Iesus Crist / whi-  
 chis ryghteous: ad he yt is that is the  
 satisfaccion for oure synnes: not for on-  
 resynnes only: but also for the synnes of  
 al the worlde. ✠ And herby we knowe  
 that we haue knowen hym / yf we kepe  
 his comaundementis. He that sayth I  
 knowe him / ad keperh not his comaun-  
 demētis is a lyar / ad the beritie is not  
 in hym w hoseuer keperh his woide /  
 in hym is the loue of god parfet in dede  
 And therein knowe we that we are in  
 hym. He that sayth he byderh in hym /  
 oughte to walke enen as he walked. ✠

**W**herbyen I write no newe comaun-  
 demēt vnto you: but that olde comaun-  
 demēt which ye herd from the begyn-  
 nyng. The olde comaundement is the Jo. xii. b.  
 woide which ye herd from the begyn. and. x. b.

# The .j. pistle of .S. Iohn:

thyng. Agayne a nowe commaundment  
 I write vnto you/a thyng that is true  
 in hym. And also in you: for the darknes  
 ys past / and the true lght nowe shyneth.  
 He that sayth howe that he ys  
 in the true light and yet hateth his bro-  
 ther/is in darknes enē vntyll thys tyme  
 He that loneth his brother/abideth  
 in the light/and there is none occasion  
 of euyl in hym. He that hateth his bro-  
 ther is in darknes And walketh in dark-  
 nes: & cā not tell whether he goeth becau-  
 se that darknes hath blinded his eyes.  
 Babes I write vnto you howe that  
 your synnes are forgiven you for his  
 names sake. I write vnto you fathers  
 howe that ye haue knowen hym that  
 was from the begynnynge. I write vnto  
 you yonge men/ howe that ye haue  
 overcome the wicked I write vnto you  
 litle childre/ howe that ye haue knowen  
 the father I write vnto you fathers  
 howe that ye haue knowen hym that  
 was frō the begynnynge. I write vnto  
 you yonge men/ howe that ye are strong:  
 and the worde of God abydeth in  
 you/ & ye haue overcome that wicked  
 Se that ye loue not the worlde neither  
 thyngis that are in the worlde: yf any  
 man loue the worlde / that loue of the  
 father is not in hym. For all that ys in  
 the worlde (as the lust of the fleshe/

# The.ii. Chapter

the lust off the eyes / and the pryde off  
goodes) is not of the father: but of the  
worlde. And the worlde bannyeth  
awaye / and the lust therof: but he that  
fulfilleth the will of god / abyeth euen  
Lytell chylde yf is the last tyme and  
as ye haue herde howe that Antichrist  
shall come: euen now are there many  
Antichristes come al redy / wherby we  
knowe that yf ys the last tyme. They  
went oute from vs but they were not  
of vs: for yf they had bene of vs / they  
wolde no dout haue continued with vs  
But that fortuneth that yf myght appe  
re / that they were not of vs.

**B** And ye haue an opynion of the holy  
goose / & ye knowe all thingis. ¶ I wro  
te not vnto you / as though ye knewe  
not the truth: but as though ye knewe  
ye / and knowe also that no lye com  
meth off truth: who ys a lyar but he  
that denyeth that Iesus is Christ: he  
ys Antychrist that denyeth the father  
and the sonne. Whoso euer denyeth the  
sonne / the same hath not the father.  
Let therfore abyde in you that same  
which ye herde from the begynnyng  
yf that whych ye herde from the be  
gynnyng shall remayne in you / ye also  
shall continue in the sonne / and in the  
father. And this is the promys that he  
hath promysed vs / eue eternallye. ¶





him / synne not / who soeuer synneth hath  
not sene him neither hath knowe hym.

**B**abes let no man deceaue you / he  
that doeth rightewesnes is righteous  
eue as he is righteous. He that comit- **Joā. viij. f**  
teth synne is of the deuyll for the deuyll  
synneth sence the begynninge. For this  
purpose apered the sonne of god to low  
se the workes of the deuyll / who soeuer  
is borne of god / synneth not / for his see-  
de remaineth in him / & he cannot synne  
because he is borne of god. In this are  
the chyldre of god knowe and the chyl-  
dren of the deuyll / who soeuer doeth not  
rightewesnes is not of God / neither he  
that loueth not his brother.

**C** For this is the tydingis / that ye heere **Joā. xij. b**  
fro the begynnyng that ye shulde loue **And. x. b.**  
one another not as Cayn / whych was  
of the wicked & slewe his brother. And **Gen. iij. b**  
wherfore slewe he him? because his o-  
wne workis were euyl / & his brothers  
goode. **✠** That ye ple not my brethren ye  
the worlde hate you we know that we  
are translated fro deeth into lyfe / becau-  
se we loue the brethren. He that loueth  
not his brother / abyeth in deeth. Who soeuer  
hateth his brother / is a mā de-  
par. And ye knowe that no man depar  
hath eternal lyfe abydyng in hym.

Bye this perceaue we the loue of god **Joā. x. b**  
in that he gaue his lyfe for vs. And we

Unto the Hebrewes.

He forbiðeth them that wolde adth-  
seth them out of the congregation.

Merely beloued folow not that whiche  
this enyill/ but that whiche is good. he  
that doeth well is off God/ but he that  
doeth enyill seeth not God. Wemetrins  
hath good repute off all men / and off  
the trneth. yee and we oure selues also  
beare recorde/ and ye knowe that oure  
recorde is true. I haue many thynges  
to wyte/ But I wyll not wythpen and  
ynke wyte vnto the. For I trust I shall  
shortly se the/ and we shall speake  
mouthe to mouthe. Peace be with  
the. The louers salute the.  
Greete louers byname.

## **E The Epistle off Paul** Unto the Hebrewes.

The first Chapter. ✠

**I**n oure tyme past diuersly  
in any wayes / spake vnto  
the fathers by prophetis/  
But in these last dayes he  
hath spokẽ vnto vs by his  
sonne / whom he hath made  
heire of all thyngis/ by whom also he  
made the worlde. Whiche sonne beyng  
the brightnes of his glory/ & very ima-  
ge of his substance/ bearynge vppon all

### The .iiii. Chapter

that ye know the spirite of god. Every  
spirite that cōfesseth that Iesus Crist  
is come in the fleshe / is of God. And  
every spirite which cōfesseth not that  
Iesus Christ is come in the fleshe / is  
not of God. And this is that spirite of  
Antichrist / of whom ye haue herd be-  
fore that he shalde come / and euen now  
all redy is he in the worlde.

**B** Lyeell chylde / ye are of god / and ha- **Joel. viij. 1**  
ue overcome the / for greter is he that  
is in you / then he that is in the worlde.  
They are of the worlde / therfore spea-  
ke they of the worlde / and the worlde  
heareth them. We are of god / he that  
knoweth God heareth vs / he that is  
not of god heareth vs not. Herby know  
we we the spirite of verite and the spi-  
rite of erreure.

Werely beloued / let vs loue one ano-  
ther / for loue cometh of god / And eue-  
ry one that loueth / is borne of god and  
knoweth god. He that loueth not / hath  
not knowen god. For god is loue. In **Joan. iij. 1**  
this apeted the loue of god to vs ward  
because that god sent his only begoten  
sonne into the worlde that we might be-  
lieve in him. Verily is loue not that  
we loued god but that he loued vs / and  
sent his sonne to make agreement for  
oure synnes.

Werely beloued of God so loued vs

**Q. 9. 7.**

## The .i. Wille of S. Iohn.

**Joan. i. b.** we ought also to loue one another / as  
**1. ioh. b. c** man hath sente God at eny tyme. If we  
 loue one another / God dwelleth in vs /  
 And his loue is perfect in vs. Wherby knowe  
 we we / that we dwell in him / and he in  
 vs because he hath geue vs of his spire  
 ite. And we haue sente / and do testifye  
 that the father sent the sonne / which is  
 the saviour of the worlde. Whosoever  
 confesseth that Iesus ys the sonne of  
 god / in him dwelleth god / and he in god  
 And we haue knowen and beleued the  
 loue that god hath to vs.

God is loue / and he that dwelleth in  
 loue dwelleth in god / and god in hym /  
 Wherin is the loue perfect in vs / that we  
 shulde haue trust in the daye of iudge  
 ment / that as he ys / euen so are we in  
 this worlde. There is no feare in loue /  
 but perfect loue casteth out al feare / for  
 feare hath paynfulnes by that feareth  
 is not perfect in loue.

**1. ioh. xii. b** We loue hym / for he loued vs first.  
**And. x. b.** If a man saie / I loue God / and yet ha  
**1. pte. b. a.** teth his brother / he is a liar. How can  
 he that loueth not his brother whom  
 he hath sente / loue god whō he hath not  
 sente? And this commaundment haue  
 we of hym / that he which loueth god  
 shulde loue his brother also.

## The .v. Chapter.



And whosoever beleueth/  
that Iesus is christ/is bo-  
ne of God/and eneryone  
that loueth him which be-  
gate/loneth him also/wh-  
ych was begotten off hym

In this we know that we loue the chil-  
dren of god/when we loue God/and kee-  
pe hys commaundmētis/This is the lo-  
ue of god/that we keepe hys commaunde-  
mētis/and hys commaundmētis are not  
greuous. ¶ For al that is boine of god (.cor. xij. v)  
ouercometh the worlde/and this is the  
victory that overcommeth the worlde  
euen oure fapth/who ys yt that ouer-  
cometh the worlde/but he which beleu-  
eth that Iesus is the sonne of god?

¶ This Iesus Christ is he that cam by  
water and bloud/not by water only/but  
by water & bloud. And yt is the spirete  
that beareth witness/because the spirete  
is the trueth. For there are thre which  
beare recorde in heauē/the father/the  
worde/and the holy goost. And these  
thre are one. And there are thre whych  
beare recorde in erth/the spirete/ and  
water/and bloud/and these thre are one.  
If we receaue the witness of men/the  
witness off God is gretter. For this is John. xij. v  
the witness of god/which he testified of  
his sonne. He that beleueth on the sonne  
of god hath the witness in him selfe. ¶

# The .i. Epistle of .S. Iohn.

He that beleueth not god / hath made him a lyare because he beleueth not the recorde that god gave of his sonne. And this is that recorde / how that god hath geue vnto vs eternall lyfe / and this lyfe is in his sonne. He that hath the sonne hath lyfe / and he that hath not the sonne of god / hath not lyfe.

These thynges haue I wyten vnto you that beleue on the name of the sonne of god / that ye maye knowe howe that ye haue eternall lyfe / and that ye maye beleue on the name of the sonne of god. And this is the trust that we haue in hym / that yf we aske eny thyng accordyng to his wylle he heareth vs. And yf we knowe that he heareth vs what soeuer we aske / we knowe that we shall haue the petitions that we desyred of hym.

If eny man se his brother synne a synne that is not vnto deeth / let him aske / and he shall geue hym lyfe for them that synne not vnto deeth. There is a synne vnto deeth: for which saye I that a man shulde not praye. All vnrighte- wenes is synne / and there is synne not vnto deeth.

We knowe that whosoever is borne of god / synneth not / but he that is begotten of god keperh hym selfe / and that wycked toucheth him not. We knowe

### The .i. Chapter.

that we are of god & that the worlde is  
also gether set on wickednes. We knowe  
we that the sonne off God is come / and  
hath geue vs a mynde to knowe him  
which is true / and we are in him  
that is true / through his sonne  
Jesus Christ. Thys same is  
bery god ad eternal lyfe  
Wabes kepe youre sel  
ues from ymages.

Amen. .

## The Seconde Epistle

off S. Iohn.

**I** the elder vnto the electe la  
dy ad her chylidren whrch  
I loue in the tructh / And  
not I only but also all that  
haue knowen the tructh /  
for the tructhes sake wh-  
ch remayneth in vs / and shal be in vs  
for euer.

Wyth you be grace / mercy / and pe-  
ace from God the father / and from the  
lorde Jesus Christ the sonne off the fa-  
ther / in tructh and loue.

**I** reioysed greatly / that I founde of  
thy chylidre walkyng in tructh / as we  
haue receaied a commaundement off  
the father. And nowe beseeche I the / la-  
dy / not as though I wrote a newe com-

Q. q. iij.

# The. ij. Wille of. S. Iohn.

maundement vnto the / but that last  
 whych we had from the begynnyng  
 that we shulde loue one another. And  
 this is the loue / that we shulde walke  
 after his comaundementis.

This comaundement is (that as ye  
 haue herde fro the begynnyng) yeshu  
 shulde walke in yt. For many deceauers  
 are entred in to the worlde / which con  
 fesse not that Iesus Christ is come in  
 the fleshe. This is a deceauer & an An  
 tichrist. Take on youre selues / that we  
 knowe not that we haue wrought but  
 that we maye haue a full reward. Who  
 soeuer transgresseth & abydeyth not in  
 the doctrine of Christ hath not god. He  
 that endureth in the doctrine of Christ  
 hath both the fater / and the sonne.

If there come eny vnto you & saye  
 ge not this learnynge him receaue not  
 to house nether bid him god speke. For  
 he that biddeyth him god speke / is part  
 aker off his euyl dedes. I haue many  
 thynges to wyte vnto you / neuerthe  
 lesse I wolde not wyte wyth paper  
 & ynke / but I trust to come vnto  
 to you and speake wyth you  
 mouth to mouth / that oure  
 ioye maye be full. The  
 sonnes of thy electe  
 syther grete the /  
 Amen. .



# The. iij. Bytyle of. S. Jhon.

**I**te elter vnto the beloned  
Gayus/whō I loue in the  
trueth. Welbeloued I wy-  
the in all thynges that thou  
prosperedest/and faredest  
wel/ēuē as thy soule pro-  
spereth. I reioyced greatly whē the bre-  
thre cam & testifieth of the trueth that  
is in the/how thou in trueth walkest/I  
haue no gretter ioye then for to heare  
howe that my sonnes walke in veritie  
**W**erely beloued thou wast faithfully  
whatsoever thou doest to the brethren  
and to strangers/which bore wytnes  
of thy loue before all the cōgregation/  
Which brethre when thou bypuest for  
wardes on their iorney (as yt pleaseth  
God) thou shalt do wel / be cause that  
for his names sake they went forth/ād  
toke nothyng of the gētyls. We there-  
fore ought to receaue soche / that we  
also myght be helpes to the trueth.

**I** wrote vnto the congregation/ but  
Diotrephes/which loueth to haue the  
preeminēce amonge the/ receaueth vs  
not/wherefore yf I come I will declare  
his dedes which he doeth testyng on  
vs wpyth malicious wordes/ neither is  
there wpyth content. Not only he hym-  
self receaueth not the brethre, but also

### Unto the Hebrewes.

He forbiddeth them that wolde schisme  
 with them out of the congregation.

Derely beloued folow not that which  
 is euill/ but that which is good. We  
 that doeth well is off God/ but he that  
 doeth euill seeth not God. Wherein  
 hath good repute off all men / and off  
 the trueth. yee and we oure selues also  
 beare recorde/ and ye knowe that oure  
 recorde is true. I haue many thynges  
 to wyte/ But I wyl not wythpen and  
 ynte wyte vnto the. For I trust I shall  
 shortly se the/ and we shall speake  
 mouth to mouth. Weare be with  
 the. The louers salute the.  
 Grete louers by name.

## The Epistle off Paul

Unto the Hebrewes.

### The first Chapter. ✠

**I**n tyme past diuersly  
 in any wayes / spake vnto  
 the fathers by prophetis/  
 But in these last dayes he  
 hath spokē vnto vs by his  
 sonne / whom he hath made  
 heire of all thyngis/ by whom also he  
 made the worlde. Whiche sonne beyng  
 the brightnes of his glory/ & very ima-  
 ge of his substance/ bearynge vppē all

kyngis wylh his myghty worde/hath  
in hys owne person pouged oure syn-  
nes/and is sprit on the right honde of  
the maieste on hygh/ and is more excel-  
lent then the angels/ in as moche as he  
hath by inheritaunce obteyned an excel-  
lenter name then haue they.

**B** For vnto whych of the angels sayde **psal. ii. b.**  
he at eny tyme / Thou arte my sonne/ **ii. reg. vii.**  
this daye begate I the? And agayne/ I  
wyl be his father/ & he shalbe my son-  
ne. And agayne when he byngeth in  
the fyrst begoten sonne in the worlde/  
he sayth. And all the angels of god shal **psal. xcvi. c**  
woisshyppe hym. And vnto the angels/  
he sayth. Ye makeh hys angels spire. **psal. ciii. a**  
tes/ and hys ministers flammes of fyre. **ps. xliii. b**

**C** But vnto the sonne he sayth/ God thy  
seate shal be for ever and euer. The ce-  
pter of thy kyngdom is a ryght cepter.  
Thou hast loued ryghte wylnes and ha-  
ted iniquitie/ Wherefore hath god/ wh-  
ych is thy God/ anoynted the with the  
oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnyng  
hast sayde the foundation of the erth/ **psal. ci. b**  
And the heuens are the workes of thy  
bondes/ They shall perishe/ but thou  
shalt endure. They all shall waxe olde  
**B** as doth a garment/ and as a besture shalt  
thou chaunge them/ & they shalbe cha-  
unged/ but thou arte the same/ and thy

Unto the hebrines:  
 yeates shall not fayle. ¶ Unto which  
 off the aungels saye he at eny tyme?  
 Sit on my ryght hōde tyll I make thy-  
 ne enemies thy forefoote? Are they not  
 all spītes to do service / sent fōr to mū-  
 nister fōr their sahes / which shal be he-  
 yres of healt? ¶ The. ii. Chapter.



Wherefore we ought moche  
 more to attende vnto the  
 thyngis / which we haue  
 herde / lest we be spilt fōr  
 yff the worde which was  
 spokē by angels was stēd  
 fast / and enery transgression & disobe-  
 diēce receaued a iust recōpence to re-  
 warde / howe shall we escape yf we de-  
 spise so great helth: wherby at the first  
 begā to be preached of the lorde hur al-  
 fe / and afterwarde was cōfermed vnto  
 vs warde / by them that herde it / god  
 bearynge witness thereto / bothe wryth  
 signes and wonders also: and with di-  
 uers myracles / ād gyfes off the holy  
 goost accordyng to his owne wyl.

¶ He hath not vnto the angels put in  
 subiection the world to come / wherof  
 we speake But one in a certayne place  
 witnessed / sayinge / What is man / that  
 thou arte myndfull of hym / other the  
 sonne of mā / that thou vīdrest hym? Af-  
 ter thou hadst a season made him  
 lower then the angels / thou crownedst

him with honour and glory/and hath set  
him above the workes of thy handes.  
Thou hast put all thyngis in subiectio .i. cor. xv. d  
vnder his fete. In that he put all thyngis  
vnder him/ he left nothinge that is  
not put vnder him. Nevertheless we  
perceiue not al thing is subdued vnto him philip. ii. d  
but that Iesus which for a season was  
made lesse then the angels we see thou  
the pynnyshment of death crowned with  
glory & honour that he by the grace of  
god/ shulde tast of death for all men.

**C** For he became him/ for whom are all  
thingis/ and by whome are all thyngis/ af-  
ter that he had brought many sonnes  
vnto glory/ that he shulde make the loz-  
de of their helth perfect thorow afflict-  
ions/ for as moche as he which sancti-  
fied/ and they which are sanctified/ are  
all off wor. For wher cause sake/ he  
is not ashamed to call the brethren say-  
inge/ I will declare thy name vnto my psal. cxv. c  
brethren/ in the myddes of the congre-  
gation will I prayse the. And agayne I  
will put my trust in him. And agayne/ psal. xlv. a  
beholde here am I & the childre which  
god hath geuen me. Esa. viij. d

**D** For as moche then as the children  
were partakers of fleshe & bloud/ he  
also him selfe lyke wyle take parte wi-  
th them/ for to put downe thorow death/ osee. xij. d  
he that had lordshippe ouer death that .i. cor. xv. g.

## Unto the Hebrewes.

is to save the deny. And that he myght  
 deluyce the which thow seare death  
 all their lyfe tyme were in danger of  
 bondage. For he taketh not upon hym  
 the angels / but the seede of Abrahā ta-  
 keth he on hym / Wherefore in all thyng  
 ys yt becom hym to be made lyke unto  
 his metyke that he myght be merciful  
 and a faythfull hygh preste in thyngis  
 to concernge god / for to pouge the peo-  
 ples synes. For in that he him sylfe suf-  
 fered / and was tempted / he is able to  
 succer them that are tempted.

## The.iii. Chapter.



Wherefore holy Brethren /  
 partakers of the celestial  
 callynge / cōsyder the em-  
 bassatour and hygh pre-  
 st off oure profession & his  
 Jesus / beynge faythfull

**Heb. xij. b.** to him that sent hym / eue as was Mo-  
 ses in all hys house. And this mā was  
 counted worthy of more glory the An-  
 ges / In as moche as he which hath pre-  
 pared the house / hath most honour in  
 the house. Every house is prepared  
 of some man. But he that ordeyned all  
 thingis is god. And Moses verely was  
 faythfull in all his house as a minister  
 to beare wytnes of the thyngis which  
 shulde be spokē afterwarde. But Crist  
 as a sonne hath rule ouer the house /

whose houlle are we / yf we kepe ffe-  
fast confydence and reioysynge in the  
sayd vnto the ende.

Wherfore as the holy goost saith / to  
daye yf ye shall heare his voyce / hardē psal. xciiij

not youre hertes / as whē ye prouoked  
in tyme of temptaciō in the wilderness  
where your fathers tēpted me proued  
me / & sawe my workis. xl. yere longe.

Wherfore I was greued with that ge-  
neracion & sayd They euer erre in the-  
yr hertes / they verely hane not knowē  
my wayes so that I swore in my wra-  
the / that they shulde not enter into my  
rest. Take hede brethē that there be in  
none of you an euyl herte / in vnbeleue /  
that he shulde departe from the tryn-  
ge god / but exhorte one another dayly /  
whyle ye ys called to daye / lest euyl  
yon were harde herted / & be decreued  
wth synne. We are parte takers off

Christ / so that we kepe sure vnto the  
ende the begynnynge of the substantial  
faith so longe as yris sayd: to daye yf  
ye heare his voyce / heeden not youre  
hertes / as when ye prouoked him. For  
some / when they herde / prouoked / but  
not all that cam out off Egypte vnder  
Moses. But with whome was he dys-  
pleased. xl. yeres? was he not dysplea-  
sed with them that sinned / whose bod-  
yes were conuerthē in the desert? nūc. p.iiij. &

# unto the heathenes.

To whō sweare he that they shuld not  
enter into his rest/ but vnto them that  
belued not? And we se that they coulde  
not enter in/ because of vnbelue.

## The.iii. Chapter.



At vs feare therfore / lest  
any of vs forlokyng the  
promes off enterynge into  
his rest / shalbe seme to co-  
me behynde. For vnto vs  
was yt declared / as well  
as vnto them. But yt profyled nought  
that they herde the worde / because they  
which herde yt couled yt not with  
sayth. We whych haue beloued / do en-  
ter into his rest / as contrary wyse be-  
saith. **Isa. xliiij.** yde to the wother: As I haue sworne in  
my wrath / they shall not enter into my  
rest. And that spake he verely longe af-  
ter that the workis were made / fro the  
foundation of the world layde. For he  
spake in a certayne place of the seuenth  
daye / on thys wyse / And God dyd rest  
the seuenth daye from all hys workis /  
**Gen. ii. a.** And in thys place agayne / They shall  
not come into my rest.

Seynge therfore it folowed that so-  
me must enter there into / and they to  
whō yt was fyrst preached / entred not  
theryn for vnbelienes sake. Agayne he  
apoynted in wauyd a certayn present  
daye after so longe a tyme / sayinge /



## The. v. Chapter.

egypt is rehearsed / this daye yfpe beare  
re hys boyce: be not harde hearted. For  
if Josue had geue the rest / the wold he  
not afterwarde haue spoke of a nother  
daye. There remaineth therefore yet a  
rest vnto the people of god. For he that  
is entered into his rest doth cease from  
his owne workes / as god did from his

**D** Let vs study therefore to entre in to  
that rest / lest any man faule into soche  
an ensample of vnbelefe / for the worde  
of god is quicke / and myghy in opera-  
tion / and sharper then any two edged swe-  
arde / and entreth throughe / euē vnto the  
duninge a sonder of the soule and the  
spirete and of the ioyntes and the mary-  
and iudgeth the thoughtes and the in-  
tēts of the herte. Neither is there any  
creature inuisyble in the syght off pr:  
but all thingis are naked / and bare vnto **eccle. x. b**  
the eyes of hym / of whom we speake. **psal. xxxiii**

## The. v. Chapter.

**A** Epnge then that we haue  
a gret hye pryst which ha-  
th entred heauen (I mean  
Jesus the sonne off God)  
let vs kepe oure professi-  
on / for we haue not an hye **ij. cor. iij. b**  
pryst / which cannot haue cōpassion on  
oure infyrmities / but was in all poyntes  
tēpted / in lyke maner: but yet with-  
out synne. Let vs therefore go boldely  
**II. T. J.**

# Unto the Hebrewes.

Unto the seat of grace / that we may  
receaue mercy / and fynde grace to hel  
pe in tyme of nede.

✠ For every hye priest that is taken  
fro amonge men / is ordeyned for men /  
in thyngis pertaynyng to God / to as-  
fer gyftes and sacryfyces for synnes /  
wylch can haue cōpassion on the igno-  
raunt / and on them that are out of the  
hye waye: be cause that he him selfe  
soys cōpased with infirmitie / for the  
whiche infirmities sake / he is bounde to  
offer for synnes / as well for his owne  
1. par. xxij. parte as for the peoples. No man  
heth honour vnto him selfe. but he that  
ys called of God / as was Aaron.

¶ Euen so lyke wyse Christ honoured  
not him selfe: that he myght be the hye  
priest / but he glorified hym that sayde  
psal. li. b. vnto him / thou arte my sonne thy  
father begate thee. As he also in another  
psal. cix. b. place speaketh / Thou arte a priest for e-  
uer after the order of Melchisedech /  
Whiche in the dayes of his fleshe / by  
offer vppre prayers and supplications /  
with stronge cryinge and teares / vnto  
hym that was able to saue hym from  
death / was also herde / because he had  
Gods cōfidence And though he were  
Gods sonne: yet learned he obedience  
by thynge which he suffered / and  
was made partaker / and the cause of

## The. vi. Chapter.

eternall health vnto al them that obey  
hym and is called of God the hye priest  
after the order of Melchisedech.

Wherof haue we many thyngis to  
saye which are harde to be bitered: be  
cause ye are dull of hearpyng. For whē  
as concernyng the tyme: ye ought to  
be teachers: yet haue ye nede agayne  
that we teache you the fyll principles  
of the worde of god/ and are become so.  
the as haue nede of mylke/ and not of  
stronge meate/ For euery man that ys  
fed with mylke is ineppert in the worde  
of righte welsnes/ for he is but a babbe.  
But stronge meate belongeth to thē  
that are perfect/ which thow we custome  
haue their wittes exercised/ to iudge  
both good and euill also.

## The. vii. Chapter.

**W**herfore let vs leaue the  
doctrine pertaynyng to  
the begynnynge of a Ch-  
risten man/ and let vs go  
vnto persecucion/ and now  
we no more laye the foun-  
dacion of repentance scd trad wykes  
and of sayth so warde god/ of baptysm/  
of doctrine: and of layinge on of hondes  
and of resurrection from heeth/ and of  
eternall iudgement. And so wyl we so  
yf God permitt. For yt ys not possible  
that they which were once Irgdynd/  
sh. 1. 14.

11. pet. 1. 12

# Unto the Hebrewes.

And haue tasted of the heavenly gift/  
 And are become partakers of the holy  
 goost and haue tasted of the good wor-  
 de of god and of the power of the worl-  
 de to come yf they faile / shal be re-  
 turned agayne vnto repentance / for as  
 moche as they haue (as concerninge  
 the selues) crucified the sonne of god  
 a fressh: makinge a moche of hym.

For that each which denyeth in the  
 sayne whych cometh of upon ye / and  
 denyeth for ever more mete for the  
 dyette ye receaueth blessinge off God/  
 but that ground / which beareth hol-  
 nes and byrgis / is reprobous / and is nye  
 vnto cursynge whose ende is to be bur-  
 ned. Neuerthelesse deare frendes / we  
 trust to se better of you / & thingis wh-  
 ch accompany helth / though we thus spe-  
 ake. For god ys not vnrighteous that  
 he shulde forget your worke / and la-  
 boure that proceedeth of loue / which he  
 hath shewed in his name / which haue  
 ministered vnto the sayntes / and permi-  
 tted. yee / and we desyre that euery o-  
 ne of you shewe the same diligence / to  
 the increace of the fayth / vnto the  
 ende / that ye say not / but folowe the  
 which thow we saye and pacience in  
 heret the promyses.

For whē god made promes to Aba-  
 ham / because he had no greter thinge

## The. lxx. Chapter.

to sweate by: he swore by him selfe/say **ge. xxv. 6**  
 inge: Surely I will blesse the/and mul-  
 tiply the in bede. And so after that he  
 had tarped a lōge tyme/he enioyed the  
 promes. Then verely swere by hym  
 that is greater then the selues: And an  
 othe to cōfyrme the thynge/is amonge,  
 the an ende of all tpyfe. So god wyl-  
 lunge verp abundantly to shewe vnto  
 the heyres of promes/the stables of  
 hys cōfayle: he added an othe/that by  
 two immutable thynngis ( in whych ys  
 was bypossible that god shulde lye) we  
 myght haue perfect cōsalacion/whych  
 haue fled/for to holde fast the hope that  
 ys set forth befoze oure faces/ whych  
 hope we haue as an ancre of the soule/  
 both sure and stedfast. Whych hope also  
 entreteth in/into the thynngis which are  
 with in the bayle: whither the foie run-  
 ner ys for he entered in / I mean Iesus  
 that is made an hys priest for euer after  
 the order of Melchisedech.

## The. lxxi. Chapter.



**T**his Melchisedech kynge  
 of Salem ( which beinge **ge. xxi. 3**  
 priest of the most hye god  
 met Ab:rahā/as he retur-  
 ned againe frō the slaug-  
 her of the kynges/ & bles-  
 sed hym/ to whō also Abrahā gaue ty-  
 thes of al thys) syll is by interpretā-  
 R. t. lxx.

## Unto the Hebrewes.

cion hyng of rightwelines: after that  
hyng of Salem/ that is to saye hyng  
of peace/ with out father/ without ma-  
ther/ with out hyne & hath nether be-  
gynnyng of his tyme/ nether yet end  
of his life/ but is lykened vnto the sonne  
of god/ & remaineth a priest for euer.

Consyder what a man this was/ vnto  
whom the patriarche Abrahā gaue  
tythes of the spoiles. And verely these  
children of leuy/ which receaue the of-  
fice of the prestes / haue commande-  
ment to take accordyng to the lawe  
tythes of the people that is to saye/ of  
their brethren/ yee though they spow-  
ge out of the loynes of Abraham. But  
he whose hyndred ys not counted among  
the hem/ receaued tythes of Abraham  
and blessed hym that had the promy-  
se: & no mā denyeth but that he who  
chislesse/ receaueth blessing of hym  
whych ys greater. And here men that  
spereceau tythes. But there he recea-  
ueth tythes of whom yt ys witnessed/  
that he lyueth. And to saye the truer:  
Leuy vniuersally which receaued tythes  
payed tythes in Abraham. For he was  
yet in the loynes of his father Abrahā  
when Eliezer met hym.

yt nowe therfore perfeccion cam by  
the presthod off the leuyys (for vnder  
that presthod the people receaued the

## The. vii. Chapter.

lawe) what neded yt furthymore that  
another prest shulde ryse / after the or-  
der of Melchisedech / and not after the  
order of Aaron: Nowe no doubt / yf the  
methode be translated / the of necessitie  
must the lawe be translated also.

For of whom these thyngis are spo-  
ken: pertaineth vntil another tribe / of  
which / neuer man learned at the auncere.  
**C** For yt is euident that once looke sprang  
of the tribe of Juda / of which tribe  
spake Moses no thyng as concernynge  
presthood.

And yt is yet a more euident thinge: yf  
after the symilitude of Melchisedech  
there arise another prest / which is not  
made after the lawe of the carnal com-  
mandment: but after the power of the  
endlesse lyfe. For he testifieth: Thou  
arte a prest for euer / after the order of  
Melchisedech. The the commaundment  
that wet a fote / ys disannulled / be cause  
of his weaknes and impossibilitie.  
For the lawe made no thyng perfect  
but was an introduction of a better hope  
by which hope we drawe nye vnto god

**D** And for this cause yt is a better hope  
that yt was not prompted with out an  
othe. Those prestes were made wth  
out an oth / but this prest wth an oth /  
by hym that sayde vnto hym / The lord  
be sware / and wyl not repent / Then psal. cix. b

## Unto the hebrewes.

And a prest for ever after the order of  
Melchisedech: And for that cause was  
Jesys a stablisher of a better testamēt

And amonge them many were made  
prestes/ because they were not suffred  
to endue by the reason of deeth. But  
this man / because he endureth ever/  
hath an everlastynge presthod: where-  
fore he ys able also ever to save them  
that come unto god by hym/seyng he  
ever liveth/to make intercessiō for vs.

Soche an hre prest yt be comenly  
vs to haue/ whych ys holy/harmlesse/  
undefiled/separat from synnes/ and ma-  
de by archen heauens. Whych nedeth  
not dayly (as those hre prestes) to of-  
fer byppe sacrifice / first for hys owne  
synnes/ and then for the peoples synnes.  
For that tyd he at once for all / when  
he offered byppe hym selfe: for the lawe  
maketh men prestes/ which haue inter-  
mitie: but the worde of the ory that ca-  
sense the lawe/maketh the some prest  
which is perfect for ever more.

## The. viii. Chapter.



Of the thingis which we ha-  
ue spoken/ this is the pyth  
That we haue soche a hre  
preste that is sitten on the  
right honde of the seate of  
maiestie in heauen/and is  
a minister of holy thynges/ and of the



Very tabernacle / which God pyght / ad  
not man. For enery hye prest is ordey-  
ned to offer gyftes ad sacrifices / where-  
fore yt ys of necessitie / that thys man  
B haue some what also to offer. For he  
wer not a prest yf he were on the erth  
where are prestes that accordynge to  
the lawe offer offces which prestes see  
ne vnto the ensample and shadowe of  
heauy thyngis euen as the answer of  
god was geuen vnto Moses when he Exo. xxxviii  
was about to synnyshe the tabernacle Act. vii. f.  
For take hebe (sayde he) that thou ma-  
ke all thyngis accordynge to the patre-  
ne shewed to the in the mount.

Nowe hath he obayned a more ex-  
cellent office / in as moche as he is the  
mediator of a better couenant / whych  
was made for better promyses. For yf  
that fyrst testament had bene soche a  
won that no man coulde haue founde  
fault with ythē shulde no place haue  
bene sought for the seconde. For in re-  
bukynge them he sayth: Beholde the  
C dayes wyl come (sayth the lord) and ysaie. xlii. f.  
I wyl synnyshe apou the houlle of Is-  
rael / and apou the houlle of Iuda a ne-  
we couenant not like the couenant that  
I made with theye fathers at that tyme /  
when I toke them by the hondes  
to lede them out of the londe of Egipt  
e / for they continued not in my coue-

## Unto the Hebrewes.

saith / and I regarded them not sayth  
the lord.

For this is the covenāt that I wil ma-  
ke for the house of Israel: After those  
dayes (sayth the lord) I will put my la-  
wys in their myndes / and in their bre-  
ses / I will write the / and I wil be their  
god / and they shal be my people. And  
they shall not teache / every mā his ne-  
ghboure / and every mā his brother / sa-  
yinge / knowe the lord: for they shal  
all knowe me from the least to the most  
of the: for I wil be mercifull unto their  
iniquities / and on their synnes / and on  
their vneightewesnes will I not thyn-  
ke any more. In that he sayth a new  
covenāt / he hath abrogat the olde. No-  
we that which bys disannulled and will  
olde / ys ready to bannysh awaye.

## The .x. Chapter.

Exo. xxi.  
and. xxiij



That fyrst tabernacle be-  
cāse they had inistifyingis / and  
seruungis of god / & would  
be holynes. For that  
fyrst tabernacle was ma-  
de wherein was the cādle  
stiche / and the table / and the shewe bread  
which is called holy. And in the secōd  
be hāyle was the tabernacle which ys  
called holiest of all / which had the gol-  
den senter / and the arke of the cōte-  
nāment layde round about with gol-

## The .x. Chapter.

**De** wherein was the golden pot w<sup>th</sup> manna/ and Aarons rodde that sprang/ and the tables of the conenant.ouer the arch were the cherubyns of glory shadowinge the seate of grace. Of which thyngis / we w<sup>ill</sup> not nowe speake particularly.

Whent these thyngis were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle which executed the seruice of God: In to the secounde went in the hye prest alone/ once every yere: but not w<sup>th</sup> out bloud/ whych he offered for him selfe/ and for the ignorance off the people: The holy goost this signifyng/ that the waye of holy thyngis was not yet opened whyl as yet the fyrst tabernacle was standing which was a similitude of this present tyme/ in which gyftes and sacrifices are offered/ which cannot make them that mynyster perfect as pertainyng to the conscience/ w<sup>th</sup> meates only and drinkes/ and diuers washyngis/ and sacrificyngis of th<sup>e</sup> fleshe/ which were ordeyned vnto the tyme of reformation.

**But** Christ beyng the hye prest of good thyngis to come/ can by a greter and a more p<sup>er</sup>fect tabernacle not made with handes: that is to saye/ not of thys maner by dynges neither by the bloud of goates/ and calues: but by hys

## Unto the beblued.

swone bloud/ he entered once for all into  
 the holy place; and founde eternall re-  
 demption. For of the bloud of oxen  
 and of Goats/ and the ashes of an heu-  
 ser/ when yt was spynckled/ purifyed  
 the carcase/ as touching the purify-  
 cation of the fleshe/ howe moche more  
 shall the bloud of Christ (which thou-  
 se we the eternall spirite/ offered him self  
 without spot to God) pouerage our  
 consciences from dead works/ for to  
 serue the liuinge god?

And for this cause ys he the mediat-  
 or of the newe covenant/ that as sent  
 as his deeth was fulfilled for the redem-  
 ption of those transgressions that were  
 in the fyrst covenant/ they which were  
 called myght receaue the promes of e-  
 ternall inheritance. For wherfore  
 ys a testament / there must also be  
 the deeth of him that maketh the testa-  
 ment. For the testament taketh an-  
 tiquitie when men are dead/ for yt is of no  
 value as long as he that made yt is al-  
 liue. For whyche cause also: neither the  
 fyrst testament was ordeyned with-  
 out bloud. For wher all the commaundments  
 were geuen of Moses thurough all the peo-  
 ple/ he toke the bloud of calves: and of  
 Goats/ with water and purple wolle and  
 hyssop/ and spynckled both the booke and  
 all the people/ sayinge this ys the blo-

## The. ix. Chapter.

nd of the testamēt/ which God hath appointed vnto you. Moreover: he sprinkled the tabernacle with blood also/ and all the ministringe vessel's. And almost all thynges/ accordyng to the lawe are cleansed w<sup>th</sup> blood: and without effusion of blood/ is no remission.

¶ It ys then nedbe that the similitudes of heauēly thyngis be purified with soche thyngis/ but the heauenly thyngis the selues are purified with better sacrifices the are these. For Christ is not entred in to the holy places: that are made with hondes/ which are but similitudes of true thingis: but is entred in to bett<sup>r</sup> heaue/ for to asperenowe in the syght of God for vs. Not to offer hym selfe often/ as the hye priest entereth in to the holy place euery yeare with straunge blood/ for then must he haue oftes suffered sence the world began. But now in the ende of the world/ hath he aspered once for all/ to put synne to flight: by the offeringe bope of hun selfe. And as ye ys apoynted vnto. men that they shall once dye/ and the cometh the iudgement/ euen so Christ was once offered to take awaye the synnes of many and vnto. the that loke for hym/ shall he asperen agayne/ w<sup>th</sup> ou<sup>r</sup> synne vnto the y<sup>e</sup> beat<sup>h</sup>.

## The. x. Chapter.

## Unto the hebrines.



On the lawe which hath  
but the shadowe of good  
thyngis to come / and not  
the chinges in the rowne  
fallib / can neuer wrythe  
sacrifices which they ob

**Lent. xvi.** ser peate by peate continually make the  
chmery there unto parfarte for wold  
not the those sacrifices haue ceased to  
haue bene offered : be cause that the  
offerers once purged shulde haue had  
de no more cōfiteers of synnes. And  
the litle in those sacrifices is there men  
tion made of synnes every peate. For  
yt is impossible that the blood of oxen  
and of goates shulde take awaye synnes.

**Phil. xxi.** Wherefore whē he cometh into the  
worlde he sayth: Sacrifice and offering  
thou woldest not haue : but a bodye  
hast thou ordeyned me / holocaustes and  
sacrifice for synne thou hast not allowed

**Isai. i.** Then I sayde : Lo I come ! In the be  
gynnyng of the booke ys written of  
me / that I shulde fulfill thy will / o god  
Aboue when he sayth sacrifice / and of  
feryng / and holocaustes / and sacrifice  
for synne / thou woldest not haue / nei  
ther hast allowed (which are offered by  
the lawe) then he sayde: Lo I am reb  
to do thy will o' God he taketh awaye  
the synne to stablish the latter. By the  
wherby wyl we are sanctified by the

offerynge of the body of Iesu chyll offer  
re for all.

**C** And every priest is redy dayly minis-  
terynge / and ofte synners offereth one  
maner of offerynge / which shal never take  
he awaye synnes: but thys man after  
he had offered one sacrifice for synnes  
sat him dwelle for ever on the right hon-  
de of god / and from hence forth taristh  
till his foes be made his fote stole: For **psal. cix. a**  
with one offerynge hath he made per- **1. cor. x. d.**  
fect for ever them that are sanctified.  
And the holy goost also beareth us re-  
corde of this / even when he sayd befo-  
re. This is the covenant that I wil make **hier. xxxi.**  
he into the after those dayes sayth the  
loide. And I will put my lawes in their  
hertes / and in their mynbes I will wri-  
te the and their synnes and iniquities  
wil I remember nomore. And where  
remission of these thyngs is / there is  
no more offerynge for synne.

**D** Seyuge brethren that by the mea-  
nes of the bloud of Iesu / we maye be  
holde to enter into that holy place / by  
the newe and luyng waye / whych he  
hath prepared for us / through the bap-  
te / that ys to save by bps fleshe. And  
seyuge also that we have an hye priest  
which is ruler over the house of God  
let us drawe nye with a true herte in a  
full sayth / spynned in our hertes for

## ¶ Into the Hebrewes.

an eny cōscience / and washed in oure bo  
dyes with pure water: and let vs kepe  
the profession of oure hope / without  
waueringe (for he is faithfull that pro  
mised) and let vs cōsider one another  
prouoke vnto loue: and to good works  
and let vs not forsake the fellowship that  
we haue amonge oure selues / as the ma  
ner of some is / but let vs exhoite one a  
nother: and that so moche the more / be  
cause ye see that the daye draweth nye.

For yf we synne willingly after that  
we haue receaued the knowledge of the  
truth: there remaineth no more sacri  
fice for sinnes but a fearful lookinge for  
iudgement / and vnto fyer / which shall  
deuoure the aduersaries: yee that despi

den. xlii. b. seeth Moses lawe / dyeth with our men  
mat. xlii. c. ynder two or thre witnesses. Of ho  
Job. viii. c. we moche soer punishment suppose

1. cor. xii. a. yf he be counted worthy / which tea  
beth vnder fote the sonne of god and co  
unteth the bloud of the cesteined as an  
vnholy thinge / wherewith he was sanc  
tified and with dishonoure to the spirite  
of grace: For we knowe hym that hath  
sayde / vengeance be longer vnto me

den. xxxii. I will recōpence sayth the lord: And  
Rom. xii. b. agayne / the lord shall iudge his people  
It is a fearful thinge to faule into the  
bondes of the Iynynge God.

Call to remembrance the dayes that



## The. xi. Chapter.

are passed in the/whiche after ye recea-  
 ned light/ye abode a grette fight in ad-  
 versities/pattly while all mē wondred  
 and gased at you for the shame and tribu-  
 lacion that was done unto you/and  
 pattly whyle ye becam companyōs off  
 thē whych so passed theyr tyme. For ye  
 suffered also with my bondes: and toke  
 a wylthe spoliynge of youre goodes  
 and that wylth gladnes/remembrynge  
 in youre selues howe that ye had in  
 heauē a better: and an enduryng sub-  
 stance. Cast not awaye therfore youre  
 confidence whych hath gret rewarde  
 for recōpence. For ye haue nede of pa-  
 cience/that after ye haue done the wyl  
 of god/ye myght receaue the promes.  
 For yet a beerytell whyle /ād he that  
 shall come wyl come /ād wyl not tary.  
 But the tust shall lye by sayth. And if **Abac. ii. 2.**  
 he withdraue hym selfe/my soule shall **Roma. i. 6**  
 haue no pleasure in hym. We are not **Gala. iii. 6**  
 whych he wyl draue oure selues into  
 damnacion/but parrayne to sayth/for  
 to wyne oure soules.

## The. xi. Chapter.

**A**pyth is a sure confidence/  
 off thinges which are ho-  
 ped. For ad a certaynie off  
 thyng. 3 whiche are not se-  
 ce. For yt the elders were  
 wel reported of. Thej owe

## Unto the Hebrewes.

**Heb. i. a.** sayth we vnderstande that the worlde was ordeyned / by the worde of God / That by the meanes of thingis which appere / thynges whiche are manifest myghte be knowen.

**Heb. ii. a.** By sayth Abell offered vnto God more plenteous sacrifice then Cayn by which he obtained wythnes that he was righteous / God testifyinge of his gyftes / by which also he became truly per speaketh.

**Heb. b. c.** By sayth was Enoch translated that he shoulde not se death / neither was he founde / for god had taken him away. Before he was taken away / he obtained recorde / that he had pleased god / but without sayth yt ys impossible to please hym. For he that cometh to god must beleue that god is / and that he is rewarder of them that seke him.

**Heb. d. e.** By faith Aar honoured God / althoughe that he was warned of thyngis which were not sene / and prepared the arke to the saynge of his household / wherof the which arke / he contemned the world / and became heire of the righte wythnes whiche cometh by faith.

**Heb. f. a.** By sayth Abrahā / when he was called ohered to go out into a place whiche he shoulde afterwarde receaue to inheritance / and he went out / not knowinge whither he shoulde go.

**E** By fayth he remoued into the londe  
that was promysed him/as into a stra-  
unge cowntre/ and dwelt in tabernacles  
and so did Maac/ and Jacob/ heyles wth  
hym of the same promys: For he looked  
for a cite haupnge a foundation/who-  
se bylder and maker is god.

Thow sayth Sara also receaued **Gen. xxj. a**  
strengthe to be wth chyld / and was  
deliuered of a chyld whē he was past  
age/ because she luded hym faythfull  
which had promysed.

And therfore sponge there off one **Gen. xxiij.**  
(as of one which was as good as dead) **and. xxiij.**  
so many in multitude as the starrs of  
the skye/as as the sande of the see those  
which is innumerable.

**D** And they all dyed in fayth/ and recea-  
ued not the promyses/ but sawe them a  
farre of/ and beleued them/ and saluted  
them/ and cōfessed that they were stra-  
ngers & pylgryms on the earth. They  
that saye suche thynges / declare that  
they seke a cōtre. Also if thy had be-  
ne myndfull of that cowntre/ fro whēre  
they cam/ they had leasure to haue re-  
ceaued agayne. Wherfore they desyre  
a bette that is to saye a celestial: wher-  
fore god is not ashamed of them/ euen  
to be called the pr<sup>o</sup> God/ for he hath pre-  
pared for them a cite. **Heb. xi. 13. 14.**

In faith Abrahā offered vpp 3 saat / **gen. xxij. a**

## Unto the Hebrews.

**ect. xliij. b** when he was tempted / and he desired  
hym bringe hys only sonne / in whiche  
had receaved the promys / Of whom  
**gen. xxi. b** yt was sayde / In Isaac shall thy seed be  
**h. om. ix. b** called / for he considered that god was  
able to raise hyme dead agayne from  
death. Wherefore receaved he hym / as  
an ensample of the resurrection.

**gen. xxiij.** In faith Isaac blessed Jacob & Esau  
as concerninge thynge to come.

**gen. xliij.** By faith Jacob whiche he was a sleep-  
inge blessed both the sonnes of Joseph  
and fylldowne before the mayke of  
hys cypre.

**Gene. l. d.** By faith Joseph when he dyed re-  
membred the departyng of the chyl-  
dren of Israel and gave commaundment  
of hys bones.

**Exod. ij. a** By faith Moses when he was borne  
was hyde thre monethes off hys father  
**Exod. i. c.** and mother / because they sawe he was  
a proper chylde / neither feared they the  
kingis commaundement.

**Exod. ij. b** By faith Moses when he was of a  
grete age / refused to be called the sonne  
of Pharaos daughter and chose rather  
to suffer aduersite wch the people of  
god / then to enioye the pleasures of sin-  
ne for a season and esteemed the rebuke  
of Christ gretter riches / then the tes-  
sure of Egypt. For he had respect vnto  
to the rewarde.

By fayth he forsoke Egypt/and feared not the feartenes of the kynge: as he endured /euen as he had sene byn which is innible.

Thow fayth he ordeined the effer Exo.xii. a lambe/and the effusion of bloud/lest he that destroyed the first borne shulde touche them.

By fayth they passed thowre the exo.xiii. a reed see / as by dysonde wher when the Egyptians had assayed to do they were drowned:

By fayth the walles of Jerico fell Josue. vi. a downe after they were compassed aboute/seuen dayes.

By fayth the harlot Raab perished Josue. vi. a not wyth them that beleued not/ after And. ii. a. she had receaued the spyes to lodgyng peacably.

And what shall I more saye the ty me wold be to shew for me to tel of Gedon/of Barac/and of Samson/and of Iephthae/ Also of Dauid Id Samuel and of the prophetes/ which thow fayth subdued kynghes/wrought righteousness/obteyned the promyses/stopped the mouthes of lyars/quenched the violence of fyre/escaped the edge of the swerde/of weake were made stronge/were valient in fyght/turned to flyght the armies of the aliafins. The women receaued their herts to lyfe agayne.

## Unto the hebrines.

Some were racked / and wretched  
 be deliuered / that they myght receiue  
 rather the better lyfe. Wither chaunge  
 of mockyngs / and scourginges / meth-  
 ouer off bondes and prisonment / ven-  
 tured / were heauen a lunder / were  
 tempted / were dayne. wylswearthen  
 walked byppe ad boune in shepes lay-  
 nes / in goates skynnes / in neede / tribula-  
 tion / and vexacion / whiche the worlde  
 was not worthy off. They wanted in  
 wyldernes / in mountaynes / in denes  
 and caues of the erth.

And these all shoulde forth bey-  
 nge good repaite / I receaved not  
 the poyntes / God prouyde a better  
 chynge for vs / that they wylth out of  
 shulde not be made perfect.

## The .xii. Chapter.

Rom. vi. a  
 colof. iii. b  
 eph. iii. c  
 i. pet. ii. a  
 And. iii. a



Wherefore let vs also (scm. 2)  
 ge that we are compaied  
 wylth so gret a multitude  
 of witnessers / laye awaie  
 all that pesserth vs wunt  
 and the synne that han-  
 seth on vs / and let vs runne wylth pa-  
 sience unto the batayle that is set befo-  
 re vs / lohnge vnto Iesus / the captiue  
 ad symple of oure fayth / whiche for  
 the saie that was set before him / abode  
 the crosse and despyled the shame / and  
 is set downe on the ryght houte off the

# The. xij. Chapter.

front of god. Consider therfore howe  
that he endured suche / speakynge aga-  
ynst hym of synners / lest ye shulde be  
weryed and fayne in poure myndes.  
For ye haue not yet resisted vnto blood  
sheddyng / styrynge / agaynst synne.  
And ye haue forgotten the consolacion  
which speaketh vnto you / as vnto chil-  
dren. My sonne despyse not the chaste-  
nyng of the lord neether saynt when  
thou arte rebuked of hym. For whom  
the lord loneth him he chasteneth / yf  
and he scourgeth euery sonne that he  
receaueth.

10. 11. b.  
Heu. 12. b.

Then yf ye shall endure chastenyng  
god offereth him sylfe vnto you / as vnto  
so sonnes. What sonne is that whom  
the father chasteneth not? If ye be not  
vnder correccion (where of all are par-  
te takers) then are ye bastards and not  
sonnes. Whosoeuer saynge we had fa-  
thers off oure fleshe whych corrected  
vs / and we gaue them reuerence / shall  
not we moche rather be in subieccion  
vnto the father of spirituall gyftes and  
shal lyue? And theyberely for a fewe  
dayes nurred vs after theirowne ple-  
asure / but he learned vs vnto that whi-  
ch is profitable / that we myght recea-  
ue of his holynes. No maner learnyn-  
ge for the present tyme seemeth to be  
joyous / but greuous / neuertheles  
S. 11.

afterwarde . . .

afterwarde ye brynge the quyetnes  
te off cyghtewelnes into them whych  
there in are exerysed.

Stretch forth theeforse agayne your  
se hondes whych were let doune and  
pauze weake knees/and se that ye ha  
ue strayght steppes vnto yonre feet/  
lest eny haltyngge turre out of the wa

**Mat. xxv.**

ye/ye/ let ye rather be healed. Em  
brace peace with all men/and holynes  
wyth out the whych / no man shall se  
the Lorde / And se that no man be de  
stitute of the grace of God/lest eny tar  
te of bytternes spyngge vyppre and trou  
ble/and therby many be despyed. That  
there be no fornicator / or vnclene per  
son/ as Esau/ whych for one breakfast

**Gen. xxv.**

solde his righte haue belonged vnto him:  
In that he was the eldest brother/ye

**Gen. xxv.**

knowe howe that afterwarde when  
that he wolde haue inheryted the ble  
ssynge/he was purby. Whis repentaunce  
fownde no grace no though he despyed  
that blessinge with teares.

**Exo. xix.**

**And. xx.**

For ye are not come vnto the mount  
te that is touchid/ and vnto banyngge  
fyrre nor yet to myst and darcknes and  
tempest of weddes/nerher vnto the so  
unde of a troupe and the voyce of war  
res whych voyce they that herde ye/  
wyshed ye awaye / that the comunicat  
ion shoulde not be spoken to them. For



they were not able to abyde that which  
was spake. If a beast had touched the  
mountayne / yf muste haue bene stoned  
as thougth choise we with a date / euen so  
terrible was the syght whych apered /  
Moses sayde / I feare and quake / But  
ye are come vnto the mounte Sion and  
to the cite of the tryunge god / the ce-  
lestial Ierusalem / and to an innu-  
merable syght of angels and vnto the assem-  
bly of the spū borne sonnes / which  
are myste in heauē / and to god the iudge  
of all / and to the spirites of iust and  
perfect men and to Iesus the mediator  
of the newe testamēt / and to the tryun-  
phante of blood that speaketh better  
then the blood of Abel.

So that ye despyse not him that spea-  
keth. For yf they escaped not whych  
refused hym that spake on earth. How  
the more shal not we escape / yf we run  
ne awaye fro hym that speaketh from  
heauē whose voyce then shalke the erth /  
and nowe declareth sayinge / yet once  
more wyl I shake / not the earth only /  
but also heauē. No dout that same that  
he sayth / yet once more / signifyeth the  
remouinge awaye of those thyngis  
whych are shaken / as off thyngis wh-  
ych haue ended theyr course / that the  
thyngis whych are not shaken maye  
remayne / Wherefore yf we create

Agge. 4. 3.

# Unto the Hebrewes.

The kyngdom whych is not mouebie  
haue grace / whereby we maye serue  
God / and please hym w<sup>th</sup> reuerence  
and godly feare. For our God is con-  
sumyng fyre.

Heb. xiii.

## The. xiii. Chapter.

Rom. xii.  
1. pet. ii. c.



Johe. i. a.  
ps. cxvii. a

Et brotherly loue continue,  
be not forgetful to be kind  
be to strangers. For there-  
by haue synners receaved  
angels into theyr houses  
briouares / Remember the  
that are in bondes / euen as though ye  
were bounde with the. Be myndful of  
the which are i aduersite/as ye which  
are yet in yowre bodie. Let we clothe  
be had in pietye all among / and let the  
chamber be undefyled / for whose be-  
pers / and aduoucears god wil punyssh.  
Let yowre conuersacion be w<sup>th</sup> that  
conetousnes / and be content with that  
ye haue alreedy. For he verely sayd / I  
wyl not fayle the / neither forsake the /  
that we maye boldly saye / The lord is  
my helper / and I wyl not feare what  
man dorth unto me. Remember them  
which haue the ouersight of you / whi-  
ch haue declared vnto you the word of  
god consyder the conetacion off theyr  
spynge / and folowe their sayth.

Jesus Christ yesterdaye and to daye /  
and the same continuech for euer. Be not

# The. xlii. Chapter.

entered hyther and thither with dyners  
 and straunge learninge. For yt is a good  
 thyng that the herte be stable: And w<sup>th</sup>  
 grace/and not w<sup>th</sup> meates/whych much. **ij. a**  
 haue not proffered them that haue had  
 theyr pastyme in the. We haue an au-  
 tre wherof they maye not eate whych  
 serue in the tabernacle. For the bodies  
 of these beastes (whose bloud is brou-  
 ght into the holy place by the hye prest  
 to pouerge synne) are bouent w<sup>th</sup> out  
 the tentes. Therefore Iesus/to sanctifie  
 the people w<sup>th</sup> his owne bloud/suffe- **nce. xij. a**  
 red w<sup>th</sup> out the gate. Let vs go forth  
 therfore out off the tentes / and suffer  
 rebuke w<sup>th</sup> hym. For here haue we  
 no conynnyng citie/ but we seeke a ci-  
 tie to come.

For by hym offer we the sacrifice of  
 laude alwayes to God/ That is to saye  
 the frute off those lippes/ whych con-  
 fesse his name. To do goode/and to do  
 trybne forget not/ for w<sup>th</sup> suche sa-  
 crifyses god is pleased.

¶ Obeie the that haue the oversight  
 of you/ and submyt youre selues to them  
 for they wache for youre soules/ euen  
 as though they shulde geue a comptes  
 for them / that they maye do yt w<sup>th</sup>  
 sope/ and not w<sup>th</sup> grese. For that ys  
 an vnpossytable thyng for you. Pray-  
 ye for vs. We haue confydence in

Unto the Hebrewes.

canſewe haue a good conſcience in all  
thyngis: and deſyre to lyue honeſtly. I  
deſyre you therfore ſom what the more  
aboundaſly/that ye ſo do/that I maye  
be reſtored to you quychly.

The god of peace that brought agayne  
yne fro deeth our lord Jeſus Chriſt/  
the gret ſhepherd of the ſhepe/that  
we the bloud of the enerlaſtynge teſti-  
mēt make you perfect in all workis /to  
do bys wyl/and byynge to paſſe/that  
whatſoever ye do/maye be accepted in  
bys ſight/by the meanes of Jeſus Ch-  
riſt. To whom be prayſe for ever whyle  
he the world endureth/Amen. ¶

I beſeeche you brethren / ſuffre the  
wordes of exhortacion. For we ha-  
ue wyte vnto you in ſeawe word-  
des / knowe the brother Ty-  
mothee/ who we haue ſent  
from vs/ with whom  
(yf he come ſhortly)

I wil ſe you. Sa-  
lute them that  
haue the o-  
uerſight of you/ and all  
the laynres  
They of Italy/  
ſalute you. Grace  
be with you all. Amen.

Sent from Italy by Timotheus.

# The Wyllle of Saynt James.

## The fyrst Chapter.

**A**mes the seruānt of God  
ād off the lorde Iesus Ch-  
rist / sendeth greetynge to  
the. xij. trybes whych are  
scatered here and there.

✠ My brethren counse  
eredynge to ye when ye faule into dy-  
uers temptaciōs / remein bynne howe  
that the tryynge off yowre fayth byn- **Rom. 5. 2.**  
geth pacience / and let pacience haue  
het perfect worke that ye maye be per-  
fect and sounde / that nothyng be lac-  
kyng to you.

If eny that is amonge you take wis-  
dom / let him aske of God ( whych ge-  
ueth to all men with outen doubtenes /  
and casteth no man in the teth ) and ye  
shalbe geuen hym / but let hym aske in  
faythe / ād wauer nat. For he that dou- **mat. 6. 11.**  
tereth is lyke the waurge of the see / tost **And. 11. 8**  
of the wynde / and caried with violen- **Mar. 11. 14**  
ce / Neither let that man thynke that he **Luce. 11. 13**  
shall receaue eny thyng of god. A wa- **Joā. 1. 12**  
uerynge mynded man / ys vnsustaine in **And. 11. 13**  
all hys wayes.

**B** Let the brother of lowe & grete lope  
ce in that he is exalted / ād the ryche in  
that he is made lowe. For euen as the  
flower of the grasse shall be vanyssh

## The witle of S. James.

**eccl. xlii. c. wape.** The sunne is rylen with helle  
 estate. xl. band the grasse is wydtered; and his le  
 f. wete. j. b wete is faulen awaye / and the dewe  
 of the fallowen ut pr is perished: and  
 so shall the ryche man perishe with  
 abountance.

**Job. v. c.** Happie is the man that endureth  
 temptation; for when he is tryed he sh  
 all receaue the crowne of lyfe / which  
 the lord hath prepared for them that  
 loue hym. f.

Let no man saye when he is tryed  
 that he is tempted of god; for god tem  
 pteyth not vnto cnyll; he tēptē: quoniam.  
 But every man tēptēd is of his owne  
 concupiscence / and enticed of his owne  
 carnall lust / and synne when he  
 is synnyshed by synne / and synne when he  
 is synnyshed by synne.

Lette not my deare brethren. f. c. c. c.  
 of good gyfte / and euer? parfayt gyft  
 is from aboue. and cometh downe from  
 the father of light / with whō is no  
 variableness / neither is he chaunged by  
 darknes / Of hys owne will begate he  
 vs with the word of lyfe / that we shal  
 be by the gyfte of hys grace.

**Job. xlii. b.** Wherefore deare brethren / let every  
 man be slowe to heare; slowe to spee  
 che; and slowe to wrath. For the wrath  
 of mā wotheth not that which is righ  
 teous before god.

## The.ij. Chapter.

Wherefore laye a parte all sylthynes  
all superfluite of malitiousnes/ and re-  
ceane wpth meknes the worde that ys  
grafted in you / whych ys able to saue  
your soules. ¶ And se that ye be  
warre of the worde & not heares only  
deceaynge your owne selues. For ys mat. vii. d.  
a mā heare the worde and do yt not be Rom. ii. v.  
is lyke vnto a man that beholdeth hys  
bodily face in a glasse. For as soon as  
he hath loked on hym selfe / he goeth  
his waye / & hath immediately forgotte  
what his fashion was / But whosoever  
lokerh in the parfayt lawe of libertie/  
and continueth there in ( ys he be not a  
forgetful heare / but a doer of the wor-  
ke) he shalbe happy in hys dede.

If eny mā amonge you seme deuon-  
te/ and receyue not his tongue / But de-  
ceane his owne herte / thys mānes de-  
uotion is in bayne. Pure deuotion &  
vndeuyled before God the father / ys  
this. To bysit the frendlesse / & widde-  
wes in their aduersite / & to kepe hym  
selfe vnspotted from the worlde. ¶

## The.ij. Chapter. ¶

**I**f they haue not the faith  
of oure lord Iesus Christ sent xij. c.  
the lord of glorie in respo. Deute. i. c.  
of persons / If they be so and. xij. d.  
me into your companye 10. xij. d.  
man with a golden ruyge / ecci. xij. a

# The Wille of S. James.

And in goodly apparell/and there come  
in also a poore mā in byle caryment and ye  
haue a respecte to hym that weareth  
the gaye clothyng/and saye vnto hym  
Syt thou here in a goode place/ & saye  
vnto the poore/ stonde thou there/ or sit.  
Here vnter my foote stele, are ye not eny  
parciall in yowre selues/ and haue iudged  
after euill thoughtes?

Harken my deare beloved brethren,  
hath not God chosen the poore of this  
worlde/ whych are rich in fayth/ and  
heires of the kyngdome/ whych he promysed  
to the that loue hym? But ye haue  
despyred the poore. Are not the rich  
they which oppresse you/ and they whych  
drawe you before iudges? Do not  
they speake euill off that good name  
that is called on ouer you?

**Leuit. xix. d.** If ye fulfill the royal lawe accordynge  
**mat. xxij. d.** ge to the scripture whych sayth. Thou  
**mat. xij. c.** shalt loue thyne neighbour as thy selfe  
**Gal. v. c.** ye do well/ but yf ye regatte one per  
**leuit. xix. c.** son more then another/ ye comyt synne  
**Deute. i. c.** and are rebuked of the lawe as transgressours.  
**aud. xvi. d.** Whosoener shall kepe the  
**Mat. v. c.** whole lawe/ & yet faile in one poynt he  
is guiltye in all. For he that sayth: Thou  
shalt not comyt fornicacion/ Sayde  
also/ thou shalt not kyl. Though thou  
shalt do no fornicacion/ yet yf thou kyl  
thou art a transgressor off the lawe.



## The.iiij.Chapter.

So speake ye / as to w as they that shal  
be iudged by the lawe of libertie : For  
thereshalbe iudgemēt merciles to him  
that sheweth no mercy and mercy reioy  
seth a gaynst iudgement. ¶

What anayleth yt my brethē / tho  
ugh a man saye he hath sayth / when he  
hath no dedes? Can sayth saue hym?  
If a brother or a syster be naked or de  
stitute of dayly fode / and one of you sa  
ye vnto them / Departe in peace / God  
sende you warmines and fode / not with  
standyng ye geue thē not the thingis  
whych are nedfull to the body / what  
helpeth yt thē? Euen so sayth / of yt ha  
ue no dedes ys dead in yt sylfe.

But one shall saye / Thou hast sayth /  
and I haue dedes. Shewe me thy sayth  
by thy dedes / and I wyl shewe the my  
sayth by my dedes. Beluest thou that  
there is one god? Thou doest wel The  
deuyls also beleue and tremble.

¶ Wilt thou vnderstande o thou brane  
mag: that sayth with out dedes is dead  
Was not Abrahā oure father iustified  
of hys dedes whē he offered ysac his  
sonne upon the aulter? Thou seyst bo. **gen. xxiij. b**  
we that sayth wrought in his dedes / and  
through the dedes was that sayth ma  
de perfect. And the scripture was fulfild. **gen. xvi. b.**  
led wherby sayth Abrahā belened God / **rom. iiiij. a**  
and yt was repused vnto him for righ. **Gala. iii. a**

## The Wylle of .S. James.

sewethes/ and he was called the frende of God. ¶ ye se then howe that dedes a man is iustified/ and not of fayth only. 2. yf a wyfe also was not like the harlot iustified when she receyued the messengers/ and sent them out another wyse? for as the body wryth out the spirete ys dead: euen so fayth wryth out dedes ys dead. ¶

## The.iiij. Chapter.

mat. x. a.



My brethren: be not enuyous man a master: hemchynge howe that we shall receaue the more dānation. For in many thyngis we synne all. If a man synne not in worde: he ys a perfect mā: able to tame al the body. Beholde we put bittes in to the horse's mouthes that they shoulde obeye vs; and we turne about al the body. Beholde also the shipper which though they be so grete / ad are dyspuen of teure wyntes: yet are they turned aboue with a very smal helme whiche forner the violence of the gonters will: eue so the tonge is but a lytel member ad basteth grete thyngis. Beholde howe grete a thyng: a lytel fyre kyndleth / and the tonge ys fyre and a worlde of wickednes. Sore the tonge set amonge oure members/ that yt defileth the whole body / and setteth

### The.iii. Chapter.

793

aspye all that we haue of nature/āð þā  
þe sþyfe set a sþyfe/euen of hell.

All the natures of beastes:āð of byrds/āð of serpentes/āð thyngis of the see/are meked āð tamed of the nature of man. But the tonge can nomā tame 3e þā an vnruly euylfull of deedly þoþson. Therwþth blesse we God the father/āð therwþth curse we men which  
**C**are mede vnto the synilitude of God.

Out of one mouth procedeþ blesþnyge āð cursþnyge. My brethren these thinges ought not so to be. Woth a founþayne sende forth at one place swete water/āð bitter also? Can the sþygge tēe/ my brethren/ beare olme beeryes/ other a vyne beare sþygges? So canno founþayne geue bothe salt water āð freshe also. Who is wyse and endued with leaþnyge amonge þou? Let hym shewe the worthis of his good cōclufacion in meknes that is coupled with wyldom  
**W**þ þe haue bytter enuþnyge amonge þou/āð aspyfe in þoure hertes: reioyce not/nether be lyars agaynst the truetþ This wyldom de srendeth not frō aboue: but is erthy/āð naturall/āð dūlyfshē/for where enuþnyge and aspyfe is/ there þā vnstablenes / and all manner of euyl worthis / but the wyldom that is from aboue: is sþyfe pure/thē þeasable / gentle / and easy to be entreated

**The Wylle of S. James.**  
 full of mercy and good fences/ without  
 iudgynge/and without simulation/ye  
 and the frute of rightewelsnes is sown  
 in peace/of them that kepe peace.

**The.iiij. Chapter.**



**F**rom whence cometh war,  
 and fightinge amonge  
 you? come they not here-  
 hence? euen of your bo-  
 luptousnes that sayeth  
 in youre members/ye kill  
 and haue not/ye enue and haue indigna-  
 tion/and cannot come by it/ye fight and  
 wurre/and haue not/be cause ye aske  
 not/ye aske and haue not/because ye as-  
 ke a myste/for to consume yi apou your  
 voluptousnes:ye aduocaters/acknow-  
 men that breke matrimonie/know ye  
 not howe that the frendshipp of the  
 worlde is enmitie to god warre: who  
 soeuer wilbe a frende of the worlde is  
 made the enemye of god Do ye suppose  
 that the scripture sayth in vayne: The  
 spirit that dwelleth in you/lusteth  
 against enue/but geth more grace  
 Submit youre selues to god/and to  
 the deuyll/and he will flye from you  
 Drawen ye to god/and he wyl drawe  
 ye to you/Clense youre houses of  
 sinners and purge youre hertes pe-  
 uerpyng mynded. Suffre afflictions:  
 colour ye and wepe Let youre laugh-

**ephe.iiij.f**

tes be turned to mourning / and your  
loye to heymnes. Cast doune your sel-  
ues before the lord: and he shal lyft you  
uppe. Backbete not one another / bre-  
then. He that backbete his brother /  
and he that iudge his brother / back-  
bete the lawe and iudge the lawe /  
but and yf thou iudge the lawe: thou art  
not an obseruer of the lawe / but a iud-  
ge. There ys one lawe gener / which is  
able to saue and to dystrope: what art  
thou that iudgest another man.

**D** Go to now ye that saye / to daye and  
to morowe let vs go in to soche a cite  
and continue there a yere and bere / and  
sell and wyne / and yet cannot tell what  
shal happen to morowe. For what thin-  
ge is youre lyfe: yf ys euen a vapoure  
that apereth for a lytell tyme / and then  
banissheth awaye / for that ye ough: to  
saye / yf the lord wil and yf we liue / let  
vs do this or that. But now ye reioy-  
ce in youre bastynages. Al soche reioy-  
unge is euyl Therefore to him that kno-  
weth howe to do good: and doth yf not  
yf is synne. ¶ The. v. Chapter.

**A** Go to now ye ryche men /  
Wepe and howle on youre  
wretchednes that shal co-  
me apō you / youre riches  
is corrupte / youre garni-  
shes are not eaten / youre

# The Wille of S. James.

golde and yowre siluer are cankered/ and  
the rust of them shalbe a witness  
vpon you and shall eat your flesh as it  
were fyre. ye haue heaped treasure to-  
gether in yowre last dayes / Beholde  
the hyer of the laboures which haue  
reped donne yowre felles / which hyer  
is of you kept backe by fraude / crept  
and the crepes of them which haue re-  
ped / are entred in to the eares off the  
lorde of Sabaoth. ye haue lured in plea-  
sure on the erth / and in wantannes. ye  
haue noysshed yowre hertes / as in a  
daye of slaughter. ye haue cōdemned  
and haue killed the iuste / and he hath  
not resysted you.

✠ Be patient therfore brethre / vntill  
the cōmyng of the lorde. Beholde the  
husbande mā wayteth for the precious  
seete of the erth / and hath longe pa-  
tience there vpon / vntill he receaue the  
erth and the latter rayne. Be ye also pa-  
tient therfore / and settle yowre hertes  
for the comyng of the lorde draweth  
naye. Grudge not one agaynst another  
brethren / lest ye be dampned. Beholde  
the iudge standeth before the doore. Cal-  
le (my brethren) the prophetis for an  
exsample of sufferynge aduersarie / and  
of longe patience / which spake in the na-  
me of the lorde. ✠ Beholde we counte  
the happy which endure. ye haue herte

of the patience of Job / and haue knowen what ende the lorde made / for the lorde ys very pitifull: and mercifull.

**C** But a boue all thyngis my brethien **Mat. b. f.**  
swear not / neither by heauen / nettes  
by erth / neither by eny whotter othe.  
Let youre sayinge be / ye ye / naye naye  
lest ye faple in to pporry. Is there e-  
ny amonge you that ys euyl bered: let  
hym praye / Is there eny man amonge  
you that ys merp: let hym synge psal-  
mes. Is there eny man diseased amonge  
you: Let hym call for the eldres of  
the congregacion: and let them praye  
ouer hym / and anoynte hym with oyle  
in the name of the lorde / and the pra-  
yer of fayth shall saue the sicke: and the  
lorde shall raise hym vpp / and yf he  
haue comitted synnes / they shall be for-  
giuen hym.

**W** Knowlege youre fautes one to  
another / and praye one for another /  
that ye maye be healed. The prayer of  
a ryghteous man a bapleth moche / yf  
ythe feruent. Velpas was a man in da-  
nger to tribulacion as we are / and he  
prayed in his prayer / that it myght not  
rayne / and yt rayned not on the erthe **Lu. iiii. d.**  
by the space of thre yeres and thre mo-  
nethes. And agayne he prayed / and the  
heauen gaue rayne / and the erthe brou-  
ght forth her frute

**The Pistle of. S. Judas.**  
**mat. xviij.** Brethren yf eny of you erre from  
 the trowth / and another convert hym:  
 let the same knowe / that he which cen-  
 sureth the synner from going astray  
 out of hys waye / shall save a soule  
 from deeth / and shal hyde the multitude  
 of synnes.

**The ende of the pistle of  
 Saynt James.**

## **The Pistle off saynt Judas.**

**J**udas the seruante of Je-  
 sus Christ / the brother off  
 James / To them which  
 are called ad sanctified in  
 god the father and preser-  
 ued in Christ Jesus. Her-  
 cy vnto you / and peace ad loue be mul-  
 tiplied.

Beloued / when I gaue all diligence  
 to write vnto you of the comen health:  
 yt was nedfull for me to write vnto  
 you / to exhorthe you / that ye shulde con-  
 stantly laboure in the fath / whiche  
 was once geuen vnto the sayntes. for  
 there are certayne craftely creepin: of  
 which yt was writen a fore tyme vnto  
 soche iudgement / They are yngodly:  
 and turne the grace of our lord God.



## The .i. Chapter.

799

but wantannes / And denye God the  
only loide / and our loide Jesus Christ.

My mynde is therfore to put you in  
remembrance / for as moche as ye on-  
ce knowethis / howe that the loide (af-  
ter that he had deliured the people out  
of Egypt) destroyed thdu which after Mat. xxi. 2.

warde beleued not : The angels also /  
whych kept nor theye first estate : but  
lesse their owne habitation he hath re-  
serued in euertlastinge charyers vnder  
darknes vnto the iudgement of the gre- Gen. i. 2.

**C**te daye / euen as sodom / and Gomor / and  
the cities aboute them ( whych in lyke  
maner defiled themselves / with forni-  
cation and folowed straunge fleshe )  
are set forth for an ensample / and suffer  
the vengeance of eternall fyre. Lye-  
wylse these dreamers desyle the fleshe /  
despyse rulers / and speake euill of the  
that are in auctoritie.

**D** yet Michael the archangell (when iacha. iij. a  
he stroue agaynst the dyuell / and dispu- eccl. xxi. b  
ted about the body of ioseph) durst not  
geue raylynge sentence / but sayde : The  
loide rebuke the. But these speake euill  
off those thyngis whych they knowe  
not. In tho thyngis whych they knowe  
naturally (as beastes whych are wyth  
out reason) they corrupte them selues  
vnto be vnto the for they haue folowed  
the waye of Cayn and are fylle in the Gen. iij. b

## The epistle

**Mat. xxij.**  
**Mat. xxiij.**

effronce of Balam for iherusalem  
 are cast a waye in the reason of Cae

**4. Ioh. ij.**

These are spottes whych of your  
 kindnes feare to gether without feare  
 ledynge the selues. Cloudes they are  
 without water / caried about of win-  
 des: Trees rotten in haruest / vnfruitful /  
 twyle dead / and plucked vpp by the  
 rotes They are the ragynge waves of  
 the see / fomyng out theyr owne shre-  
 me. They are wandrynge flatterers / to  
 whom is reserved the myst of darknes  
 for euer.

**Rene. i. b.**

Enoch the seuenth from Adam pro-  
 phesied before of suche sayng: Behol-  
 de / the lord shal come with thousandes  
 of sayntis / to geue iudgement agaynst  
 all men / and to rebuke all that are vn-  
 godly amonge them / of all their vngod-  
 ly dedes which they haue vngodly com-  
 mitted / and of all theyr cruel speakyn-  
 ges / whych vngodly synners haue spo-  
 ken agaynst hym.

**1. Tim. iij.**  
**4. Tim. iij.**

These are murmurers complainers  
 walkinge after theyr owne lustes / who-  
 se mouthes speake proud thyngs They  
 haue men in greater reuerence for cause  
 of auantage. But ye verely beloved  
 remember the wordes which were spo-  
 ken before of the Apostles of our lord  
 Iesus Christ / howe that they tolde  
 you that there shulde be begilers in the

of. S. Judas

4. Be. 110

last tyme / whych shoulde walke after  
there owne ungodly lustes These are  
makers of sectes / naturall / haueinge  
no spirite.

But ye deely beloued / edyfie youre  
selues in youre most holy fayth / pra-  
yinge in the holy goost / and kepe youre  
selues in the loue of God / lohyng for  
the mer. 7 of oure lord Iesus Christ  
vnto eternall lyfe. And haue compassi-  
on on some / separatynge them: and wo-  
ther saue with feare / pullynge the out  
of the fyre / and hate the fylthy beastes  
of the flesh.

Vnto hym that is able to kepe you /  
that ye faile not / and to present you  
faultlesse before the presence of  
his glory with hope / that is to  
saye / to God oure saueour  
whiche only ys wylle / be  
glorify / maiestie / domi-  
nion / and power  
nowe / and for  
euer Amen.

(7)

# The reuelacion of S.

Jhon the Deuine.

The fyrst. Chapter.



**T**he reuelacion  
of Je  
sus  
chr.

ste/wherby god ge  
ue vnto hym/selfe  
shewe vnto his lu  
uablis thigis wh  
ch muste shoulde  
me to passe. And  
he sent and shewed  
by hys angell vnto

his seruauit Jhon/whiche bore recorde  
of the worde of god and of the testimony  
of Iesus Christe/and of all thingis that  
he sawe. Happy is he that readith and  
they that heare the wordes of the p  
phesie/and kepe the thingis which are  
writen therein. For the tyme is at hand.

Jhon to the. vii. congregacions in  
Asya. Grace be with you and peace fro  
him which is/and which was/and which  
ys to come: and from the. vii. spiritus  
which are present before his throne/and  
from Iesus Christ which is a faithful

## The .i. Chapter.

witnes/and fyrst begotten of the dead/ Colos. i. e  
 and loide ouce the kynngis of the erth. i. cor. xv. c.  
 Unto him that lomed by ad washed by byeb. i. d.  
 fro ouce synues in his owne blood. H. Wet. i. d.  
 and made by kynngis and prestes vnto i. Joan. i. d  
 god his father/ be glory/ and dominion Esa. iii. c.  
 for euer more amen. Beholde he com. mat. xxiii  
 meth with cloude/ and all eyes shal se Jude. i. c.  
 hym/ and they also which pierced him  
 And all kynnedis of the erth shall way-  
 le/ euen so amen. I am Alpha and Ome-  
 ga/ the begynnyng & the endyng/ sa-  
 yth the lord almyghty/ whych is/ and  
 which was/ and which is to come.

¶ Ihon your brother and copayon  
 in tribulacion / and in the kyngdom ad  
 paciēce whych is in Jesu Christe/ was  
 in the ple of wathmos for the worde  
 of God/ ad for the witnessyng of Jesu  
 Christe. I was in the spirete on a son-  
 daye/ ad herde behynde me/ a gret voy-  
 ce/ as yt had bene of a trompe sayinge  
 I am Alpha and Omega/ the fyrst and  
 the laste. That thou seyste wyte yt in  
 a boke/ and sende yt vnto the congrega-  
 cions whych are in Asia / vnto Ephe-  
 sus/ and vnto Smyrna/ and vnto Pera-  
 gamos / and vnto Thyatira / and vnto  
 Sardis/ and vnto Philadelphia/ and  
 vnto Laodicea.

¶ And I turned backe to se the voyce  
 that spak to me. And whē I was tur-

# The revelation of S. Iohn.

And I sawe. vii. golde candeltyckis/ as  
in the myddis of the candelstichis/ one  
lyke unto the sonne of mā/ clothed with  
a lynne garment doun to the ground/  
and gyrt aboute the pappes with a gol  
den girdle. His heade/ & his heates we  
re whyte/ as whyte wol/ and as snow  
and his eyes were as flamme of fyr/  
and his fete lyke unto brasse/ as though  
they byent in a fornaice / and his voyce  
as the sounde of many waters. And he  
had in his right honde. vii. starres. And  
out of his mouth went a two edged  
swearde. And his face shone euell  
the sunne in his strengthe.

And when I sawe him/ I fel at his fo  
te/ enen as dead. And he layde his right  
honde upon me/ sayinge vnto me: fea  
re not. I am the fyrst/ and the laste/ and  
am a lyue/ and was dead. And behold I  
am a lyue for ever more / and have the  
keyes of hel and of deeth. Write therfo  
re the thyngis which thou haste seene/ &  
the thyngis which are/ and the thyngis  
which shal be fulfilled here after/ & the  
mystery of the. vii. starres which thou  
sawest in my right honde/ and the. vii.  
golden candeltyckis. The. vii. starres  
are the angellis of the vii. congrega  
cions. And the. vii. candeltyckis which  
thou sawest are the. vii. congregation.

The. ii. Chapter.

## The.ii. Chapter

**U**nto the angell of the congregacion of Ephesus write: These thyngis sayth he that holdeth the. vii. starres in his ryght honde/ and walketh in the myddes of the. vii. golden candlestychis. I knowe thy workis/ and thy labour/ and thy patience / and howe thou cannest not forbear them whych are euyl: and examinedst the which saye they are Apostles/ and are not/ and hast founde them lyars/ and haste suffered/ and hast patience/ and for my names sake hast laboured and hast not fapnred. Neuerthelesse I haue sumwhat agaynst the/ for thou haste lesse thy fyrst loue. Remember therfore from whence thou art fallen/ and repent/ and do the fyrst workes. Or elles I will come vnto the shortly/ and wil remoue thy candlestych from out of his place / excepte thou repent. But thyself thou haste / be cause thou haste hated the dedes of the Nicolaitans / whych dedes I also hate. Let hym that hath eares heare/ what the spirese sayth vnto the congregacions. To him that ouercometh / wyl I geue to eate off the tree of lyfe/ which is in the myddes of the paradise of God.

And vnto the angell of the congregacion of Smyrna write: These thyngis

**The Reuelacion of. S. Iohn.**  
 sayth he that is first & the laste/which  
 was dead & is aliue. I knowe thy wo  
 rship & tribulacion & pouertie/but thou  
 art riche/And I knowe the blasphemie  
 of the which call the selues iews and  
 are not/but are the cōgregaciō of sathā.  
 feare none of tho thingis which thou  
 shalt soffre. Beholde: / the deuyll shall  
 caste of you into prison to tempte you  
 & ye shall haue tribulaciō. x. dayes. Be  
 saythfull vnto the death & I will geue  
 the a crowne of lyfe. Let him that hath  
 eares heare / what the spirete sayth  
 to the cōgregaciōs/He that ouercometh  
 shall not be hurte of the seconde death.

And to the angell/ of the congrega  
 tion in Pergamos write/ This sayd he  
 which hath the sharpe shewerde with  
 two edges I knowe thy worshipping & wh  
 re thou dwellest: eyn where Sathā  
 seate is/and thou kepest my name and  
 hast not deierded my saych. And in my  
 dayes Antipas was a saythful witness  
 of myne / whych was slayne amonge  
 you where Sathan dwelleth. But I ha  
 ue a fewe thingis against the / that thou  
 hast there / they that mayntayne / the  
 doctryne off Balam whych taughte in  
 Balake: to put occasion of syn before  
 the chyldren of ysaell: that they shul  
 be eate of meate dedicat vnto ydolles/  
 and to comit fornicacion. Eue so hast



## The.ii. Chapter.

thou them that mayntayne the docteryne of the Nicolaitans / which thinge I hate. But repent or elles I wyl come vnto the shortly and wyl fight agaynst them wyl the swearde of my mouth.

Let hym that hath eares heare what the spirete say: vnto the congregacions To hym that ouer cometh wyl I geue to eate manna that is hyrd / and wyl geue him a whyte stone / and in the stone a newe name wylte / which no man knoweth saunge he that receaueth yt.

And vnto the angel of the congregacion off Thyatira write / Thys sayth the sonne of god / which hath his eyes like vnto a flaine of fyre / whose fete are lyke brasse / I knowe thy workis and thy loue / scrupce / and fayth / and patience / and thy dedes / which are moare at the last then at the fyrst. For with stondynge I haue a scawe thyng agaynst the / that thou sufferest. hat woman Icobel / whych called her selfe a prophete to teache and to deceaue myseriuntis / to make them comyt fornicacion / and to eate meates offered byppe vnto ydolis / And I gaue her space to repent of her fornicacion and she repented not. Beholde I wyl caste her into a bred and them that comyt fornicacion wyl her into gret aduerfice / excepte they repent of their dedes. And I wyl

U b. j.

# The reuelacion of S. Iohn.

hys bes chyldre with treth. And all the  
cōgregacions shal knowe that I am he  
which seareth the reynes ad heres

**Apoc. 1. 1. b** And I wyl geue vnto euery one of you  
accordeynge vnto yowre workis.

Vnto you I saye / and vnto other of  
them of Thiatira as many as haue en  
this learynge / & which haue not kno  
wen the deynes of Satan (as they lo  
pe) I will pnt apd you none other b  
thē / but that which ye haue alredy. Hel  
de fast tyll I come / & whosoener en  
cometh ad kepeth my workis vnto the  
**Apoc. 1. 4. c.** ende / to him wyl I geue power ouer mu  
ltitudo / ad he shal rule them with a rod  
be of yeron / & as the bellis of a ponn  
shall he brenke them to shewers. Enas  
as I receaued of my father / And I w  
geue hi the moynge starre. Let hym  
that hath eares heare what the spirit  
sayth to the cōgregacions.

## The. iij. Chapter.



And wryte vnto the angell  
of the cōgregaciō of Sardis / this sayth he that ha  
th the spere of god & the  
bil. starres. I knowe thy  
workis / thou hast a name  
that thou lyest / and thou art dead. Be  
awake ad strengthe the thingis which  
remayne / that are credy to dye. For I ha  
ue not founde thy workis parfayt be

### The. iij. Chapter:

fole God. Remēber therfore how thou  
 hast receaued and heard / and held faste /  
 and repene. If thou shalt not watche / **1. testa. b. 2**  
 I wyl come on the as a thefe / and thou **4. pet. ij. c**  
 shalt not knowe what houre I wyl co-  
 me upon the. Thou haste a fewe na-  
 mes in Sackis / which haue not defe-  
 led their garmentes / and they shall wal-  
 ke with me in whyte for they are wo-  
 thy. He that ouercommeth shalbe clo-  
 shed in whyte araye / and I wyl not put  
 out his name out off the booke of lyfe /  
 and I wyl confesse his name before my  
 father / and before his angellis. Let him  
 that hath eares heare what the spire  
 sayth vnto the congregacions.

**13** And write vnto the angel of iohanna. **Re. xij. f**  
 Delphia / This sayth he that is holy and **Job. xij. b.**  
 true / which hath the keye of Dauid /  
 which openyth / and neman shutteth /  
 and shutteth / and no man openeth / I  
 knowe thy workis / Beholde I haue set  
 before the an open doore / and no man can  
 shut yt / for thou haste a lytel strenghe  
 and haste kept my sayings / and haste  
 not denyed my name. Beholde / I put  
 them of the congregacion of Sathan /  
 which call them selues Jewes and are  
 not / but do lye. Beholde / I wyl make  
 them that they shall come and worship-  
 pe before thy fete and shal knowe that  
 I haue loued the.

# The Reuelacion of S. Iohn

Be cause thou hast kept the wordes  
off my parolles/ and I will kepe the fro  
the hantre of temptaciō which wyl  
me and all the world/ to temple them  
that dwell upon the erth. Beholde I co  
me shortly. Wylte thou that whyth thou ha  
ste/ that comā take a wrethe of crowne.  
Whym that ouercometh wyl I make  
a pryncer in the temple off my God/ and  
he shall go no more oute. And I wyl  
wryte upon hym/ the name of my god/  
and the name of the cite of my goddome  
we Ierusalem/ whych cometh downe  
oute of heaue from my god/ and I wyl  
wryte upon hym my newe name. Let  
hym that hath eares / heare what the  
spirite sayth vnto the congregacions.

And vnto the angel of the congrega  
cion which is in Laodicea wryte. Thus  
sayth (amen) the faythful and true wyf  
nes/ the begynnyng off the creatures  
off God. I knowe thy wolkis that thou  
arte neither colde ner hot. I wylte thou  
were colde or hotte. So then be cause  
thou arte bytwene bothe / and neither  
colde ner hot. I wyl spew the oute off  
my mouth/ be cause thou sayst thou arte  
tepyche and increasid with goodis/ and  
hast neede off nothyng / and knowest  
not howe thou arte wretched and mise  
rable/ pore/ blynde/ and naked. I conclud  
the to byc of me golde tryed in the fyre

### The. liii. Chapter.

that thou mayste be ryche / and whyte  
cayment / that thou mayste be clothed /  
that thy fyithy nakednes do not apere  
and anoynt thyne eyes with eye salue /  
that thou mayste se.

As many as I loue I rebuke and cha-  
stise. Be feruēt therfore and crye to Ge-  
houlte I stonde at the doore & knocke. If  
any man heare my voyce and oppn the  
doore I wil come in vnto him and wil sup-  
pe with hym / & he with me. To him that  
at ouercometh wyl I graunte to sit with  
me in my seate / euyn as I ouerca and  
haue sytē wyth my father in his seate  
Let hym that hath eares heare what  
the spirete sayth vnto the cōgregatiōs

### The. liii. Chapter. ✠

**A**fter this I looked / and be-  
holde a doore was open in  
heauē / and the fyfthe voy-  
ce which I herde / was as  
it were of a trumpet tal-  
kyng with me / which sa-  
yd / come vppre hyther / and I will shewe  
the thyngis whych muste be fulfilled  
here after. And immediately I was in  
the spirete / and beholde / a seate was put  
in heauē and won sat on the seate. And  
he that sat was to loke apō lyke vnto a  
saspis stone / & a sardync stone. And the-  
re was a rayne bowe aboute the seate /  
to loke apō / lyke vnto an emeralde.

# The revelation of. S. Iohn.

And about the seate were xxiii. seats  
 And I sawe on the seates. xxiii. senten-  
 ces syttinge clothed in whyte carymet/  
 And had on their haddes crownes of gold

And out of the seate proceeded light-  
 nynges/ and the undyrnges/ and bytys/  
 And there were. vii. lampes of fyre burn-  
 ynge before the seate / wherby are the  
 vii. spirytes of god. And before the se-  
 ate that was a see of glasse / lyke vnto  
 crystall/ and in the myddes of the seate/  
 and rounde aboute the seate / were. iiii.  
 beastes full of eyes before and behyn-  
 de. And the fyrste beast was lyke a lyon/  
 the secende beast lyke a calfe/ and the  
 thyrde beast had a face as a man / and  
 the fourthe beast was lyke a strange  
 eagle. And the. iiii. beastes had eche one  
 of them. vi. wyngis aboute hym / and  
 they were full of eyes within. And they  
 had no reste daye nether nyght / sayn-  
 ge: holy/holy/holy/ to the god almyghty  
 which was/ and is/ and is to come.

Chap. vi.

And when those beastes gaue glory  
 and honour/ and thankes to him that sat  
 on the seate / wherby theyeuer more/  
 the. xxiii. sentenours fel downe before the  
 trone/ before him that sat on the trone  
 and worshipped him that theyeuer.  
 And caste their crownes before the trone  
 sayinge: thou arte worthy to rece-  
 aue glory/ and honour/ and power/ for

## The .v. Chapter.

thou hast created all thingis / & I / thy  
wyllys sake they are and were created.

## The .v. Chapter.

**A**ND I sawe in the right hō  
de of hym that sat in the  
trone / a boke wryten with  
yn / and on the backsyde /  
seald wth .viij. seales.  
And I sawe a stronge an-  
gell whych cryed wth a lowde voyce  
Who is worthy to open the boke / and  
to loose the seales therof: And no man  
in heauē / ner in earth / neither vnder the  
earth / was able to open the boke / ne-  
ther to loke thereon. And I wepte mo-  
che / be cause no man was founde wor-  
thy to open / and to rede the boke / ne-  
ther to loke there on.

**A**ND one of the senyours sayde vnto  
me / wepe not: Beholde / a lycn beynge  
of the trybe of juda / the rore of Dauid  
hath obtayned to open the boke / and to  
loose the .viij. seales therof. And I be-  
helde / and lo / in the myddis of the sea-  
te / and of the .iiij. beastes / and in the  
myddis of the senyours stode a lambe  
as though he had bene fylled / whych  
had .viij. hoines / and .viij. eyes / whych  
are the spires of god / sent into all the  
worlde. And he cam and toke the boke  
oure off the ryght hōde off hym that  
sat upon the seate.

U .v. .iiij.

# The reuelacion of. S. Iohn.

And when he had take the booke the **iiii.** beastes **ad. xiiii.** senours fell down before the lambe/ hauryng harpes/ and golden vialles full of odours/ which are the prayers of sayntis **ad** they songe a newe song: sayunge;/ thou arte worthy to take the boke/ & to open the seales therof/ for thou wast kylled **ad** haste redeemed vs by thy blood/ out of all kynneddis/ and tonges/ and people and nations / and haste made vs true oure god/ kyngis and prestis / and we shall sayne on the erth.

**Mat. vi. :** And I behelde/ and I herd the voyce of many angyles aboute the trone. **ad** about the beastes and the senours **ad** I herde thousande thousandes/ sayunge wyth a loude voyce. Worthy is the lambe that was kylled to receaue power/ **ad** ryches/ and wysdom/ **ad** strengthe/ and honour/ and gloie/ and blyssynge. And all creatures whych are in heuen/ and on the erth/ **ad** vnder the erth and in the see/ and all that are in them berde I sayunge/ blyssynge/ honour/ gloie/ **ad** power/ be vnto him/ that sitteth vpon the seate/ and vnto the lambe for ever more. And the. **iiii.** beastes sayde/ Amen And the. **xiiii.** senours fell apon their faces/ and worshipped hym that lyueth for ever more.

The. **vi.** Chapter.





And I sawe when the lambe  
he opened one off the sea-  
les/and I herde one of the  
iii. beastes saye as yt wer  
the noyse of thōder/come  
and se. And I sawe/ād be-

holde there was a whyte hōste/ ād he  
that sat on hym had a bowe/ād a crow-  
ne was geuen unto hym / and he went  
forth conquerynge ād for to overcome  
And when he opened the seconde scale/  
I herde the seconde beste saye/ Come  
ād se/ And there wēt out another hoīse  
that was red / and power was geue  
to hym that sat ther on/ to take peace  
from the erth/ and that they shulde kyl  
one another/ And there was geuen bry-  
to hym a gret swearde.

And whē he opened the thirde scale/  
I herde the thirde beste saye/ come ād  
se. And I behelde/ and lo/ a blache hoīse  
and he that sat on hym/ had a payre of  
balances in hys honde. And I herde a  
voyce in the myddes of the. iii. beastes  
saye/ A measure off wheate for a peny/  
and. iii. measures of barley for a peny/  
and ople and wyne se thou hurte not.

And whē he opened the fourthe sea-  
le I herde the voyce of the fourthe be-  
ste saye/ come and se/ and I lokyd/ and  
beholde a grene hōste / and hys name  
that sat on hym was deeth/ ād hell for

# The reuelacion of S. Iohn.

Rowed after him/and power was geuē  
vnto thē ouer the fouerthe parte of the  
earth/to kyl wth swerdes/and wth  
honger/and wth thurst/that cometh  
of hermen of the earth.

And when he opened the fyfte seale/  
I sawe vnder the aultre / the soules of  
them that were kyled for the worde  
of God / and for the testimony which  
they had/and they cryed wth a loud  
voys sayinge / Howe longe tarest thou  
loste holy and true/to iudge and to  
avenge our bloud on them that dwell  
on the earth. And longe whyre garmen  
tes were geuē vnto euery one of them.  
And yt was sayde vnto them that they  
shulde reste for a lytel season vntill the  
number of their felowes/ād bre: thē/  
ād of thē that shulde be kyled as they  
were/were fulfilled.

And I behelde when he opened the  
sixte seale/ād lo there was a grete earth-  
quake / ād the sunne was as blacke as  
sacke clothe made of ye: are. And the  
moone wored enē as b'ou: / And the star-  
res of heauē fell vnto the earth/ enē as  
a figg tree casteth from her / her figg-  
gis / when she is shaken wth a myghty  
wynde. And heauē banyshed as a scroll  
as a scroll when yt ys rolled to gether  
And all mountayns ād yles/were mo-  
ued oute of their places. And the hye

# The. vii. Chapter.

817

gis of the earth/and the gret men/and  
the ryche men/and the chiefe capayne3  
and the myghty men/and euery bound  
man/and euery free man/hyd them sel-  
ues in dñes/and in rockis of the hyl-  
les/and sayde to the hylles/and rockis  
fall on vs/ and hyde vs from the presen- Esaie. li. d  
ce of hym that sitteth on the seare/and Esec. i. vi  
fro the wraith of the lambe/for the gre- Iuc. xxiij. d  
te daye of his wraith is come:and who  
can endure yr?

## The. vii. Chapter:

**A**nd after that I sawe. iiii.  
angels stonde on the. iiii.  
corners of the erth/holdin-  
ge the. iiii. wyndis off the  
erth/that the wyndes shul-  
de not blowe on the erthe/  
neither on the see / neither on eny tree.

✠ And I sawe another angell ascende  
from the ryfuge of the sunne / which  
had the seale off the lyfuge god/and he  
cryed woth a lowde voyce to the. iiii.  
angellis (to whō power was genen to  
hurt the erth and the see) saying. Spere  
not the erth neither the see / neither the  
trees/tyll I haue sealed the seruauntes  
of oure god in their forheddes.

And I herde the noȝble of the which  
were sealed/a there were sealed. C. and  
xliii. thousand of al the trybes of the childre  
of Israel. Of the trybe of Juda were

The reuelacion of S. Iohn  
 sealed. xij. M. Of the trybe of Ruben  
 were sealed. xij. M. Of the trybe of Gad  
 were sealed. xij. M. Of the trybe of A-  
 ser were sealed. xij. M. Of the trybe of  
 Nephtalym were sealed. xij. M. Of the  
 trybe of Manasses were sealed. xij. M.  
 Of the trybe of Symeon were sealed  
 xij. M. Of the trybe of Leuy were sea-  
 led. xij. M. Of the trybe of Iudas we-  
 re sealed. xij. M. Of the trybe of Iaba-  
 lon were sealed. xij. M. Of the trybe of  
 Joseph were sealed. xij. M. Of the try-  
 be of Benjamin were sealed. xij. M.

After this I behelde / a lo a great mul-  
 titude (which nomā coulde nombe of  
 all naciōis / and people / and tonge / stode  
 before the seate and before the lambe /  
 clothed with longe whyte garments /  
 and palmes in their hondes / and cryd  
 with a lowde voyce / sayinge / welthe  
 to him that syteth apō the seate of ou-  
 re god and unto the lambe. And all the  
 angellis stode in the cōpace of the sea-  
 te / and of the seniours and of the. iiii.  
 beasles / and fell before the seate on their  
 faces / and worshipped god / sayinge / Amē  
 Blessyng and glorie / wylde and thankis /  
 and honour / and power / and myght be  
 unto oure god / for evermore / Amē. ¶  
 And one of the seniours answered /  
 sayng butome: What are these which  
 are arrayed in longe whyte garmētis /

### The. viii. Chapter.

and whēce cam they? And I sayde vnto  
 him/ tolde thou wottest. And he sayde  
 vnto me/these are they which cam out  
 of gret tribulaciō and made their gar-  
 mentis large and made the whyre in the  
 bloud off the lambe / therfore are they  
 in the p̄sence of the seate of God and  
 serue him daye & nyght in his temple/  
 and he that sytteth in the seate wil dwell  
 amonge the. They shal hunger no mo-  
 re neither thyrst: neither shall the sunne  
 lyght on the/ neither eny heate/ for the  
 lambe whych ys in the myddes/ of the  
 seate shal fede them/ and shall lede them  
 vnto fountaynes off lpyngge water/  
 and god shall wypppe awaye all teares  
 from theyr eyes. Esa. xlii. 8  
Esa. xlii. 8

### The. iiii. Chapter.

**A**nd when he had opened  
 the senenthe seale / there  
 was silence in heauen ab-  
 oute the space of an halfe  
 houre. And I sawe angeli-  
 lis stōdinge before god. and  
 to them were geue. vii. tropetis/ And  
 another angell cam and stōd before the  
 aultre hauyng a goldē censur: and mo  
 the off odouris was geuen vnto hym/  
 that he shulde offre of the prayers of al  
 capnctes apōn the goldē aultre/ which  
 was before the seate. And the smoke of  
 the opures which cam of the prayers

**The reuelacion of. S. Iohn.**  
 of all sayntis ascēded vppe before god  
 out of the angelis hēde. And the angel  
 toke theenser and fylled yt wrythme  
 of the aulre and caste yt into the erth/  
 And voyces were made/and thoutungis  
 and lighnyngis/and erthquake.

And the. vii. angelles which had the  
 vii. trompētis prepared the semgnt  
 blowe. The fyrst angel blew/and there  
 was made haille and fyre/which were  
 myngled with bloud/and they were caste  
 into the erth/and the thyrde parte of  
 trees was buent/and all grent grese  
 was byt/And the secōde angel blew/  
 And as it were a gret mountayne/burn  
 ynge w.ith fyre was caste into the see/  
 and the thyrde parte of the see turned  
 to bloud/and the thyrde parte of the crea  
 tures which had lyfe dyed/and the thyr  
 de part of shippes were destroyed.

And the thyrde angel blew/and there  
 fell a gret starre fro heauen burnynge  
 as it were a lape/and yt fell into the thyr  
 de parte of the ryuers/and into fountay  
 nes of waters/and the name of the star  
 re is called wormwod/And the thyrte  
 part was turned to wormwod/And ma  
 ny dyed of the waters because they we  
 re made bytter. And the fouerthe angel  
 blew/and the thyrde parte of the sunne  
 was bytten and the thyrde parte of  
 the mōne/and the thyrde parte of the

## The. ix. Chapter.

res/so that the thyrde parte of the was  
darkened. And the daye was smytten  
that the thyrde parte off yt shulde not  
shyne/and lyke wyse the nyght. And I  
behelde and heide an angell synginge tha-  
towe the myddes off heauen/ sayng  
wyth a lowde voyce/ Woe/ Woe/ to the  
inhabiters of the erth/ because of the  
boyces to come of the trope of the. iij.  
angels which were yet to blowe.

## The. ix. Chapter.

**A**ND the fyfte angell blew  
we/ and I sawe a starre fall  
fro heauen vnto the erth.  
And to hym was geuen  
the keye of the bottomlesse  
pyt. And he opened the  
bottomlesse pyt/ and there aroose the smo-  
ke of a greet foynce. And the sunne/ and  
the ayer were darkened by the reason  
of the smoke of the pyt. And there came  
out of the smoke locustes vpon the erth  
and vnto the was geuen power as the  
scorpions of the erth haue power. And  
yt was sayde vnto them that they shul-  
de not hurte the grasse of the erth/ nei-  
ther eny greene thyng/ neither eny tree  
but only those men which haue not the  
seale in theyr foreheadis / and to them  
was commaunded that they shulde not  
hpyll the/ but that they shulde be vexed  
w. pynethers / and they payne was as

**The reuelacion of .S. Iohn**  
 the payne that cometh of a scornful  
 state. ij. d when he hath strangled a man. And in  
 Osee. x. b. those dayes shall men seeke death; and  
 iuc. xxiij. d shall not fynde yt / they shall desire to  
 Capt. xvi. b dye / and death shall flye from them.

And the synnilitude off the locustes  
 was lyke vnto horses prepared vnto  
 battayll / and on theyr heddes were as  
 yt were crownes / lyke vnto gaibes / and  
 theyr faces were as yt had bene the fa-  
 ces of mē / And they had beates as the  
 beates of women. And theyr teethe were  
 as the teethe off lyon. And they had  
 habbergions / as yt were habbergions  
 of peron / And the sounce of theyr wyngis  
 was as the sounce of charreing whē  
 many hostes runne to gether to bat-  
 taye / And they had tailes lyke vnto  
 scorpions / and there were theynges  
 their sayles. And theyr power was to  
 hurt men. v. monethes. And they had  
 kyrtze ouer them / whych ys the angell  
 of the bottomlesse pyr / whose name in  
 the hebrew tounge / ys Abaddon / but in  
 the greke tounge / Apollion / that ys to  
 saye a destroyer. Upon two ys past / and  
 beholde two wooges come after this.

And the sixte angell blew / and I herd  
 aboyce fro the. iij. corners of the gol-  
 den aultre / which ys before god / saynge  
 to the sixte angell which had the trom-  
 pe / Loose the. iij. angellis / whych are



### The. ix. Chapter.

bonnde in the grete ryuer Eufrates.  
 And the. iiii. angellis were loosed whi-  
 ch wer prepared for an houre/for a da-  
 ye/for a moneth/and for a yere/for to  
 slei the thyrde parte of men. And the nō-  
 bre of hoisemen of warre / were twenty  
 tymes. x. th. And 3 herde the nombre of  
 the. And thus 3 sawe the hoises in a vi-  
 sion ad them that late on the / haupnge  
 fyre habbergions of a Jacynthe coloure  
 and brymstone/and the heeddes of the  
 hoises were as the heeddes of lyons.  
 And out of theire mouthes went forth  
 fyre and smoke and brymstone. And of  
 these. iiii. was the thyrde parte of men  
 killed/that is to saye: of fyre/smoke ad  
 brymstone/ which proceded out of the  
 mouthes of the / for their power was  
 in their mouthes ad in their tayles/for  
 their tayles were lyke unto serpentis  
 ad had heeddes/and with the they dyd  
 hurt And the remnant of the me which  
 were not kyllid by these plagis repē-  
 ted not of the dedes of theyr hondes:  
 that they shulde not worshippe trayls  
 and ymages/of golde/and syluer/and  
 brasse/and stone/and of woode/ which  
 neither canse/neither heare/neither go.  
 Also they repented not of theyr mur-  
 ther ad of theyr sorcery neither of theyr  
 fornication neither of theyr thefte.

### The. x. Chapter.

X. F. J.

## The Reuelacion of .S. Iohn.



And I sawe another myghty  
 an angell come downe fro  
 heuē: clothed with a clou  
 de and the rayne bore a  
 pon his head. And his fa  
 ce as yt were the sonne/  
 and his fete as yt were pylars offyre  
 And he had in hys honde a lytell booke  
 oppn/ād he put his right fore apon the  
 see and his lyfte fore on the erth. And  
 cryed wyth a lowde voyce / as whena  
 lyon roletb. And whē he had cryed/se  
 uen thondres spake their voyces. And  
 whē the. viij. thondres had spokē their  
 voyces/I was aboute to wryte. And I  
 herde a voyce fro heauen sayinge vnto  
 me make the thyngis whych the. viij.  
 thondres spake/ād wryte them not.

**Mat. xij. c**

And the angell which I sawe flogge  
 apon the see/and apon the erth/lyfte  
 hye his honde to heauen/ād swore by  
 hye that lyueth for euer more: whych  
 created heauen/ and the thynges that  
 therein are/ ād the see/ and the thyngis  
 which therein are/ that there shoulde be  
 no longer tyme/ but in the dayes of the  
 voyce of the seuen the angell/ when he  
 shal begyn to blowe / even the mystry  
 of god shalbe fullylled as he preached  
 by hys seruauntis the prophetis.  
 And the voyce whych I herde from  
 heauē spake vnto me agayne/ād saye/

## The.xi. Chapter.

go and take ch: boke which is open in  
the honde of the angel/which stondec  
apon the see: and apon the erth / and I  
went vnto the angell/and sayde to him  
geue me the boke/ and he sayd vnto me  
take yt: and eate yt bppe: and yt shall  
make thy belly bytter/ but yt shalbe in  
thy mouth as swete as hony: and I to-  
ke the boke out of his honde/ and ate yt  
bp / and yt was in my mouth as swete  
as hony: and as sone as I had eaten yt/  
my belly was bytter. And he sayde vnto  
me: thou muste prophesy agayne a-  
monge the people / and nacions / and  
tongis/ and to many kyngis.

Eze. iii. 1

## The.xi. Chapter.

**A**nd then was geuen me a  
rede lyke vnto a robe/ and  
yt was sayd vnto me/ Ky-  
se and mete the temple of  
god/ and the aultre/ and the  
that whorshyppe therin /  
and the quere whiche ys wryth the tem-  
ple cast oute/ and mete yt not/ for yt ys  
geuen vnto the gentyles: and the holy  
cite shall they treade vnder fote. xlii.  
monethes. And I will geue power vnto  
my two witneses/ and they shall pro-  
phesy. A. cc. and. lx. dayes / clothed in  
sackcloth. These are two olyue trees  
and two candelstikes/ stonduge befo-  
re the god of the erth.

Ex ii.

# The Reuelacion of S. Iohn.

And yf any man will hurt them / they  
shall procede out of their monthes: and  
consume their enemyes. And yf any man  
will hurt them / theys wyfe muste be  
kylled. These haue power to shut hea-  
uen / that yt rayne not in the dayes of  
theyr prophesyinge / and haue power  
ouer waters to tume the to bloud: and  
to smyte the erth wyth all maner pla-  
ges / as often as they wyl.

And when they haue fynished the  
testimony / the beaste that cam out of  
the bottomlesse pyr / shall make warre  
agaynst them: and shall ouer come / and  
kylle them. And theys bodyes shall lye  
in the streets of the greete cite / which  
spiritually is called sodom and Egra-  
te / where oure lord was crucified. And  
they of the people and kynredes and  
tonges / and they of the nations: shall se  
theys bodyes. iij. dayes and an halfe /  
and shall not suffre theyr bodyes to be  
put in graues. And they that dwell a-  
pon the erth / shall reioyce ouer them  
and be glad / and shall send gyftes vnto  
another / for these two prophetes  
bered them that dwell on the erth.

And after. iij. dayes and an halfe the  
spire of lyfe fed god entered into the  
And they fode vppon theyr fete /  
and grete feare cam vpon them / which sawe  
the. And they herde a grete voyce from

# The.xi. Chapter.

Heauē/sayinge vnto them/Come hpye  
hyther. And they ascended hpye into  
heauē in a cloude/ānd these empyes sa-  
we them. And the same houre was the  
re a grete erth quake/ānd the tēthe pā-  
te of the cite fell/and in the erth quake  
were slayne names of men seuen. **¶**  
and the remnant were feared/and ga-  
ue gloiy to God of heauē. The secunde  
wo y<sup>s</sup> past / and beholde the thyrde wo  
woll come anon.

And the seuenthe angel blew: and  
there were made grete voyces in hea-  
uē sayinge/the kyngdoms of this world  
be aye oure lordes and hys churche/ānd  
he shall raygne for euer more. And the  
fourth. sentour/ which sat before god  
on their seates / fell apon their faces/  
and worshipped god sayinge / we geue  
the thankis lorde God omnipotēt whi-  
ch arte and wast and arte to come: for  
thou haste receaued thy grete myght  
ānd hast raygned. And the naciōs were  
angry:ānd thy wyath is come/ānd the ty-  
me of the dead/that thou shuldest iud-  
ge thē/and shuldest geue rewarde vnto  
thy seruautes prophets ānd sayntes/  
and to them that feare thy name smale  
and grete and shuldest destroye them/  
which destroye the erth. And the tēple  
of God was openyd in heauē/ānd there  
was sente in hys tēple/the arke of hys  
**¶** **¶** **¶**

**The Reuelacion of .S. Iohn.**  
 testamēt/and there folowed lyyhtys  
 gys/and voyces:and thondrynges and  
 erthquake/and moche hayle.

**The.xii. Chapter.**



Were appered a gret won-  
 der in heauen. A woman  
 clothed w<sup>th</sup> the sunne/  
 and the mone vnder her fe-  
 te: & upon her head a crow-  
 ne of .xii. starres. And she  
 was with chylde and cryed tranallynge  
 in byrth: & payned redy to be deliuered  
 And there appered another wonder in  
 heauē: & beholde a gret red dragon/ha-  
 uynge .viij. heades/and ten hornes/and  
 seuen crownes on his head: & he  
 sawe the chylde parre of the star-  
 res/and cast hym to the erth.

And the dragon stode before the wo-  
 man whych was redy to be deliuered/  
 for to deuoure her chylde as sone as he  
 were borne. And she brought forth a  
 man chylde/whiche shulde rule all na-  
 tions with a rode of yeron. And her son-  
 ne was taken vpp to god/and se-  
 t in his seate. And the womā fled into the  
 wilderness/where she had a place pre-  
 pared of god/that they shulde fete her  
 there. **Re. and .xxvi. dayes**

And there was gret battayll in hea-  
 uen/Michael and his angelles fought  
 with the dragon and the dragon fought

## The. xii. Chapter.

and his angelles / and pteuaylled not  
neither was their place founte enymo-  
re in heauē. And the gret dragon / that  
olde serpent called the deuill and Sa-  
thanas / was cast out / whych desce-  
nerh all the worlde / And he was cast in  
to the erth / and his angelles were cast  
out also.

**C** And I herde a lowde voyce sayinge  
in heauē is now made helth ād stre-  
the / and the kyngdom of oure God / ād  
the power of his Churk / for he is cast  
doun which accused them before god  
daye and nyght / And they ouer cā hym  
by the bloude of the lambe / and by the  
woorde off theyr testimony / and they  
loued not their lyues vnto the deeth.  
Therefore reioyce brauens / ād ye that  
dwell in them. / And to the inhabytēts  
of the erth / and of the see / for the deuyl  
ys comyng doun vnto you / whych hath  
gretty wrath / he canle he knowe / that  
he hath but a short tyme.

**D** And when that the dragon sawe  
that he was cast vnto the erth / he per-  
secuted the woman which brought forth  
the man chylde. And to the woman  
were geuen two wynges of a grette e-  
le: that she myght flye vnto the wylder-  
nes / in to her place / where she shal  
spylled for a tyme: tyme / and halffe a  
tyme / from the presence off the dragon  
¶ x. iij.

# The Revelation of. S. Iohn.

And the serpent cast out of his mouth  
water after the woman as yt had bene  
a ryuer be cause she shulde haue bene  
caught off the flood. And the erth hap-  
pe the woman/ and the erth opened her  
mouth/ and swallowed uppe the ryuer  
which the dragō cast out of his mouth  
And the dragon was wroth wth the  
woman/ and went and made warre wth  
the remnant of hyr seide/ whyr he kepe  
the commaundementis of god/ and be-  
ne the testunony of Iesus Christe. And  
I rode on the see sonde.

## The. xiiij. Chapter.



And I sawe a beaſt riſe out  
of the ſee/ hauinge. viij. hea-  
des/ and. x. hornes and a-  
pon hyr hornes. x. crow-  
nes/ and apon hyr head/  
the name off blaſphemy.  
And the beaſt which I ſawe / was lyke  
a cat of the mountayne/ and his fete we-  
re as the fete of a bear and hyr mouth  
as the mouth of a lyon. And the dra-  
gon gave him his power and his ſeate  
and grete auctorite/ and I ſawe woun-  
dis on his heades as yt wer wounded to deeth  
and his dedly wounde was healed. And  
all the worlde wondered at the beaſt/ and  
they worſhipped the dragon/ which ga-  
ue power unto the beaſt/ and they wor-  
ſhipped the beaſt ſayinge: who ys lyke



## The .xliij. Chapter.

bnto the beaste/who ys able to warre  
wyth hym?

**A**nd there was a mouth geuen bnto  
him that spake grete thynges/ā d blas-  
phemes/and power was geuen bnto  
hym / to continue .xliij. monethes. And  
he opened his mouth bnto blasphemy  
agaynstē god/to blaspheme hys name  
and his tabernacle/ and thē that dwell  
in heauen. And yt was geuen bnto him  
to make warre with the sayntis/ ā d to  
ouercome them. And power was geue  
hym ouer all kyn: d/ tonge / and naci-  
on: ā d al that dwell apou the erth wor-  
shept hym: whose names are not writē  
in the boke of lyfe of the lambe/ which  
was kylled frō the begynnyng of the  
worlde: p eny man haue an eare / let  
him heare the that leadeth into captiue **Gen. ix. 2.**  
he/ shall go in to captiuite: he that kyl. **mat. xxvj.**  
leth wyth a swerde / must be kylled  
wyth a swerde. Here ys the pacience  
and the fapth of the sayntis.

**A**nd I behelde another beast cōmyn-  
ge vppē out of the erth/ ā d he had two  
hornes lyke a lambe / and he spake as  
dyd the dragon. And he dyd all that the  
frist beast coulde do in his presence ā d  
he caused the erth/ ā d thē which dwell  
therin / to worshyppe the frist beast  
whose dedly wounde was healed. And  
he dyd grete wonders/so that he made

### The Reuelacion of S. Iohn.

Fye come wume fro heaue in the syght  
of me. And deceaued the that dwelt on  
the erth by the meanes of those signs  
which he had power to do in the syght  
of the beast / sayinge to the that dwelt  
on the erth: that they shulde make an  
ymage vnto the beast / whych had the  
wounde of a swearde / and byd lyue

And he had power to geue a spere  
vnto the ymage of the beast / and that  
the ymage of the beast shulde speake /  
and shulde cause that as many as wol-  
de not worshipp the ymage of the be-  
ast / shulde be kyled. And he made all  
men / smal and greate / ryche and poore /  
fre and bonde / to receaue a marke in  
there ryght hondes / or in there forehe-  
dis. And that no man myght by eschew  
saue he that had the marke / or the na-  
me off the beast / or the nombre off hyr  
name. Here ys wysdome. 2. et hym that  
hath wytcount the nombre of the be-  
ast. for ys the nombre of a man / and  
hyr nombre ys sixe hondred / thre score  
and sixe.

### The .xliiij. Chapter.

**A**nd I looked / and lo al an  
the flore on the mount Sy-  
on / and myth. hyr. C. and  
thousaunde haufuge  
his fathers name wyten  
in there forehedis. And I

# The. xliii. Chapter.

herde a voyce from heauen/as the sounde of many waters / and as the voyce of a grette thoundre . And I herde the voyce of harpers harppng with their harpes . And they songe as yt were a newe songe/before the seate/and before the foure beastes/ and the senourg and no man coulde learne that songe but the hondred and. xliii. thousand. whych were redemed from the erth These are they/ which were not defyled with women/for they are virgins. These folowe the lambe whithersoener he goeth These were redemed from men by the fruite fructis but to God / and to the lambe/ and in there mouthes was founde no gyle. For they are withouten spot before the trone of God. ¶

And I sawe an angel flye in the myddes of heauen haupng an euerglastyng gospell/to preache vnto them that lye and dwell on the erth/ and to all nations kindredes/ and tongis/ & people/ sayinge with a lowde voyce: feare God and geue honoure to hym/ for the houre of his iudgement is come: and worshippe hym/that made heauen and erth/ and the see and fontaynes of water. And there folowed another angel/sayinge: Babilon is fallen is fallen/ that greue cyte/for she made all nations droncke of the wyne of her fornicacion.

psal. cxlv.  
Act. iiii. c.  
Esa. xli. c.  
Ier. li. a.

# The Reuelacion of .S. Iohn.

And the thyrde angel folowed them  
 saynge with a lowde voyce: pferme  
 wolshipp the beast & his ymage/for  
 ceauie hys marke in his forehead: mon  
 his honde/the same shall drynke of the  
 wyne of the wrath of God/whych  
 pouzed in the cuppe of his wrath. And  
 he shal be punnysshed in fyre and brim  
 stone / before the holy Angels; and be  
 fore the lambe.

And the smoke of their turment asc  
 derth byp euermore. And they haue no  
 rest daye ne nyght / whych wolshipp  
 the beast / and his ymage / and whoso  
 ether receaueth the prync of hys name  
 there ys the patience of sayntis. For  
 he are they that kepe the commande  
 mentis and the sayth of Iesu.


And I herde a voyce from heauyn say  
 unge vnto me: wryte / Blessed are the  
 dead / which here after dye in the lord  
 euen so sayth the spirete: that they ma  
 ye rest from their laboures / but they  
 workis shal folowe them. And I lokt  
 and beholde a whyte clowde / and upon  
 the clowde one sittynge lyke vnto the  
 sonne of man / hauynge on hys heade  
 golde crowne / and in his honde a sharp  
 mat. xij. c. p. sycle. And another angell cam out of  
 Joel. iij. c. to hym that sat on the clowde. Thin  
 ke in the sycle and rece: for the tyme is

## The.xv.Chapter.

come to repe / for the come of the erth  
is tpe. And he that late on the clowde  
thrust in hys syde on the erth / and the  
erth was reved.

**B** And another angell cam oute of the  
temple / which is in heauē / haupnge al  
so a sharpe syde. And another angell  
cam oute fro the aultre / which had po  
wer ouer fyre / and cryeth wyth a lowde  
crye to hym that had the sharpe syde  
and sayde : thrust in thy sharpe syde /  
and gathie the clustres of the erth : for  
her grapes are tpe. And the angell  
thrust in hys syde on the erth / and cut  
downe the grapes of the vyneparde of  
the erth : and cast them in to the grette  
wynsar off the wyath off God / and the  
wyne sar was troden wythout the cu  
te / and bloud cam out of the sar euer  
into the hors byddes by the space off  
a thousande and .iij. score furlongis.

## The.xv.Chapter.

**A**  Sawe another signe in he  
auē gret and meruellous  
viij. angels haupnge the se  
uē laste plagis / for in the  
ys fulfilled the wyath off  
God And I sawe as yt we  
re a glason see / inpyngled with fyre / and  
them that had gotten victorie of the be  
ast / and of his ymage / and of hys mar  
ke / and of the noȝe of hys name stande

# The Reuelacion of S. Iohn.

**Here. f.**

on the glaston see/ hauyng the hand  
of god/ and they songe the songe of Mo-  
ses the seruaunt of god/ and the songe of  
the laide/ sayinge: Wrete & maruelous  
are thy workes lord God almyghty  
fultre and true are thy wayes/ kynges  
sayngis. Who shall not feare o lord  
glorify thy name: For thou only art  
holy and al geytis that come and fallow  
ne before the/ for thy iudgements are  
manifest. And after that I loked; and  
beholde the temple of the tabernacle of  
testimony was opyn in heauen/ and the  
seuen angelles came out of the temple/ whi-  
ch had the seuen plagis/ clothed in pur-  
re and byght lymen/ and hauyng theyr  
brestes girded with goldengerdels.  
And won off the fowre beastes came  
vnto the seuen angelles. vii. golden  
brialles/ full of the wrath of god which  
reth for ever more. And the temple was  
full of the smoke of the glory of God,  
and of his power/ and no man was able  
to entre in to the temple/ tyl the seuen pla-  
gis of the seuen angelles were fulfilled.

## The. xvi. Chapter.



Merdea grete bope out  
of the temple/ sayinge: to  
the. vii. angelles go your  
wayes ponce out your  
brialles of wrath upon the  
erth. And the first went.

## The.xvi. Chapter.

And poured out his viall upon the earth/  
 and there fell anoyson and a sope boile  
 che upon the men/ which had the mar-  
 ke of the beast/ and upon the which was  
 snipped his ymage. And the seconde an-  
 gell shed out his viall upon the see/ and  
 yt turned as yt were in to the bloud/  
 of a dead man/ and euery luyng creature  
 dyed in the see. And the thyrde an-  
 gell shed out his viall upon the ryuers  
 and fountaynes off waters/ and they  
 turned to bloud. And I herde an angel  
 saye: loide which arte/ and walk/ thou ar-  
 te righteous & holy/ because thou hast  
 geuen so the iudgmentis/ for they shed  
 out the bloude of sayntis/ and prophe-  
 tis/ and therfore hast thou geue them  
 bloud to drynke: for they are worthy.  
 And I herde another out of the anker  
 saye: euen so loide god almyghy/ true  
 and righteous are thy iudgmentis

And the fourth angel poured out his  
 viall on the sunne/ and power was ge-  
 uen vnto hym to burne men wyth heate  
 of fyre. And the men caged in grei hea-  
 te/ and spake euill of the name of god  
 which had power ouer those plagis/  
 and they repented not/ to geue hym glo-  
 ry. And the fyfte angel poured out his  
 viall upon the seate of the beast/ and  
 his kyngdome waxed derke/ and they  
 gnawe theyr tonges for sorowe/ and

**The Reuelacion of. S. Iohn.**  
 blasphemed the God of heauē forsa  
 we/ and payne of their sores/ and repen  
 ted not of their dedes.

And the sūre angell poured out his  
 byall upon the grete ryuer Euphrates  
 And the water dyed hyppē/ that the wa  
 pes of the kynge of the este shulde be  
 prepared And I sawe thee buclenspy  
 tes lyke frogges come out of the mow  
 the of the dragon / and out of the mow  
 the of the beast/ and out of the mow  
 the of the false prophet. For they are the  
 spīrites of deupls wolkynge myrracles  
 to go out vnto the kynge of the erth  
 and of the whole worlde to gather the  
 to the battayle off that grete daye of  
 mat. xxiii. God almyghy. Beholde I come as a  
 Luc. xii. e these. Happy is he that watcheth and  
 1. Cor. v. a. keepeth his garmentes/ Lest he be fo  
 unde naked: and men se his shyned.  
 And he gathered them to gether in a  
 place called in the hebreue tonge. Ar  
 mageddon.

And the seuenthe angel poured out  
 his byall in to the ayre. And there cam  
 a voyce out of heauen fro the seate/ sa  
 yinge/ It ys done. And there folowed  
 voyces / thondynges / and lychtyny  
 ges/ and there was a grete erth quake  
 so the as was not sente men were upon  
 the erth/ so myghy an erthquake & so  
 grete. And the grete cite was deuyd



## The.xviij.Chapter.

into the parties. And the cities of nations fell. And greet Babylon came in remembrance before God/to geue vnto hyr the cuppe of wyne of the fearenes of wrathe. Every ple fled awaye/ and the mountaynes were not founde. And there fell a greet hayle/as yt had bene talentes/out of heauen upon the men/ and the men blasphemed god/ be cause off the plage off the hayle /for yt was grete and the plage of yt sore.

## The.xvii.Chapter.

**A**nd there came one off the seven angels / whych had the seven baylles/and called with me/sayinge vnto me come I wyl shewe the the iudgement of the greet whore/that syteth upon many waters with whome haue comitted fornicaciō the kyngis of the erth/so that the inhabytors of the erth / are droncken wpth the wyne of her fornicacion. And he caryed me awaye into the wyldernes in the spircete. And I sawe a womā syt upon a rose colored beast full off names of blasphemy/ whych had ten hornes/ And the womā was arrayed in purple and rose color/and decked with golde/ precious stone/and pearles/ and had a cuppe of golde in her honde/ful of abominacion/and fylthyness/of her for-

## The Revelation of S. Iba.

infection. And in her forehead was a  
me wryten/a myſtery/greete Babylon/  
the mother of whozome/and abhomi-  
nacions of the earth. And I ſawe the w-  
ſe dronche wryth the blood off ſayntes/  
and with the blood of the wyttneſſes of  
Jeſu. And when I ſawe her/I went to  
wryth greete meruayle.

And the angel sayde unto me / when  
foze mannyfyllst thou? I wyl here  
the the mystery off the woman / and of  
the beaſt that beryſt her / which haſte  
men heades / and ten hornes. The beaſt  
that thou ſeeſt / was / and ys not / and  
ſhall aſcende out of the bottomleſſe ſea  
and ſhall go into perdition / and they  
that dwell on the earth ſhall worſhip  
(whole names are not wryt in the booke  
of lyfe from the begynnyng of the  
worlde ) when they beholde the beaſt  
that was / and ys not. And here is a ſigne  
that haſt wryt dome.

The seven heades are seven mountaynes/ on which the woman sitteth/ they are also seven hyngis/ & yue are fallen/ and won is/ and another is not yet come / When he cometh he will continue a space. And the beast that was and is not/ is euē the appt/ and is one of the seven/ and shall go into destruction. And the ten hornes which thou seest/ are ten hynges/ which haue risen

# The.xliij. Chapter.

and no kyngdome/but shal receave po-  
wer as kynges at one houre wpth the  
beast/These haue one mynde/and shall  
geue their power & strengthe vnto the  
beast. These shal fyght with the lambe/. t. l. m. b. j. e  
and the lambe shall ouercome them/  
For he is lord of lordes/and kyng of  
kynges/and they that are on hys syde  
are called and chosen/and faichfully.

**D** And he sayde vnto me / the waters  
whych thou sawest / where the whole  
erth / are people / and folke / and nacio-  
ns / and tonges . And the ten hornes /  
whych thou sawest upon the beast / are  
they that shal hate the whore / and shal  
make her desolate / and naked / and shal  
eate her flesh / and burne her with fy-  
re / For God hath put in their hertes to  
fulfyl his wyll / and to do with one con-  
sent / so to geue her kyngdom vnto the  
beast / but if the worshers of God be ful-  
fylled. And the woman which thou sa-  
west / is that greatesyre / whych raga-  
neth ouer the kynges of the erth.

## The.xliii. Chapter.

**A**fter that I sawe and  
therewith considered  
but he had manye great  
vnto the beast / and the  
lyghte downe with his  
naked / and the  
by which a strange waye  
A s s. ij.

# The Reuelacion of S. Iohn.

**Rea. xxi. c** Babylon is fallen/ is fallen/ and is be-  
**Miere. 4. a** cum the habitation of devyls/ and the  
 holde off all fowle spiritis/ and a cage  
 of all unclene & hartfull byrdes/ for all  
 nacions haue dronken of the wyne of  
 the wrath of her fornicacion. And the  
 kynges of the erth haue compted for-  
 nicacion with her/ and her marchaun-  
 tes are weren tyche of the habunda-  
 ce of her pleasures.

And I herde another voyce fro hea-  
 ven saye/ come awaye from her myn-  
 ople / that ye be not partakers in her  
 synnes/ that ye receaue not of her pla-  
 gis. For her synnes are gon hye to he-  
 auen/ & god hath remembred her un-  
 bednes. Rewarde her euen as she re-  
 wardeed you/ & geue her dubble accord-  
 dyng to her workis. And poure in du-  
 ble to her in the same cuppe whych she  
 fylled vnto you. And as moche/ as she  
 glorified her selfe and lyued wantonly  
 so moche powe ye in/ for her owne pe-  
 nyshment/ and sorowe/ for she sayde in  
 her herte/ I syt beyng a queene and am  
**Rea. xxi. 6** not wyth we & shal be no sorowe. Ther-  
 fore shall her plagis come at one daye  
 death/ and sorowe / & hunger/ and she  
 shal be blest wth fyre / for stronge is  
 the loide god whych iudgeth her.

And the kyngis of the earth shal be  
 wepe her/ & waille ouer her/ which ha-

# The .xviii. Chapter.

he comitted fornicacion with her/ & ha-  
 ue lyued wantonly with her when they  
 shall se the smoke of her burnynge / and  
 shall stonde a farre off / for feare off her  
 punnyshment / sayinge: Alas / Alas / that  
 gret cyte Babylon / that myghty cyte.  
 For at won houre is her iudgemēt co-  
 me. And the marchauntis of the earth  
 shall wepe & wayle in them selues / for  
 no man wyl bye there ware enymore /  
 the ware of golde / & syluer / and precious  
 stones / nether of pearle / and raynes / and  
 purple / and scarlet / and all thyng wode /  
 and all māner vessels off purpy / and all  
 māner vessels off most precious wode /  
 and of brasse / and off yeron / and synamon  
 and odours / and oyntmentis / and fran-  
 kynsence / and wyne / and oyle / and fyre  
 flour / and whete / beestis / and shepe /  
 and hoeses / and charietis / and bodyes /  
 and soules off men.

And the apples that thy soule lusted  
 after / are departed from the. And all  
 thynges which were deintie / and had in  
 pryce are departed from the / and thou  
 shalt fynde the no more. The marcha-  
 ntis off these thynges which were we-  
 ren ryche shall stonde a farre off from  
 her / for feare off the punnyshment off  
 her / wepyng and waylyng / and say-  
 inge / Alas / Alas / that gret cyte / that  
 was clothed in raynes / and purple / and  
 & & & .14.

**The Reuelacion of S. Iohn.**  
 Scarlet/and decked wyth golde and pre-  
 cious stone/and pearles/for at one hou-  
 re so great cythes is come to nought.

And euery chynne gouerner/and all  
 they that occupied shippys/and shippes  
 whiche worke in the see / stode a farr  
 of/and cryed/when they sawe the smo-  
 ke of her burnynge/sayinge what cyte  
 is lyklike vnto this great cyte? And they  
 dyd cast dust on theyr heates/and cryed  
 weppynge/and waylynge/and sayinge.  
 Alas Alas that great cite wherein were  
 made cythe all that had shippes in the  
 see / by the reason of her wate / for at  
 one houre is she made desolate.

Reioyce ouer her thou heauē / and ye  
 holy Apostles/and prophets/ for God  
 hath geue poure iudgemēt on her. And  
 a myghty angel to be vppon a stone lyke  
 a great myllstone / and cast yt into the  
 see/sayinge/ wyth such byolence shall  
 that greace cyte Babylon be cast / and  
 shalbe founde no more. And the voices  
 of harpers/and musycians/and of py-  
 pers / and trompetters / shalbe herde  
 no more in the/and no krafte man/ of  
 whatsoeuer krafte he be/shalbe founde  
 any more in the/and the sounde of myll  
 shalke herde no more in the/and the voy-  
 ce of the byde goome and of the by-  
 de/shalbe herde no more in the/for the  
 magistrates were the great men of the

## The. xix. Chapter.

earth. And w<sup>th</sup> th<sup>ys</sup>e m<sup>ch</sup>antments  
were deceaued all nacions/ and in hea-  
was founde the bloude of the proph-  
tis/ and of the sayntis/ and of all that we-  
re slayne spon the earth.

## The. xix. Chapter.

**A**nd after that I herde the  
voyce off moche people in  
heauen sayinge. Alleluya/  
Welth/ and glorie/ & honour/  
and power / be vnto oure  
lorde god/ for true and righ-  
tious are hys iudgemētis / for he had  
iudged the great whore/ which did cor-  
rupt the earth with her fornicaciō/ and  
hath auenged the bloud of his seruati-  
tis of her hond. And agayne they sayd/  
Alleluya. And smoke rose vppe for euer  
more And the. xxiij. sentenys/ and the  
iiij. beastes fell downe and worshipped  
god that sat on the seate sayinge/ Amē  
Alleluya. And a voyce cam out off the  
seate saying/ prayse oure lord god all  
ye that are his seruannys/ and ye that  
fearre him both smale and greete.

**A**nd I herde the voyce of moche peo-  
ple/ and as the voyce of many waters/  
and as the voyce of stronge thondyr-  
gis/ sayinge/ Alleluya/ for God omni-  
potent hath raygned / Let vs be glad/  
and reioyce and geue honour to hym/  
for the marriage of the lambe is come/

¶ a a. iii.

# The reuelacion of S. Iohn.

And his wyfe made her selfe redy. And  
 to her was graunted that she shoulde be  
 arrayed with pure and goodly rayment  
 For the raynes is the righte wyfnes of  
 sayntis / And he sayde vnto me: happy  
 mat. xxiij. a are they which are called vnto the lam  
 luce. xiiij. b bes supper. And he sayde vnto me the  
 se are the true sayinges of God. And I  
 fell at hys fete to worshippe hym. And  
 he sayde vnto me. Se thou do yt not  
 For I am thy felowe seruaunt / and one  
 of thy brethren / and of them that haue  
 the testymony of Iesus / Worshippe  
 god. For the testimony of Iesus is the  
 spirete of prophesy. And I sawe heauē  
 open / and beholde a whyte horse: and  
 he that sat vpon hym was farythfull and  
 true / and in cygh: ewesnes byd iudge / and  
 make batrayle this eyes were as a flā  
 me of spie / and on hys head were ma  
 ny crounes: and he had a name wyrt /  
 that no man knewe but hym selfe. And  
 he was clothed wth a vesture deyt in  
 bloud / and hys name is called the wok  
 esa. lxiij. a de of god And the warrictis which we  
 re in heauē / folowed hym upon whyte  
 horses / clothed wth whyte and pure  
 raynes / and out of hys mouthe went  
 out a sharpe swearde / that with yt he  
 shoulde synthe the heithen / And he shall  
 rule them wth a rodde of yeron / and  
 he trode the wyne fat off fearfulls and



### The. xix. Chapter.

wrath off almyghty God. And hath on  
hys besture and on hys thygh / kynge .i. tim. v. l. c.  
of kynges/and lorde of lordes.

**P** And I sawe and angell stonde in the  
sunne/and he cryed with a lowde voyce/  
sayinge to all the fowles that flye by  
the myddes of heauē. Come and gathre  
poure selues to gether vnto the supper  
of the gret God / that ye maye eate the  
fleshe of kyngis/and off hygh captay-  
nes/and the fleshe of myghtry me/and  
the fleshe of horses/ and off them that  
syt on them/ and the fleshe off all free  
men and bond men/ and of male and gret  
And I sawe the beste: And the kynges  
of the earth/ and their warriers gather-  
ed to gether to make battayle agayn-  
ste hym that sate on the horse and aga-  
ynst hys swordiers.

And the best was takē / & with hym  
that false prophet that wrought myra-  
cles before him/ with which he decea-  
ued the that receaued the bestes mar-  
ke/and the that worshipped hys yma-  
ge. These both were cast into a ponde  
of fyre burnynge wyth hym stone/ and  
the remnaunte were slayne wyth the  
sward of him that sate upon the hor-  
se/ which sward proceded out of his  
mouthe/ and all the foules were fulfille-  
d with their fleshe.

### The. xx. Chapter.

## The Revelation of S. Iohn.



**I** Sawe an angel come do-  
 wne from heauen/ carry-  
 ge the keye of the bottom  
 lesse pyt/ and a greatesh  
 yne in hys honde. And he  
 roke the dragon that eke  
 serpent/ which is the deuyll & satanas/  
 and he bounde hym a thousand yeres  
 and cast him into the bottomlesse pyt/  
 and he bounde hym / and set a scale on  
 him/ that he shulde deceaue the people  
 no more/ tyll the. xij. yeres were ful-  
 filled/ And after that he muste be loo-  
 sed for a lytell season.

And I sawe seates/ and they sat a-  
 gainst them/ and iudgement was geuen  
 unto them / And I sawe the soules off them  
 that were beheaded for the wynges of  
 Iesu/ and for the worde of God/ which  
 had not worshypped the beast / neither  
 his ymage/ neither had taken his mar-  
 ke upon their foreheads/ or on their  
 sides/ And they lyued/ and raygned wth  
 Christ a. xij. yere/ But the wylletes  
 the dead men lyued not agayne/ butt  
 the. xij. yere were fyrshed. This is  
 that first resurreccio. Blessed and holy  
 is he that hath parte in the first resur-  
 reccion/ For on suche shall the seconde  
 deeth haue no power/ for they shall be  
 the prestes of god and of Christ/ and shal  
 saygne wth hym a. xij. yere.

**C** And whē the .xj. yers are expleied / etc. xxxviii  
 Saran shalbe lowed out of his prison ad. xxxix  
 and shall go out to receave the people  
 which are in the foure quarters of the  
 earth Gog ad Magog / to gather them  
 to gether to battayle whose nombre is  
 as the soude of the see / And they went  
 vppē on the playne of the earth / ad cō-  
 passed the tentes of the sayntes about /  
 and the beloned cyte. And fyre cā dou-  
 ne from God / out of heuē / and deuor-  
 ed thē / And the deuyl that desceured  
 them was cast into a lake off fyre / and  
 byrmstone / where the beest ad the false  
 prophets were and shalbe tormented  
 daye / and nyght for ever more.

**D** And I sawe a greare whyte scate ad  
 hym that satē on yt / from whose face  
 shed awaye both the earth and heauen  
 and the place was no more founde /  
 And I sawe the dead / both greate / and  
 smale stonde befoze God / And the bo-  
 kes were opened / & another boke was  
 opened whych is the boke off lyfe / and  
 the dead were iudged of the thynges  
 which were wryten in the bokes accord-  
 ynge to their dedes / And the see gaue  
 vppē her dead / which were in her / and  
 deeth and hell delyuered vppē the dead  
 whych were in them / And they were  
 iudged euery mā accordynge to his de-  
 des. And deeth and hell were cast into

The reuelacion of S. Iohn  
the lake of fyre / Thyng is that secunde  
deeth. And whosoener was not found  
wryten in the boke of lyfe / was cast  
to the lake of fyre.

The. xxi. Chapter.

Act. i. xv. c  
Ab. i. xv. g.  
q. pet. i. i. c



And I sawe a newe heuē:  
and a newe erth. For the  
first heuē / & the first erth  
were bannysshed awaye  
& there was no more sea.  
✠ & I Iohn sawe that he

lyrite newe Jerusalem come wunne fro  
god oute of heuē prepared as a bryde  
garnysshed for hyr husband. And I he  
de a grete voyce from the throne, sayin  
ge / Beholde / the tabernacle of God  
with men / & he wyll dwell with them  
And they shall be hyr people / and God  
hym lyfe shalbe with them & be theyr  
God. And God shall wypppe awaye all  
teares fro their eyes. And there shalbe  
no more deeth / nether sorowe / nether  
cryng / nether shall there be any more  
payne / for the olde thynges are gone.  
And he that satte upon the seate / sayde.

Act. xlii. c  
q. cor. v. d.

Beholde I make all thyngis newe. & I  
And he sayde vnto me / Wryte / for the  
wordes are saythfull and true.

And he sayde vnto me. It is done /  
Am. Alpha and Omega / the begynnyn  
ge / & the ende. I wyll geue to him that  
is a thyng of the well off the water off

## The .xxi. Chapter.

tyfe fre. He that overcometh shall inheret all thyngis / and I wyll be his god and he shalbe my some. But the fearful and onbeleuyng / and the abhominable / and murderers / and whoremongers / and socteres / and ydolaters / and all ycars shall haue theiir parte in the lake / which burnyth with fyre & brymstone / which is the seconde deeth.

**E** And there cam vnto me one off the .viij. angels which had the .viij. byrals full of the .viij. laste plages / and talked with me sayinge. Come hyther / I wyll shewe the the byrde the lambes wyfe. And he carped me awaye in the spire to a grete and an hygh mountayne / and he shewed me the grete cite / holy Ierusalem descendynge out off heauen from God / haupnge the byrghines of God. And her byrnynge was lyke vnto a stoneste mooste preous / enen a Iaspis cleere as Crystall / and had walles grete and hygh / and had .xiiij. pates / and at the pates .xiiij. angels / and names wyten / whych are the .xiiij. reynes of Israel on the east parte .iiij. gates / and on the north syde .iiij. gates / and towarde the south .iiij. gates / and from the west .iiij. gates / and the wall of the cite had .xiiij. foundations / and in them the names of the lambes .xiiij. Apostles.

And he that talked wyth me / had a

# The Revelation of S. Iohn.

golden rebe to measure the cite with  
and the paces thereof / and the wall there  
of / And the cite was by iij. square  
and the length was as large as the bre  
dth of yr / and he measured the cite w  
th the rebe. xii. th. furlongs; and the  
length / and the bredth / and the hyght  
of yr were equal. And he measured the  
wall thereof an. cxiij. cubites the mea  
sure that the angell had / was after the  
measure that mans bely; And the bym  
ge of the wall of yr was of iaspis. And  
the cite was pure gold lyke bnter clea  
re glasse / and the foundations off the  
wall of the cite was garnished wth  
all manner of precious stones / The fyr  
ste foundation was iaspis / the secnde  
saphyre / the thyrde a calcetony / the fou  
rth all emetalle / the fyft iactonix / the  
sixe sardos / the seven the crysolite / the  
eyght berall / the nyne a ropas / the  
ten the a crysophrasos / the eleventh  
iacynte / the twelfe an amant.

The. xij. paces were. xij. peries / the  
ey gate was of one peacle / and the dore  
off the cite was pure golde as the  
dore bynryge glasse / And there was  
no temple therein. For the lord is with  
us / and the lambe are the temple  
off yr / And the cite hath no nede off the  
sunne neither off the moone to lyghten yr  
For the byghnes off the cite is the

Re. iij. d.

## The. xxii. Chapter.

yt/ and the lambe was the lyght off yt/  
 And the people whych are saued shall  
 walke in the lyght of yt/ and the kyngis  
 of the earth shall brynge theyr gloyp  
 vnto yt. And the gates off yt are not  
 shut by daye. For there shalbe no nyght  
 there/ And there shall entre into yt no  
 ne vnclene thyng/ nether whatseuer  
 wothech a bhomination/ or maketh ly-  
 es/ but they only whych are wryten in  
 the lambes boke of lyfe. Esa. li. c.

## The. xxii. Chapter.



**A**nd he shewed me a pure  
 ruer of water of lyfe pu-  
 re as crystal/ poredynge  
 oute of the seate off God  
 and of the lambe. In the  
 myddes off the strete/ of  
 yt/ and of ether syde of the ruer was  
 there trees of lyfe/ which bore. xii. mā-  
 ner of frutes/ and gaue frute euery mo-  
 nth/ and the leues/ off the trees/ serued  
 to heale the people with all/ And there  
 shalbe no more curse/ but the seate off  
 God and the lambe shalbe in yt/ and his  
 seruauntes shall serue hym / And shall  
 se his face/ and his name shalbe in the  
 fr. fortrades/ And there shalbe no mo-  
 re nyght there/ and they neede no can-  
 dles/ nether lyght off the sunne/ for the  
 lorde god geueth them lyght/ that they  
 shall raygne for evermore. Esa. li. d.

# e reuelation of .S. Iohn

And he sayde vnto me / these saynges  
are saythfull & true / And the lord god  
of sayntis & prophetis sent his angel  
to shewe vnto his seruantis the thinges  
which muste shortly be fulfilled. Behold  
be I come shortly. Happy is he that kee-  
peth the saynge of the prophesie of this  
booke. I am Iohn / which sawe these thinges  
and herde the. And when I had her-  
de and sene I fell doune to worshyppe  
before the feete of the angel which shew-  
ed me these thinges. And he sayde vnto  
me / se thou do ye not / for I am thy fel-  
lowe seruante and the felowe seruante  
of thy bretherne the prophetis / & of them  
whiche keepe the saynges of this booke.  
But worshyppe God.

And he sayde vnto me / seale not the  
saynges of prophesie of this booke. for  
the tyme is at hand / & he that wethereth  
let him wethereth / & he which is filthy  
let him be filthy still / & he that is right-  
eous / let him be more righteous / & he  
that is holy / let him be more holy. And  
beholde I come shortly & my rewarte  
with me / to geue every man accordynge  
as his dedes shalbe. I am Alpha & Omega  
the begynninge & the ende / the first  
& the last. Blessed are they that do his  
commandmentis / that their power maye  
be in the tree of lyfe / & maye entere in  
thorow the gatys into cyte. For wyth

Mat. xlii. b  
ad. xliii. a



## The. xxii. Chapter.

outshalbe doggis and inchaunters/and  
whormongers: and moithers/and ydo-  
laters / and whosoever loueth of ma-  
kith Iesyngeis.

I Iesue sent myne angell/to testifie  
vnto you these thyngis in the cōgrega-  
cions. I am the roie and the generation  
of Dau: d/ and the bryght moynge sta-  
re. And the spircite and the byrde sayde  
come. And let hym that heareth/ saye  
also come. And let hym that ys a thynge  
come. And let whosoener wyll/ take of  
the water of lyfe fce.

**B** I testifie vnto euery man that hea-  
reth the wordis of prophesie of this bo-  
ke: yf eny mā shal adde vnto these thin-  
gis/ God shal adde vnto hym the pla-  
gis that are wyren in this boke. And  
yf eny man shall mynyshe of the wor-  
dis of the boke of this prophesie: God  
shall take awaye his parte out off the  
boke of lyfe/ and oute of the holp citie/  
and from the thynges whych are  
wyren in this boke. Ipe whych  
testifyth these thingis say: h/ so  
be it/ I come quicly: Amen.

Euen so / come loide Iesu

The grace of oure lo-

de Iesu Christe be

with you all.

Amen. .

(7)

B b b. f.

**H**ere endeth the new  
 Testament diligently o-  
 uersene. and corrected/  
 and prynced now agayn  
 at Antwerpe/by me wy-  
 dome of Christoffel of  
 Endhouē In the ye-  
 re of oure Lorde.  
 M. CCCC.  
 and. xxiiij. in  
 August. .

**T**his is the Table/where  
in you shall fynde/the Wistelys & the Gospel  
lyps/after the vse/of Sarplbuery.



**H**ow to fynde them the soner: so  
shall you seke/after these Cap-  
tail letters: by name. **A B C D**/  
which stande by the syde of this  
booke/Alwayes on/or vnder the  
letter ther shal you fynde a crose

✠ where the Wistyle or the Gospel begyn-  
neth/and where the end is/ther shal you  
fynde an halff crose. ✠

¶ And the fyrste lyne in thys Table is alwa-  
ys the Wistyle/and the second lyne ys alwayes  
the Gospel.

¶ On the .i. Sunday in the Aduent

**W** This also we knowe **Rom. xiiij.**

**A** When they drewe nye vnto **Mat. xxiij**

On the wednesday

**B** Be patient herfore brethren **Jaco. vi**

**A** The begynnyng of the gospel **mar. i.**

On the Fryday

**A** Elave the .ij. Chapter

**A** In those dayes Jhon **Mat. iij**

¶ On the .ii. Sunday in  
the Aduent

**A** Whatsoeuer thyng is are witten **ro. xii.**

**E** And there shal be sygnes **Luce. xxiij**

On the wednesday

**A** zacharie the .viij. chapter

**B bb. iij**

## The Table.

**D** Tetele 3 save unto you **Mat. 11**  
On the fedyay

**C** Elape the. lxx. chapter  
**D** 3hon boze vittues of hym **Joan. 1**

**E** On the. ii. Souday in  
the Advent

**A** Let men this wyse esteeme vs. **1. cor. 13**  
**A** When 3hon beinge in prison **mat. 11**  
On the wedensday

**A** Elape the. ii. Chapter  
**C** And in the. vi. moneth the angell **Lut. 1**  
On the fedyay

**A** Elape the. xi. chapter  
**D** Mary arose in thole dayes **Lut. 1**  
On the Satterday

**A** We beseeche you brethern **1. Thes. 5**  
**A** In the fyfente yere of the **Lut. 1**

**E** On the. liii. Souday  
in the Advent

**A** Reioyce in the lorde all waye **psal. 118**  
**C** And this is the recorde of 3hon **Joan. 1**  
On the wedensday

**D** Johelis the. ii. and. ii. chapter  
**C** And this rumoz of hym went **Lut. 1**  
On the fedyay

**D** zacharie the. ii. chapter  
**D** Take hede beware of the leue **mat. 24**

**A** In the heremayden  
Wanthe seruante of 3esus **Rom. 1**

# The Table

- C** When his mother mary was mat. j.  
**I**n the ketismays nyght at the. j. masse  
**C** For the grace of god that Tyt. ii  
**A** It folowed in thole dayes luc. ii  
At the. ii. masse.  
**B** But after that the kyndnes Tyt. iij  
**C** The shepherders sayd wonto ano. lu. ii  
At the. iii. masse  
**A** God in tyme past dynt us and Hebr. j.  
**A** In the begynnynge was that Joan. j.  
On saynt Steuens day  
**C** Steuen full of faythe ad power Act. vi  
**D** Wherfore beholde I sende yn. mat. xxiiij  
On saynt yhon euangelysts  
**A** Ecclesiast. the. xv. chapter  
**E** Folowe me peter turned about Joan. xxi  
On the chylder masse day  
**A** And I lokyd/ad lo a labe Kcuela. xliii  
**C** Lo the angell of the loide spe. mat. ii  
On saynt Thomas kanterbery  
**A** For euery hye priest that is takē heb. v.  
**B** A certayne noble man/wēt into luc. xix

## ¶ On the Sonday after crysmales

- A** And I saye that the heye ag Gala. iiii  
**E** And his farther and mother mer. Ln. ii  
On the newe yers day  
**C** For the grace of god that byrn. Tyt. ii  
**C** And when the cyghz dare was Luc. ii  
On the thertien euen  
**C** For the grace of god that byrn. Tyt. ii  
B b b. iiij.

## The Table.

<b>W</b>	When herodes was dead	mat.
	On the thertenth day	
<b>R</b>	Esaye the ix. chapter	
<b>R</b>	when Iesus was boine in	mat.

On the. i. Sondag after  
the thertenthy day

<b>R</b>	Esaye the. ix. chapter	
<b>W</b>	The nexte daye / Jho sawe Iesus. Joh.	

On the. ii. Sondag after  
the thertenthy day

<b>R</b>	I beseeche you therfore biethen	ro. iii
<b>R</b>	And when he was. xii. yere olde	Lu. ii

## On the wedonsday

<b>R</b>	Biethen my herris despie	ro. i.
<b>W</b>	when Iesus had herde that	mat. iii

## On the fryday

<b>R</b>	Let every soule submit hym	ro. xii
<b>W</b>	And Iesus returned by the ps. Lu. xii	

On the. iii. Sondag after  
the thertenthy day

<b>W</b>	Seynge that we haue diuers	ro. xii
<b>R</b>	And the thyrde daye was the	ioh. ii

## On the wedonsday

<b>R</b>	This is a trne sayinge / and by.	i. cor. i.
<b>R</b>	And he departed thens: and ca	mar. vi

## On the fryday

<b>R</b>	For I knowe / and surly beleue	ro. xiii
<b>R</b>	And ca into Capernaum a cite	lu. xii

# The Table.

## ¶ On the.iii. Sunday after the thertenth day

**B** Be not wyle in youre owne opf. ro.xxi  
**A** when Iesus was come doune mat.viii

## On the wedonday

**B** I beſeche you brethien for oure ro.xb  
**A** And he entred agayne into mar.iii

## On the fryday

**B** Are ye not ware that ye are the. i. cor. iii  
**B** And Iesus went aboute all Ga. mat. iiii

## ¶ On the. v. Sunday after the thertenth day

**B** Owe nothyng to eny man ro.xxi  
**C** And entred into a ſhypp mat.viii

## On the wedonday

**A** As concernynge the thyngis j. cor. vii  
**B** It chaunſed as they went on Luc. ix

## On the fryday

**B** Let eueryman abide in the j. cor. vii  
**B** And they brought chyliden to mar. x.

## ¶ On the. vi. Sunday after the thertenth day

**B** Nowe therfore as elect of god. colof. iii  
**B** The kyngdom of heaue is lyke mat. xiii

## On the wedonday

**A** I exhorte therfore that a bone j. ciii. v  
**C** A certeyne man had. ii. ſonnes mat. xxi

## ¶ When the weddeyng goth out. lxx

**B** Merceau ye nat howe that j. cor. ix  
B b b. lxx.

## The Table.

**R** For the kyngdom of heauen mat.ii  
On the wednesday

**R** If onre gospill be per hyd/yt ii.coz.iii  
**E** And they departed thens/and mat.ii  
On the fryday

**C** Serunge then that we liane ii.coz.ii  
**C** He that ys not with me /ys mat.ix

## ¶ On the Sonday.ii.

**D** For ye suffer soles glably beca. ii.coz.ii  
**R** When moche people wer gath Luc.ii  
On the weconslay

**R** I call god for a recorde vnto ii.coz.ii  
**R** And he began agayne to. Mat.iii  
On the fryday

**D** Serunge then that we knowe ii.coz.ii  
**D** When he was demaunded of the lu.xvii

## ¶ On the Sonday.i.

**R** Though I speake with the i.coz.xii  
**R** He toke vnto hym the twelve Luc.xviii  
On the wednesday

**C** Joell is the.ii. Chapter  
**D** No more when ye faste be not mat.ii  
On the Chorday

**R** I saye the xxxiiij. chapter  
**R** When Iesus was entred into mat.iii  
On the fryday

**R** I saye the. lviij. chapter  
**D** Ye haue herde howe ye is sayde mat.ii  
On the Satterday  
**C** I saye the. lviij. chapter



# The Table

**A** And when euen was come the Mar. vi

On the .i. Sunday in Lent

**A** We as helpers therfore exhort ij. cor. vi

**A** Then was Iesus led awaye of mat. iiii

On the Monday

**C** Ezechielis the xxxiii. chapter

**C** When the sonne of man shall mat. xxv

On the Tuesday

**B** Plape the .lv. Chapter

**B** And when he was come into mat. xxi

On the wednesday in the .lii. ymes

**C** Exodi the .xxiii. chapter

**D** The answered certayne of the mat. xxi

On the Thursday

**A** Ezechielis the .xviii. chapter

**D** Then sayde Iesus to those Ioan. viii

On the Friday

**E** Ezechielis the .xviii. chapter

**A** After that there was a feast of Ioan. vi

On the Satterday

**C** We desyre you bretheren war. i. testa. v.

**A** And after. vi. dayes Ies<sup>us</sup> roke mat. xxi

On the .ii. Sunday in Lent

**A** Furthermore we beseeche you i. testa. iiij

**C** And Iesus went thence and mat. xv

On the Monday

**D** Danielis the .viii. chapter

**C** I go in praye/and ye shall Ioan. viii

On the Tuesday

**B** ij. Regum the .xviii. chapter

## The Table

**A** Then spake Iesus to the peo mat. xxiij  
On the wedonsday

**C** Mether the. xiiij. Chapter

**C** And Iesus ascended to Jeru. mat. xx  
On the Thorsday

**A** Myseremie the. xviij. Chapter

**E** I can of myne owne pise do Joan. 8:  
On the Fryday

**D** Gen. the. xxxviij. Chapter

**D** Iherken another synnikinde mat. xx  
On the Satterday

**A** Genesis the. xxviij. Chapter

**C** And he sayde / a certayne man Lu. x

¶ On the. iij. Sondag in lent

**A** We ye folowers of god ag Ephe. 6.

**C** And he was a castynge out be. Lu. xj

On the Monday

**A** iij. Regum the. v. Chapter

**D** whatsoener we haue herd Luc. iij

On the Teusday

**A** iij. Regum the. iij. chapter

**C** Mjorouer pf thy brottee mat. xxiij

On the wedonsday

**C** Exodi the. xx. chapter

**A** Then cam to Iesus scrybes mat. xv

On the Thorsday

**A** Myseremie the. viij. chapter

**C** Laboure not for the meate Joan. vi

On the Fryday

**A** Numeri the. xx. chapter

**A** Then is he to a cite of Sama Jo. i. iij

**The Tables  
On the Satterday**

**A** Daniel the .xiiij. chapter  
**A** Jesus went unto the mounte Joā. viij

**¶ On the .iiii. sonday halflent**

**C** For pt is writen that Abiahā Gala. iij  
**A** After that went Jesus his wa Joā. vi

**On the Monday**

**C** iij. Regum the .iiij. chapter  
**C** And the ierusalem was enen Joā. iij.

**On the Tuesday**

**B** Exodus the .xxiiij. chapter  
**B** In the myddes of the feast Joā. viij.

**On the wednesday**

**E** Ezechiel the .xxviij. chapter  
**A** And as Jesus passed by he sa. Joā. ix

**On the Thursday**

**B** iij. Regum the .iiij. chapter  
**C** My father worketh hertoe Joā. v

**On the Friday**

**C** iij. Regum the .xxviij. chapter  
**A** A certayne man was syke Joā. vi

**On the Satterday**

**C** Esai the .xliij. chapter  
**B** I am the light of the worlde Joā. viij

**¶ On the .v. Sonday inlent**

**C** But christ brynge the hpe Hebre. ix  
**A** Which of you can rebuke me Joā. viij

**On the Monday**

**A** Ione the .iiij. chapter  
**E** And the pharisees and scribes Joā. vi

# The Table

## On the Teufday

**P** Daniel the .xiii. Chapter  
**A** After that Iesus went about Joan. vi

## On the wedonday

**E** Leuitiche. xix. Chapter  
**E** It was at Ierusalem in the feast Joan. 8

## On the Thorsday

**D** Daniel the .iii. Chapter  
**A** Many of the people / where they Jo. vi

## On the Fryday

**B** Ieremie the .xvii. Chapter  
**A** When gathereth the hye prestes Jo. 8

## On the Satterday

**E** Ieremie the .xvii. Chapter  
**E** Iesus sayde unto them Verely Jo. 8

## ¶ On the Wainne Sunday

**A** Let the same mynde be in you Phi. 4  
**A** Ye knowe that after .ii. dayes mar. xvi

## On the Monday

**E** Esaye the .i. Chapter  
**A** When Iesus before sixe dayes Jo. xii

## On the Teufday

**D** Ieremie the .xj. Chapter  
**A** After two dayes folowed mar. xliii

## On the wedonday

**D** Esaye the .lxii. Chapter  
**A** The feast of swete breade bile Lu. xxi

## On the mande Thorsday

**D** When ye come together in 1. cor. xi  
**A** Before the feast of easter when Jo. xiii

## On the good Fryday

# The Table

- A** Exod(i)he: xii. Charter  
**A** When Iesus had spoken **Joan. xviij.**  
 On eſter euen.  
**A** If ye then cryſen agayne **Colloſ. iij.**  
**A** The ſaboth daye at euen **Mat. xxviij.**

## ¶ On the eſter day

- C** Woungetherfore the olde leue **i. cor. v.**  
**A** Mary magdalen/and Mary **mar. xvi.**

## On the Monday

- A** Which preachynge was pub. **Actu. x.**  
**B** And beholde two of the wēt **Lu. xxiij.**

## On the Tuesday

- D** ye men and biethen chylrien **Act. xiiij.**  
**A** Iesus hym ſylfe ſtoode in the **Lu. xxiiij.**

## On the wednouday

- B** ye men of Iſrael whymar. **Act. iij.**  
**A** After that Iesus ſhewed hym **Joā. xxi.**

## On the Thonſday

- A** The ange:l of the loide ſpake **Act. viij.**  
**C** Mary ſtoode without at the. **Joan. xx.**

## On the Fryday

- C** For as moche as Chriſt hath **i. pet. iij.**  
**D** Then the. xj. diſciples went **mar. xxviij.**

## On the Saterday

- A** wherfore laye a ſyde all ma. **i. pet. ij.**  
**A** The moſowe after the **Joan. xx.**

## ¶ On the. i. Sunday after eſter day

- A** For all that ys boine of god **i. Joan. b.**  
**A** The ſame daye at nyght which **Joā. xx.**

# The Table:

## On the wedonsday

**C** yf christ be preached howe 1.co1.xv  
**C** when Iesus was risen the mar.xvj

## On the fryday

**C** Obeie the that haue the ouer heb.xij  
**C** And they departed quickly mar.xviii

## On the.ij. Sondag after esterday

**D** Christ also suffered for oure 1.pet.ii  
**C** I am a good shepherd/a good Joā.i.

## On the wedonsday

**C** For a moche as ye know how. 1.pet.ii  
**A** On the morowe after the sab Lu.xxiiij

## On the fryday

**D** Lp he wylle then as by the synne Ro.v.  
**B** Then cam the disciples of Jhon mar.ii

## On the.iiij. Sondag after esterday

**C** Merely beloued I beseeche you 1.pe.ii  
**D** After a whyle yf hall not se Joā.xvi

## On the wedonsday

**A** My lytell chyldren/these 1.Joan.ii  
**D** There arose a question bitwe Joā.iii

## On the fryday

**A** ye are all the chyldren of lyght 1.Tel.v  
**B** I am come a lyght into the Joan.ii

## On the.iiij. Sondag after esterday

**C** Every Good gyfte/and euery Jaco.i.

**The Table.**

- W** But now we go 3 my waye to **Joan. xvi**  
**On the wednesday**  
**A** Brethren haue not the fayth **Jaco. ii**  
**W** Holy father kepe in thyne **Joan. xvi**  
**On the fryday**  
**W** yefe then howe that of dedes **Jaco. ii**  
**W** Weare chyldren/ yet a lytell **Joan. xvi**

**¶ On the .v. Sondag  
 in the troldayes**

- W** And se that ye be doares of the **Jaco. i.**  
**E** Uerely verely 3 sape vnto **Joan. xvi**  
**On the Monday**  
**W** Knowledge poure fautes one **Jaco. v**  
**A** which of you shall haue a sten **Lu. xi**  
**On the Tensday**  
**W** Elsie the .xii. chapter  
**W** And Iesus sat ouer agaynst **Mat. xxi**  
**On the wednesday**  
**W** The multitude of them that **Act. iiii**  
**A** These wordes spake Iesus ad **Joan. xvi**

**¶ On the ascensonday**

- A** In my fyrst treatise (weare **Act. i.**  
**W** After that he appered **Mat. xvi**

**¶ On the sonday after ascensonday**

- W** Be ye therfore discrete/ & sober. 1. pe. iiii  
**W** But when the conforter ys **Joan. xv**

**On the xiiij. euen**

- A** Je fortuned/ whyll apolloz **Act. xvi**

## The Table:

**B** Ifre loue me kepe my cōma. Joā. xij

### ¶ On the wilsontay

**A** Whē the spēcīd dape was come Act. 1  
**C** If a man loue me ād will kepe Joā. xij

### On the Monday

**A** And he cōmaūdet vs to preache Act. 1  
**B** God so loued the worlde; that Joā. 13

### On the Tensday

**C** Whē the Apostles which were Act. 1  
**A** Verely verely I saye vnto you Joā. 13

### On the wednesday

**C** Peter steppes forth with the Act. 1  
**E** No man can come to me except Joā. 13

### On the Thursday

**A** Then cā philip into a cite of Act. 1  
**A** Thē called he the. xij. together Luc. 13

### On the ffreday

**B** ye men of Israel: heare the Act. 1  
**B** And yt happened on a certayne Luc. 13

### On the Satterday

**A** And the nexte satorhdape cā Act. 1  
**A** And he arose vppe ād cā oute of Luc. 13

## ¶ On the Trinite sonday

**A** After this I loked/ād beholde. reue. iij  
**A** There was a mā of the pharyses Joā. 13

## ¶ Corpus Christi

**E** That which I gaue vnto you I 1. cor. 11.  
**A** For my fleshe ys meate in dede Joā. 13



# The Table.

## On the. i. Sunday after

trynete sonday

**B** For god is loue In this aperted. **1. ioē. iij**

**E** There was a certayne rich mā **Lu. xvj**

On the wedonsday

**D** With we opened vnto you the **11. pet. i.**

**D** ye shall not thinke that Iāco. **Mat. vj**

## On the. ij. Sunday after

trynete sonday

**C** Maruayle not my welthe yf **1. ioē. iij**

**E** A certayne mā ordeined a gre. **Lu. xij**

On the wedonsday

**E** This I saue herfore ād tell yf **eph. iij**

**C** And whē he was come into the mar. **xxj**

## On the. iij. Sunday after

trynete sonday

**B** Submit youre selues therfore **1. pet. vj**

**A** Thē resorted vnto hī at the pub. **luc. xv**

On the wedonsday

**D** Notwithstondinge the loide **11. tim. iij**

**D** Agree with chyne aduersary **Mat. v.**

## On the. iij. Sunday after

trynete sonday

**D** For I suppose that the afflic. **Rom. viij**

**A** Be ye therfore merciful as you. **luc. vj**

On the wedonsday

**B** And hereby we know that we **1. ioan. ij**

**A** And his disciples asked of hī **mat xvij**

## The Table.

¶ On the. v. Sunday after  
trynete sonday

**B** In conclusion be ye all of one i. pet. 1  
**A** It shal passe as the peop'le. Luc.  
 On the wedonday

**A** I exhoite therfore that about al. i. i. i. i.  
**B** It chaused on a certayne daye Luc.

¶ On the. vi. Sunday after  
trynete sonday

**A** Remember ye not that all we rom. 11  
**C** For I laye vnto you except your mal.  
 On the wedonday

**B** I wrote not vnto you as though i. i. i. i.  
**C** And whē he was come out into mal.

¶ On the. vii. Sunday after  
trynete sonday

**B** I wil speake grossly because of Rom. 11  
**A** In those dayes whē there wa. mal. 13  
 On the wedonday

**A** There is thē no dānaciō to thē Ro. 11  
**A** In that tyme wēt Iesus on the mal. 13

¶ On the. viii. Sunday after  
trynete sonday

**C** Therfore brethē we are now rom. 11  
**C** Beware of false prophetis/ Mat. 24  
 On the wedonday

**B** But god setteth out his loue rom. 1  
**A** After we sawe won callinge mal. 4

# The Table.

## ¶ On the. ix. Sunday after trynete sonday

- B** That we shulbe not lust after **1. cor. x.**  
**A** There was a certayne rythma **luc. xvi**  
**On the wedonday**  
**C** Remēber ye not how that to **rom. vi**  
**C** He that is faithful in that which **lu. xvi**

## ¶ On the. x. Sunday after trynete sonday

- A** ye knowe that ye were gētyls **1. cor. xii**  
**A** And whē he was come neare he **Lu. xii**  
**On the wedonday**  
**E** All fleshe is not one mānet of **1. cor. xv**  
**B** Take hede to yowre selues lest **Lu. xxi**

## ¶ On the. xi. Sunday after trynete sonday

- A** Wyethē as perraynyge to the **1. cor. xv**  
**B** And he put forth this similitu. **lu. xviij**  
**On the wedonday**  
**C** Other remēber ye not that you. **1. cor. xv**  
**A** He put forth a similitude vnto **lu. xviij**

## ¶ On the. xii. Sunday after trynete sonday

- B** Suche trust haue we thowow **1. cor. xii**  
**B** And he departed agayne frō **mat. vi.**  
**On the wedonday**  
**B** For we preache not oure sel. **1. cor. xii**  
**C** Thē begā he to opbraid the cit. **mat. xi**

## The Table

¶ On the. xij. Sunday after  
trynete sonday

- G** To Abraham & his seede were the gala  
**B** Happy are the eyes which se Luc  
 On the wedonsday  
**B** ye remēber brethē onre labou. i. i. i. i.  
**B** The the pharpleg wēt for the Marc

¶ On the. xiiij. Sunday after  
trynete sonday

- G** I saye walke in the spirite ad gala  
**B** And it chaused as he wēt to Jer. i. i. i. i.  
 On the wedonsday  
**G** Beare not the yoke wyth: he i. i. i. i.  
**B** Wion of the cōpany saye unto Luc

¶ On the. xv. Sunday after  
trynete sonday

- B** yf we lyue in the spirite let vs gala  
**G** Romā can serue two masters mark  
 On the wedonsday  
**B** We know that the law is good i. i. i. i.  
**B** And it fortunēd in one of those Luc

¶ On the. xvi. Sunday after  
trynete sonday

- G** Wherefore I desire that ye saynt eph. i.  
**G** And it fortunēd after that he wēt i. i. i. i.  
 On the wedonsday  
**B** Beware lest eny mā come ad Colos  
**G** And he cā to berthaida & they mar. i. i.

# The Table.

## ¶ On the .xvii. Sunday after trinite sonday

- A** Therefore which am in bodes eph. iiii  
**A** And it chaſed that he wēt in luc. xiii  
**C** On the wedonſday  
**C** For yf by the ſpke of one deſh Roſi. v.  
**D** Whē they were come to cap. mat. xvi

## ¶ On the .xviii. Sunday after trinite sonday

- A** I thanke my god alu. yres oit i. Cor. ft  
**D** Whē the phariſes had herde mat. xxi  
**C** On the wedonſday  
**B** I beſeche you bierhē for oure roſi. xv  
**E** Another parable he putte for the mat. xxi

## ¶ On the .xix. Sunday after trinite sonday

- E** And he pē renned in the ſpirete eph. iiii  
**A** And he entred into the ſhypp mat. ix  
**C** On the wedonſday  
**D** Therefore theſe ſōde faſtād ii. tel. ii  
**E** Thē ſent Jeſus the people awa. mat. xii

## ¶ On the .xx. Sunday after trinite sonday

- D** Take hede therefore that ye wal. eph. b  
**A** The kyngdō of heave is iſyhe mat. xxi  
**C** On the wedonſday  
**A** Thou therefore my ſōne bē ſtrō. ii. tel. ii  
**E** Whē thou makeſt a dinner oꝝ a Lu. xiii

## The Table.

¶ On the .xxi. Sunday after  
trynete sonday

**B** Finally my bre: hit be Oudge eph.4

**B** And ther was a certayne ruler ioh.11

## On the wednesday

**B** Because we knowe brethren i. ioh.1.

**B** And it fortuneth in another sab. Luc.11

¶ On the .xxii. Sunday after  
trynete sonday

**A** And am surely certified of philip.1

**C** Therfore is the kyngdome mat.23

## On the wednesday

**C** yead we knowe that whatsoe rom.11

**C** Uerely I say vnto you, that mat.21

¶ On the .xxiii. Sunday after  
trynete sonday

**B** Brethren folowe me/and philip.1

**B** Then were the pharisees ad to mat.22

## On the wednesday

**C** For yf by the sphe of one breth rom.8

**B** When they were come to Ca. mat.24

¶ On the .xxiiii. Sunday after  
trynete sonday

**B** For this cause we also/sence ioh.1.

**C** While he thus spake vnto the. mat.25

## On the wednesday

**C** And I wolde not that ye shulde i. cor.1.

**C** A certayne mā had two sones mat.24

**The Table**  
**¶ On the last Sunday after**  
**trynere sonday**

- B** Hieremye the .xxiii. Chapter  
**A** Then Iesus lyfte vpp his eyes ioā. vi  
 On the wedonday at. iij. tymes  
**B** Amos the. ix. Chapter  
**C** And wō of the cōpanye answē. mar. ix  
 On the fryday at. iij. tymes  
**A** Osee the. xiiii. Chapter  
**C** And one of the pharises desired Lu. vii  
 On the saterday at. iij. tymes  
**A** For that first tabernacle was hebr. ix  
**B** We put for the this similitude Lu. xii

**¶ In the Dedication of**  
**the churche**

- A** And I Ihon sawe that holy xxv. xxi  
**A** And he entered in / & went tho. Luc. xix

**¶ There endeth the Table of the**  
**Wyllis and Gospellis off**  
**the Sondayes.**

## The Table

# Here after foloweth the Wittis and Gospellis off the Sayntis.

- C** On saynt Andries day  
**C** For the belefe of the hert mat. rom. 8.  
**C** As Iesus walked by the see of mat. 23.  
**A** On saynt Nicolays day  
**A** Ecclesiast. the. i. Chapter  
**A** For Ithwyse a certayne man mat. 23.  
**C** On the conception of owie lady  
**A** Eccle. the. xxiii. Chapter  
**A** This is the boke of the generaciō mat. 1.  
**D** On S. Thomas the Apost. day  
**D** Nowe therfore ye are no more eph. 4.  
**F** Thomas one of the twelve 19an. 22.  
**F** On S. Fabian & Sebast. day  
**F** Which thow sayth subued 19an. 22.  
**C** And he ra boune with the and Luc. 24.  
**D** On saynt Vincens day  
**D** Eccle the. xiii. Chapter  
**D** Verely verely I saye vnto you 19an. 22.  
**A** In the conuersion of. S. Wille  
**A** Saul yet bier hyng out theat. act. 12.  
**D** Then answered Peter & sayde mat. 23.  
**A** On Candelmas day  
**D** Malachie the. iii. Chapter  
**D** And whē the tyme of their puri. 2. 2. 4.  
**A** On cathedra .i. petri  
**C** Peter an apostle of Iesu Christ. 1. pet. 1.  
**C** When Iesus came into the co. mat. 23.



## The Table.

- C** On. S. Mathias the apost. day  
 And in those dayes Peter spoke actu. f.  
**D** Then Jesus answered and sayd mat. ff  
 The greetynge of ouer lady  
**B** Eclape the. vii. Chapter.  
**C** And in the. vii. moneth the angel Luc. f.  
 On saynt George martyr day  
**A** My bierthe/count it exceedinge Jaco. f.  
**A** I am the true byne/ & my father ioā. xv  
 On saynt Marke the euangelist  
**B** Unto euery one of you is geue eph. iiii  
**A** I am the true byne/ & my father ioā. xv  
 On saynt Whilby & James day  
**A** Sapientie the. v. Chapter.  
**A** And he sayde vnto his discip. ioā. xliii  
 The trydyng of the croys  
**B** I haue trust towarde you in god gal. v.  
**A** There was a mā of the pharises ioā. iij  
 On saynt Ibon port latyn.  
**A** Ecclesiast. the. xv. Chapter  
**C** Follow me Peter turned about ioā. xxi  
 On saynt Wundarn day  
**C** Ecclesiast. the. xliii. Chapter  
**B** For I haue a certeyne man mat. xrb  
 On saynt Austyn  
**B** Ecclesiast. the. xlvii. Chapter  
**A** After that the lord apoynted Luce. x.  
 On saynt Barnabas the apostle  
**B** Nowe therefore ye are no moare eph. ii  
**B** This is my commaundment ioā. xv  
 On the. exalta. of kyng Edward.  
**B** Ecclesiast. the. xxxi. Chapter

## The Table.

- A** Iſa mā come to me and hate Luce. xliij  
**O**n the natiuite of. S. Ioh̄ baptiſt.  
**A** ſaye the. xliij. Chapter  
**E**lizabeths tyme was come Luce. i.  
**O**n. S. Peter & Pol's day  
**I**n that tyme Herode the kyn. actu. xli  
**C** When Jeſus cam into the co. mat. xvi  
**I**n the cōmemoraciō of. S. Pol  
**I** certifie you brethē that the gala. i.  
**T**hen answered Peter & ſayde mat. xix  
**O**n the biſtracion of oure lady  
**C**anticum the. ii. Chapter  
**M**ary aroſe in thoſe dayes. Luce. i.  
**O**n the exaltaciō of Thomas mart.  
**F**or euerp hye piēt that iſ tak. hebr. b.  
**A** certayne noble mā wēt into luc. xix  
**O**n ſaynt Margretes day  
**S**apientie the. iij. Chapter  
**A**gayne the kyngdō of heauē mat. xliij  
**O**n ſaynt Mary Magdalen day  
**P**rouerbiom the. xxxi. Chapter  
**A**nd one of the phariſes deſired luc. vii  
**O**n ſaynt James the apoſtle  
**N**owe therfore ye are no more eſhe. ii  
**C**hen cam to him the mother mat. xx.  
**O**n ſaynt Annes day  
**P**rouerbiom the. xxxi. Chapter  
**T**his is the generaciō of Jeſus mat. i.  
**P**etri ad vincula  
**A**nd as he cōſidered the thyng actu. xli  
**C** Whē Jeſus cā into the cooſt's mat. xvi  
**O**n the traſfiguration of oure lord

# The Table.

- D** For we folowed not dreanable th. pet. i.  
**A** And after. vi. dayes Iesus co. mat. xviij  
 On the name Iesu
- B** The waterful of the holy goost act. iiii  
**C** While he thus thought/ he hold mat. i.  
 On saynt Laurens day
- B** This yet remeñber howe that n. cor. ix  
**D** Uerely verely I saie vnto you Ioan. xij  
 On the assumption of ouer lady
- B** Eccle. the. xxiiij. Chapter  
**B** It fortunèd as he went that he Lu. x.  
 On saynt Bartholome ws
- D** Nowe therfore ye are no moare eph. iij  
**C** And there was a styfe amouge lu. xxij  
 The decollation of Ihon
- D** Iouerbioum the. x. Chapter  
**C** For the rode hym selfe/ had sent mat. viij  
 On the nativite of ouer lady
- C** Eccle. the. xiiij. Chapter  
**A** This is the boke of the generaciō mat. i.  
 On the exaltation of the crosse
- B** I haue trust towarde you in god gal. ii.  
**C** Nowe is the iudgement of this Ioā. xij  
 On saynt Mathew the ap. Ale.
- C** Ezechielis the. i. Chapter  
**B** And as Iesus passed forth from mat. ix  
 On saynt Michael his day
- A** And he sent ad shewed by hys reue. iij  
**A** The same tyme the disciples mat. xviij  
 On the exalta. of kynge Edward.
- A** Ecclesiast the. xxxix. Chapter  
**C** No man lyghthe a candell Luce. xi

# The Table.

On saynt Luke the euangelist

**C** Ezechiel the .i. Chapter

**A** After that the lord appointed Luke .x.

On saynt Symon & Iudas day

**E** For we knowe well that all rom. viij

**C** This comaunde I you / that ye lo. ioā. x

On the alle hallowes daye

**A** And I sawe another angell reue. viij

**A** Whē he sawe the people / he Mat. v.

On the alle soules day

**C** I wold not blethe haue you j. testa. iij

**C** Thē sayde Martha vnto Iesus ioan. xi

On saynt Martrys day

**C** Ecce. the. xliij. Chapter

**B** For Ithwyle a certayne man mat. xvj

On saynt Katherynes day

**B** Ecce. the. ij. Chapter

**A** Agayne the kyngdō of heauē mat. xxiij

¶ Thus shall you gather to  
gether thys boke.

The fyrst the kalender. ✠

Ther after the Gospells and the Actis

thys wyle .a. b. c. d. e. f. g. h. i. k. l. m. n. o.

p. q. r. s. t. v. x. y. z. A. B. C. D. E. F. G. H.

Ther after the Psalms & the Kalendar

thys wyle. Aa. Bb. Cc. Dd. Ee. Ff. Gg.

Hh. Ii. Kk. Ll. Mm. Nn. Oo. Pp. Qq.

Rr. Ss. Tt. Uu. Vv. Ww. Xx. Yy. Zz.